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गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या

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आगत संख्या

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पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित 30 वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए अन्यथा 50 पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।



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पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या ४०० आगत संख्या ४५,४४३  
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पुस्तक - वितरण की तिथि नीचे अंकित है। इस तिथि सहित ३०वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए। अन्यथा १० पैसे के हिसाब से विलम्ब-दण्ड लगेगा।







स्यक प्रमा १८५४-१८५४







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# **GAEKWAD'S ORIENTAL SERIES**

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## **BHAVISAYATTAKAHA**

**No. XX.**







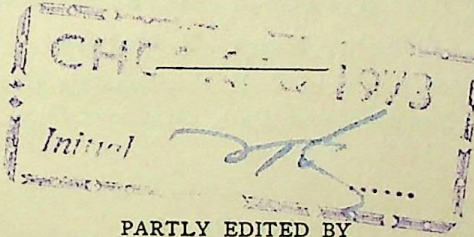
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धनपालविरचिता  
भविसयत्तकहा

BHAVISAYATTAKAHĀ

BY

DHANAPĀLA



PARTLY EDITED BY

The late C. D. DALAL, M. A.,

AND COMPLETED

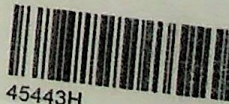
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BY

The late PANDURANG DAMODAR GUNE

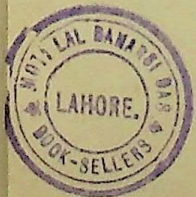
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# INTRODUCTION

## I

The importance of the *Bhavisattakahā*:—The present work, *Bhavisattakahā* or *Bhavisayattakahā*, or *Suyapañcamīkahā*, as it is variously called, is a very important literary find of the last decade. The first scholar to notice it in India was the late Mr. C. D. Dalal M.A., of the Baroda Central Library. He thus says about it in the essay that he read before the 5th Gujarātī Sāhitya Pariṣad: “धनपाल पंडितनी पंचमीकहा (भविस्तकहा) २२ संधिओमां छे. आदिउं एक कडुं उदाहरण तरिके नीचे आपेलुं छे.” p 13. After quoting the first stanza, he closes with the remark, ‘आ कथामां कार्तिक शुद्ध पंचमी (ज्ञानपंचमी)ना फल वर्णनरूप भविष्य-दत्त राजानी कथा छे.’ Mr. Dalal then undertook to edit it in the Gaekwad’s Oriental Series from the one Manuscript of the work at Patan, made available to him by the *Jain* owner of it. The present edition is the fruit of his labour.

The first European scholar to take notice of it and to edit it, is Professor H. Jacobi of Bonn (Germany), who, during his visit to Ahmedabad in March 1914, was shown several Mss. by Pannyās Gulāb Vijaya. Among these was one of *Bhavisattakahā*, which he copied in parts while in India. He subsequently published it in 1918. During his tour through Kathiawad, he was shown by the Muni Mahārāj Caturvijaya, a Ms. of *Nemināhacarīu*, also in Apabhraṃśa, of Haribhadra, the pupil of Candrasūri, who wrote the work in Anahillavāḍa-Pattana in 1159 A. D.

The importance of the discovery of this work by these two scholars lies in the fact that this is the first big Apabhraṃśa work made available to the world of Oriental scholars. For, the *Prākṛta-Piṅgala*, which has been already known and twice<sup>1</sup> published, is, in the first place not entirely in Apabhraṃśa and secondly it is so tampered with, that it is almost without value to the study of Apabhraṃśa. The Apabhraṃśa stanzas in the fourth act of the *Vikramorvaśī* of Kālidāsa are too few and scrappy to enable one to form a correct estimate of the Apabhraṃśa language. The *Ārādhanā* of Jayanandin, mentioned by Mr. Dalal at p. 14 of his paper, is apparently bigger than the *Bhavisattakahā*, as it is said to contain 114 Sandhis, as against the 22 only of our work. The *Tisatthimahāpurisaguṇālankāra*<sup>2</sup> of Puphadanta, now in the Bhandarkar Institute Mss. Library, with its 27 Sandhis, has also a larger extent, as some of its Sandhis contain as many as 29 Kaḍavakas. The *Nemināhacarīu* of Haribhadra, too, with its 8032

<sup>1</sup> (1) Kāvya-mālā, (2) Candramohan Ghose, Calcutta 1902.

<sup>2</sup> It is Mss. No 878 of 1879-1880 of the Deccan College Mss. Library, now deposited at the Bhandarkar Oriental Research Institute, Poona City.



granthas of 32 syllables<sup>3</sup> each, is larger. But all of these are yet in Manuscript form, shut out from the gaze of scholars who would utilize them. Our work remains therefore the first big Apabhramśa work yet published. Hence it is of immense importance both from the point of view of language and of literature.

Its importance increases when we consider that there are now texts based on two different Mss., to compare with each other. Such comparison has proved of immense value and has been made throughout the larger part<sup>4</sup> of the notes. The Ms. of Mr. Dalal seems to have been better preserved as it does not show any lacunae, whereas Jacobi's Ms. shows many such. c. f. VIII 6, 7; IX 3, 4 to 6; X 16, 2 etc. The importance of Mr. Dalal's edition is therefore evident. It were to be wished, however, that Mr. Dalal had time to more carefully revise the proofs; for then no necessity would have been felt of the many corrections and emendations of the text which we have had to add at the end.

## II

**The author:**—The name of the author is Dhaṇavāla, Sk. Dhanavāla. It is expressly mentioned in this form in Sandhis 5, 10, 11, 17, 20, The Colophon<sup>5</sup> too, which in our edition is relegated to the footnotes. Mr. Dalal, mentions the same form of the name. But very often, and expressly in Sandhis 2, 4, 6, 8, 14, the shorter form Dhaṇavai occurs in the closing lines, evidently for exigencies of metre. In the other Sandhis the name of the poet is only suggested, through that of Dhaṇavai the father of the hero of the story. In one or two Sandhis, it is not referred to at all.

The poet gives some information about himself towards the close of the last Sandhi. In the 9th Kaṭavaka of that Sandhi it is said:—

चक्रवर्णिवंसे माएसरो समुभविण ।

वणसिंहोवि सुएण विरहउ सरसइसंभविण.

He was thus born in the Dhakkaḍa Bania family, of Dhaṇasiri, in the Māesara. He proudly calls himself 'son of the goddess of learning,' as he says at I 4, 5 that he has obtained many boons from Sarasvatī. Beyond what we know nothing about him. Jacobi<sup>6</sup> rightly infers from the text that he was a Digambara Jain. His mention of Accyutasvahe as the 16th heaven, whereas with the Śvetāmbaras it is the 12th,

<sup>3</sup> Jacobi, *Bhavisattakāhā*, Introduction p. 2.

<sup>4</sup> Although published in 1918, the book became available to me through the kindness of Mr. K. P. Modi of Ahmedabad in early 1920, when part of the notes had already gone to the press. I frankly acknowledge the great advantage that I derived from Jacobi's edition.

<sup>5</sup> इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए ।

बुह धनवालकयाए पञ्चमिफलवण्णणाए etc.

<sup>6</sup> Op. Cit. Introduction, p. 5 n. 2. 7. Sandhi V 20 3.



points to the same fact. About the Dhakkaḍa family we know little more than that it must be identical with the tribe Dharkaḍa,<sup>8</sup> whose name is found on an inscription of Tejapāla, 1230 A. D., at the Dilwara temple built by that king on mount Abu.

These are the bare facts that we know about our poet, and they do not at all enable us to say when he must have lived. He should not, however, be confused with another poet of the same name, who lived at Dhārā during king Muñja's reign, and wrote the *Ṛṣabhapañcāśikā*, *Tilakamañjarī* and *Pāialacchīsūnāmamālā* (the last one written for his sister Sunadrī, at the time the king of Dalmālava attacked Mānyakheta in Samvat 1029<sup>9</sup>). As he praises Brahmadeva (पुरिष्ठतमनाभिसंभवं देवं), he must have yet been a Brahmin when he wrote his lexicon. The other works were written after he had become a Jain. This fact and his father's name Sarvadeva, must once for all distinguish him from our Bania-poet.

Jacobi<sup>10</sup> has compared the language of our poet with that of Haribhadra of the *Nemināhacariu*, and thought that it might be more archaic; but he is not ready to base any chronological conclusion on this fact. As the *Nemināhacariu* is not available to us, we can not pass any judgment in this matter. Jacobi however thinks that the motive of the *nidāna*,<sup>11</sup> which appears in Sandhi 20, has a distinct model in the same motive in *Samarāiccakahā* of the older Haribhadra. And as the older Haribhadra lived, according to Jacobi, in the second half of the 9th century, our author must come later, say in the 10th century at the earliest. The similarity of motive may perhaps be a good corroborative argument, but it can not be the main conclusive argument. Jacobi himself has very cautiously worded his theory: 'Dhanapāla könnte also, die Richtigkeit obiger Annahme vorausgesetzt, frühestens in 10. Jahrhundert geschrieben haben—Dhanapāla could have, herefore, presuming the correctness of the above hypothesis, written in the 10th century at the earliest.' Again, by the bye, the older Haribhadra, as Muni Jinavijayaji<sup>12</sup> has conclusively proved, lived and wrote between 705 and 775 A. D., i. e. a century earlier than the date accepted by Jacobi. So that until some positive evidence comes up, we can not settle the date of our author with any amount of certainty. But one or two considerations might be thrown out. (1) The Apabhramśa of Dhanpāla seems

<sup>8</sup> Jacobi, Op. Cit. Introduction p. 6.

<sup>9</sup> विक्रमकालस्य गण अउणत्तीसुत्तरे सहस्त्रम्भि ।  
मालवनरिन्दघाडिण लुडीए मन्नखेडम्भि etc.

<sup>10</sup> Op. Cit. Introduction p. 3.

<sup>11</sup> Op. Cit. Introduction p. 6.

<sup>12</sup> In his paper on 'the Date of Haribhadrasūri' read at the First Oriental Conference, Poona, Nov. 1919, and printed in the *Jaina Sāhitya Samśodhaka* I.



to be somewhat more archaic<sup>13</sup> than that of Hemacandra. There is a multiplicity of form and flexibility of grammar, not seen in Hemacandra; it only mean that Dhanapāla wrote when the language had not quite ceased to be a spoken language; and by Hemacandra's time it had already become a dead language, surviving perhaps in the literature of the days. This might require a difference of a couple of centuries at least between the two authors. Hemacandra is known to have flourished at the Court of King Kumārapāla Pātāṇa in the 12th Century A. D.

3. Not much can be said at the present stage of research about the words of Dhanapāla which are not found in Hemacandra's *Deśināmamālā* or found in quite a different sense; (c. f. *अखंड* XIV 20, 17). For, perhaps the fact that Hemacandra handles Deśis of a region other than the one of our author, will be able to account well for the difference. The same has to be said with regard to the *Pāṇalacchīnāmamālā*, which does not contain many Deśi words that are used by Dhanapāla.

### III

**The story:**—Much need not be said about this, as almost every Kaṭavaka has been summarised in the Notes. It is to be noted, however, that although the author seems to have looked upon his work as consisting of two parts, c. f. *बिहि खंडहि बावीसहि संधिहि* XXII 9, 8, the Kathā falls clearly into three parts as Jacobi has rightly seen. (1) The fortunes of Bhavisatta, a tradesman's son, who suffers twice by the deceit of his half-brother and becomes in the end quite happy. (2) The war between the Kuru King and the King of Taxilla, in which Bhavisatta takes a leading part and is victorious. He gets half the Kuru Kingdom in reward. (3) The previous and later births of Bhavisatta and his people, until they get Nirvāṇa.

(1) The first part is a very good domestic legend, illustrating the tragic features of bigamy. A merchant marries a second time, neglecting his first wife and her son. The son from the second marriage, while in youth, sets out on a journey for business and is accompanied by his elder half-brother. The two, with five hundred other young tradesmen, land on an island. There the younger half-brother treacherously leaves his elder brother alone and sets sail. The latter discovers a deserted but rich city and a beautiful princess, whom he marries. After a long time they take much wealth with them and go ashore with the hope that some casual merchant-ship might take them up. They again meet with the half-brother, who has returned unsuccessful. The latter feigns repentance and offers to carry his brother and the princess with their wealth home. But when all is ready, he sets sail with the wealth and princess before the elder brother has time to come up to the ships. He returns home and declares the princess to be

<sup>13</sup> See Apabhraṃśa Grammar below.



bride. The elder brother has also returned and is awaiting his opportunity of revenge. When the marriage is about to be celebrated, he lodges a complaint against his half brother and convinces the king of his perfidy. The king punishes him and rewards the elder son of the tradesman and almost makes him his heir-apparent, promising him the hand of his own daughter.

(2) A rival king sends emissaries to the above king, demanding ransom, his daughter and the young merchant's wife on pain of war. This is naturally indignantly refused and a war ensues in which kings of different countries take sides. Owing to the vigilance and bravery of the merchant-prince, the enemy is defeated and the leaders taken prisoners. These are later on released and sent to their countries, after they have sworn allegiance. The king there-upon bestows upon him half of his kingdom.

(3) The young merchant-king's first wife has a longing to pay a visit to her island-home once. They all visit it—her husband, his parents, and her co-wife. There they meet a Jain monk who advises them on principles of conduct, with the illustrative story of persons, two only of whom, in one of their births, are connected with the young merchant's story. They then return. The king gets some sons and daughters. A sage once comes to his capital and advises him on various things. He also tells them about their previous births. The king with his wives leaves the kingdom to their sons and retires. After death, they all go through some further births and ultimately get Nirvāṇa.

Although the first part of the story appears to be complete in itself, there is nothing inherently incompatible in the story of the war and its cause and it might be looked upon as having lived in popular legend along with, and as a continuation of, the first story. In fact, therefore, Dhanapāla may be justified in dividing his story into two parts only; the first dealing with the vicissitudes of Bhavisayatta's life, until he became king and the second dealing with his previous and future births. Dhanapāla's first part ends with the fourteenth Sandhi, i. e. with the great war. He summarises the story in the last Kaḍavaka of that Sandhi as follows:—'Born in the family of a great Bania, he (Bhavisā) was brought up in his maternal uncle's house. He went out for trading and was deceived by his half-brother. Marting under the calamity, he appealed to the King, who honoured him and raised him to a high position. He then became a king surrounded by assals and exalted his family and relations.' He also draws a moral.<sup>14</sup> Knowing this, do not be inflated under prosperity in this world.'

This combined part and the following part of the previous history of the hero and others, are not very naturally connected together. They appear to be brought together with some conscious effort. Then there is one

<sup>14</sup> एहं जाणेविणु मच्चलोइ मं करहु गवु संपयविहोइ XIV 20, 16.



great and marked difference between the two; it is, that while the second story is typical Jain in character, the first might pass for a Hindu or Buddhist legend, if we drop the reference to the Jain temple in Tilayadīva (Tilayadvīpa) and the Suyapañcamī vow. We shall therefore not be far wrong if we believe that the original story had no religious colouring, but was only a popular legend or romance of a middle-class tradesman's life, just as the 4th Kādambarī is of court-life, and it was subsequently turned to religious account by the Jains. It is, however, not quite possible to say if the religious colouring was already there when Dhanapāla put his hand to it, or whether it was he himself who did so. The former alternative seems to be more likely if we believe the poet when he says at the end of Sandhi XIV 'पारंपरिकं वदं भेद मङ्गं झलित सरसद्वलिण एव—Hving obtained different old poems (presumably on the same subject), I have composed this with the help of Sarasvatī. There is nothing strange in this, for we know how the Buddhists and Jains have from the beginning drawn upon Hindu fables and legends illustrating their own doctrines. The *Paumacariya* of Vimalasūri is a good illustration in point.

Jacobi refers to the Kathāsaritsāgara where the Yakṣa Mañibhadra is mentioned as the tutelary deity of tradesmen and travellers and suggests<sup>15</sup> that the temple in Tilayadīva might have been the Yakṣa's own temple and that originally it might have been the Yakṣa himself who appeared to Bhavisayatta in a dream, and not the lord of Accyutasvarga. This change, and the metamorphosis of the Yakṣa temple into one of Candraprabha Jina, must have been made when the story was caught hold of for their purpose by the Jainists.

Jacobi gives expression to a hard truth when he says<sup>16</sup> regarding the previous births; 'An derartigen Vorgeschichten ist die Erzählungsliteratur der Jainas überreich. Meistens sind sie klägliche Erzeugnisse einer dünnen Pfaffenphantasie—The story-literature of the Jainas is over-rich in rather fore-histories. Mostly they are the miserable productions of a barren priestcraft-phantasie.'

Lastly there is this important fact to be borne in mind that nowhere does the Suyapañcamī-vrata appear inevitable. In fact, of the two places where it is mentioned, viz. Sandhi VI 2, 10 ff., and Sandhi XX 11, on the first occasion it is advised to be done by Suvratā, when Kamalāsya's son was already being helped by the lord of Accyutasvarga and his servant Māñibhadra. In fact it was Bhavisayatta's own good conduct that had turned him into his friend and helper the Rākṣasa, who had come to devour him as Princess Bhavisānuruṇvā. On the second occasion it does not concern the main persons of the story at all. This clearly establishes the fact that

<sup>15</sup> Op. Cit. Introduction p. 18 and 14.

<sup>16</sup> Op. Cit. Introduction p. 20.



story existed first and was turned into an illustration of the merits of Suyapañcamī afterwards. The name Suyapañcamīkahā is therefore less appropriate than Bhavisayattakahā. The author himself in his introductory or rather benedictory stanza<sup>17</sup> says 'वित्थारमि लोइ कित्तणु भविसणराहिवहो—I shall spread broadcast in the world the story of King Bhavisa.' Of course in the 4th Kaḍavaka he gives the story a religious stamp and historical background by saying<sup>18</sup> पुच्छंतहु सुयपंचमिविहाणु तहिं आयउ एउ कहानिहाणु—When the King Seniya asked the Gaṇadhara Gotama about the performance of the Suyapañcamī, there occurred this precious story.'

## IV

## The war and the politico-geographical conditions:—

(1) The war—The war is introduced in the thirteenth Sandhi, rather abruptly as one would like to think. For the particulars of the several campaigns that took place, and the fortunes of war, the summary of the Kaḍavaka's in the Notes should be referred to. Apparently the war is fought on account of the princesses Bhavisāṇurūvā and Sumittā, who are sought by the lord of Poyaṇa i. e. the king of Takṣaśilā, probably for the sake of his son. This motive would appear neither extraordinary nor very fabulous, when we remember how disasters were wrought upon royal families and wars waged, on account of beautiful princesses. The most typical example of this type is Allauddin Khilji's perfidious action, due to his passion for Padminī, wife of Bhimsing the king of Chitod. In more recent times, Kṛṣṇākumārī, a Rājput princess, gladly drank poison in order to save her father from the disasters of war. That there was some old score to be paid between the lords of Poyaṇapura and Gayaura, does not appear likely from the preamble to the former's strange demand—इउं नवर तुध्दु एकहो न वंकु अच्छहि कुरुजंगलि निरवसंकु xiii 3,10.

(2) Kuru-side—How were the two inimical sides composed? This is rather an involved question, as the author himself does not appear to have a clear notion about it. On the Kuru side are Pañcāla, Maccha, Kaccha or Kacchava—as is once stated in पञ्चालमच्छकच्छाहिवेहि XIV 4, 8, i. e. the Pañcālas, to the North and East of the Kurus in the Upper Doab, the Matsyas to the south-west of the Kurus, and the Kacchas or Kacchavas. Who the latter are is again a vexed question. They could not be the people of what is today called Kaccha. The Kacchāhiva of our story occupies a central or at any rate a very important position between the two kingdoms of Poyaṇa and Kurū. His position perhaps is strategically as important to both, as was that of Belgium to France and Germany during the recent European war. Thus only can we understand Bhavisayatta's anxiety to reduce to submission the king of the Kacchas before the Poyaṇa army arrives. उद्दालमि कच्छाहिवहो

<sup>17</sup> I 1, 12 of the Text.

<sup>18</sup> I 4, 8 of the Text.



रज्जु सो तउ अणिहु खलु अकयकज्जु। जंपइ पोयणपुरवइहिं पक्खु पडिगाहिवि थिउ मंडलु असंखु X  
1, 7-8. The same idea is conveyed by the speech of Anantapāla, who  
he offers to the King Bhuvāla his own views on the difficult situation  
जह कच्छाहिवइ पइहु इत्थु ता अन्ने केणवि गगण कित्थु। अह कच्छाहिउ संवरिवि थक्कु तो हम्मइं पर  
चक्कु ॥ XIII 7, 8-9. The suggestion of Jacobi,<sup>19</sup> based upon the alternative for  
Kacchava that hereby Kashmir is meant, is really genial. For, Kashmir  
in old days called Kāsyapadvīpa.<sup>20</sup> But is the position of the king of Kashmir  
so strategically important? From the third Kaḍavaka of the thirteen  
Sandhi, we learn from Citrāṅga, Sindhupati's son, that while he is delivering  
Poyaṇapurapati's message to the Kuru King, the son of Poyaṇapati has already  
entered the Pañcāladeśa with a large army, पंचालदेसि वट्टइ सविन्दु XIII 4, 3.  
is after this that Anantapāla tenders his advice that they should wait  
and see, until the intentions of Kacchāhivai are definitely known; अप्पुणु अ  
मज्झत्य होवि. XIII 7, 7. It is also after this that Bhavisatta proposes to  
and attack Kacchāhiva. Possibly therefore, the Kacchas or Kacchavas  
on the 'borderland'—literal meaning of kaccha—between the plains of  
Punjab and Northern U. P., and the lower Himalayan ranges. From the  
rapid march of events, the distance between Gayaura and Kaccha country  
can not be supposed to be very great, nor the communication between the  
two difficult.

There are the five Sāmantas mentioned twice thus:—विणि  
पव्वयवइ लोहजङ्घु हरिवाहणु पिहुमइ रणि अलङ्घु। पंचहिं सामंतहिं etc. XIV 3, 9; a  
तो पव्वयनरिंदहरिवाहणपंचालाणुरायहिं। पणविउ कुरुनरिंदु etc. XIV 13, 1. The two most  
tain kings are perhaps to be identified with Simhauramallu and Kantiurana  
mentioned in XIV 2, 6 and 7. The two towns may be those referred to  
Jacobi as being in the Salt-range and Nepal respectively.<sup>21</sup> There is  
Khasapahāṇao—chief of the Khasās mentioned in पव्वयघणु जंपइ खसपहाणओ X  
6, 2. Pavvayaghaṇu may be his name, or only an adjective, but the  
remains that as lord of the Khasās he is also a Pavvayanarinda. He is spoken  
of as a 'Maṇḍalavai' and must have been reckoned among the five Sāmantas.  
He was one of those who were present at the court of Bhuvāla, when Citrāṅga  
delivered his message; the former also gave his advice.

From तिसहुं संचलिय भडमइंद पंचालमिच्छकच्छवनरिन्द। पिहुमइहरिवाहणलोजङ्घु अन्न वि नर  
रणि अलङ्घ XIV 17, 9-10 one would like to think the Pañcālas, Macchas and Ka  
chas had their kings<sup>22</sup> in Pihumai, Harivāhaṇa and Lohajaṅgha respectively.  
But on close examination this view would be found untenable. Lohajaṅgha  
for instance, can not be the lord of Kaccha, for he was present in the Court

<sup>19</sup> Op. Cit. Introduction. p. 15.

<sup>20</sup> See *Mahābhārata* Jambūkhandaṇirmāṇaparva.

<sup>21</sup> But the latter is more likely Kotwal, 20 miles North of Gwalior, according  
to Cunningham.

<sup>22</sup> Jacobi, Op. Cit. Introduction p. 15 actually identifies them thus.



of the king of Gayāura when Citrāṅga brought Poyṇavai's message, and spoke very strong words against the latter XIII 5, 12. Kacchāhiva's attitude was on the contrary so doubtful that Bhavisatta had to threaten to attack him. Moreover Anantapāla's reference to Kacchāhiva leaves the impression that the latter was not present in the assembly at Gayāura, while Lohajāṅgha was present. On hearing Bhavisatta's threat of attack, Kacchāhiva sends a messenger to Gayāura XIV i, ii explaining his position and promising help if Poyṇa's son actually begins the attack. Again the following references make it clear that Lohajāṅgha and Kacchāhiva were quite different persons:—(1) हस्तिहणलोहजङ्घकच्छाहिवपंचालहिं XIV 4, 1; (2) पिहुमइलोहजङ्घपञ्चालहिं कच्छाहिवनरिदिहिं पणविय etc. XIV 12, 1; (3) तं मंतिहु वयणु सुणेवि तेण XIV 13, 7 where Lohajāṅgha is expressly called a '*mantrin*.' A few lines above it is stated that his word was respected by all जसु तणउं वयणु सव्वहं अलेवु. (4) Kaḍavakas 12 and 13 in the fourteenth Sandhi contain addresses of a similar type to Bhavisatta by Kacchāhiva and Lohajāṅgha. These were highly out of place if the two had been one and the same person.

Similar considerations make the other two identifications doubtful.

(3) Sākeya or Sakkeya side—The opposing army belonged to the King of Poyaṇapura, Avaṇinda (with variations) by name. He sent a large army under his son's command, strongly supported by the army of Sindhu (sāgara) pati, led by Citrāṅga. So that Sindhupati is an important ally of the king of Poyaṇa.

Other people on this side are Ekkavaya, Kannapaṅguraṇa, Saddūlavayaṇa, Nārasīha and the Abbhottas XIV 7. 6. These are described by their appearances as 'daḍhadāḍha,' 'karālamuha,' 'lalantajiha' etc. XIV 15, 1 and 2. Lambakanna, a few lines below, is the same as Kannapaṅguraṇa above. These are the same as the Gardabhilas of the Purāṇas. Except the Abbhottas, all these are to be supposed to be semi-barbarous mountain tribes, such as are mentioned in the *Mahābhārata*<sup>23</sup> and the *Purāṇas*.<sup>24</sup>

The Abbhottas have been once previously mentioned along with the Jattas and the Jālandharas—the Jats and those of the Jalandhar Doab. The Abbhottas must be regarded as their close neighbours.

An important desertion from the Kurus, and acquisition to the Poyaṇa side was king Anantapāla, called पवउ XIII 9, 7 and पवयनरिन्दु XIII 11, 5. He is चंपाहिउ and चंपहि सामिसाउ XV 4, 8. This can not be the *Campā* of the Bengal plains; it is a *Campā* situated in the mountains. If Kacchava be Kashmir, then the *Campā* of the mountains would certainly be Chamba<sup>25</sup> in the Himalayas.

<sup>23</sup> In II 52 (Dyūtaparvan) Ekapadāh, among others, do honour to Yudhiṣṭhira.

<sup>24</sup> V. Smith, *Early History of India*, p. 274 on Ābhira, Gardabhila etc.

<sup>25</sup> Jacobi's suggestion, *Op. Cit.* Introduction p. 16.



Lastly there is the important question of the identification of Poyaṇapura. That Poyaṇa was the name of a city like Gayaura, and not a country like Kuru, is clear from words like Poṇapuraparamesara XIII 11 10 and Poyaṇapuravara XV 9, 4. The name occurs also in XIV 5, 1 and 6, 6-12. Jacobi, on the strength of references in the *Paumacariya* of Vimalasūri, identifies it with Takṣaśilā, but becomes doubtful when he finds our author referring to the army of Poyaṇavai as Sākeyanarindasinnu XIV 13, 1 and Sakkeyajoha XIV 19, 2. This Sākeya or Sakkeya he identifies with Sāketa or Ayodhya. Now it is quite true that Sākeya is the correct Prākṛit for Sāketa and that Śakkeya is an alternative form for the same. But there is another possible phonological equivalent of Sākeya. Both these can also be Prākṛit for Śākeya. Historically there is nothing against this identification. Śāka Kings have ruled over Takṣaśilā. If this be correct, then there is nothing to come in the way of Poyaṇapura being identified with Takṣaśilā. The very close relations that appear to exist between the Sindhus and the Poyaṇa can be understood on the strength of a close geographical proximity and not if they were as far apart as Sindh and Ayodhya. For the following statement in this connection, I am indebted to Muni Shri Jinavijayaji of the Bharat Jain Vidyalaya, Poona:—

‘पोतनपुर’ तक्षशिलाका दूसरा नाम प्रतीत होता है। विमलसूरिके ‘पउमचरिय’ में जहां जहां ‘तक्खसिल’ नाम आता है वहां वहां उसीके भाषान्तरस्वरूप पउपुराणमें ‘पोदनपुर’ नाम है—Potanpur appears to be another name of Takṣaśilā. Wherever the name ‘Takṣhasilā’ occurs in Vimalasūri’s *Paumacariya*, the name ‘Podanpur’ stands (for it) in *Padma purāṇa*, which is almost a translation of it’ (i. e. *Paumacariya*).

(4) The political conditions—The political conditions, as revealed in the two Sandhis and in the whole work generally, are briefly these. The part of India that comes into consideration here is the western half of Northern India (north of the Vindhya). This is divided into many kingdoms, some of them sovereign and independent, like that of Kurujāṅgala, Sākeya, and Sindhu (sāgara), some dependent and called Sāmanta, like Pañcāla, Matsya and Kaccha. These formed a ‘Maṇḍala’, over which a sovereign state presided. The conditions described preclude the existence of a strong central power, holding undiminished sway over the whole of the half of Upper India, as was the case in the days of Aśoka of Magadha or in the time of the Gupta’s at Ujjayinī some five or six centuries later or again for a short space of time during the sovereignty of Harṣavardha of Kanouj. The state of affairs described might be one which existed in India for some centuries after the downfall of the great Magadha empire of Aśoka, or after the decline of the Avantī-empire of the Guptas, or after the Kanouj empire of Harṣa and before the advent of the Muhammadans.



# Apabhramśa Grammar as construed from the *Bhavisayattakahā*.

## I Phonology

### (A) VOWELS

§ 1 *Vowels*:—The Apbh. like the literary Prākṛits possesses all the Sanskrit vowels, with the exception of ऋ, ॠ, ऐ and औ. Unlike Sanskrit, and like the Prākṛits it possesses a short ए and ओ. Hemacandra's<sup>20</sup> तृणु, सुकृदु and a few more Apbh. words in ऋ are unknown to our work.

§ 2 ऋ itself is variously represented by अ, इ, उ, ए, अर्, रि.

ऋ=अ अमय (अमृत), कसण (कृष्ण), घर (गृह), मईद (मृगेंद्र), मएण (मृगेण), वियड्ड (विकृष्ट), सरइ (सृष्ट) संभल (संस्मृत)

इ अलंकिय (अलंकृत), अमिय (अमृत), गिणह (गृणह), विउ, (घृत) दिठ (दृष्ट), पहिठ (प्रहृष्ट), समिह (समृद्ध), हियय (हृदय)

उ णिवुइ (निर्वृत्ति), पाउस (प्रावृष्), पुहइ (पृथ्वी), पुठ्ठी (पृष्ठम्)

ए गेहु (गृह)

अर् करिवि (कृ), सरेवि (सृष्ट or सृ),

रि अम्हारिस (अस्मादृश), रिसि (ऋषि)

§ 3 ऐ & औ are either weakened to ए & ओ or resolved into अइ, अउ, इ, उ.

ऐ=ए देवय (दैवत), नेमित्तिय (नैमित्तिक), वेहओ (वैभव), वेयड्ड (वैतादय) सेरउ, (स्वैरम्)

अइ अइरावय (ऐरावत) दइउ (दैव), वइरि (वैरिन्), वइसाह (वैशाख), वइराहं (वैराग्येण), वइसवण (वैश्रवण)

इ सिन्नं (सैन्यं)

औ=ओ ओसह (औषध), कलहोय (कलधौत), कोऊहल (कौतूहल), कोसिय (कौशिक), गोड (गौड)

दोहय (दौर्भाग), सोहग (सौभाग्य), सोहम्म (सौधर्म)

अउ गउरव (गौरव), पउर (पौर), पउरिस (पौरुष), रउद (रौद्र)

आ (rarely) गारव (गारव)

उ (rarely) सुकख (सौख्य)

§ 4 With the exception of ऋ, ऐ, औ, all other vowels generally remain unchanged. But sometimes there is shortening or weakening, as for instance before conjuncts. The quantity of the syllable is however retained. This so in the Prākṛits too.

अकखाण (आख्यान), आगेय (आग्नेय), अग्वाइय (आघ्रात), अचरिय (आश्चर्य), अज्जा (आर्या), अत्याण (आस्थान), अविकखण (अवेक्षण), इकखण (ईक्षण), पिकखइ (प्रेक्षते), सिट्ठि (श्रेष्ठिन्). कवि for कापि and किचि for केवि are due to metre.

(a) The opposite tendency of lengthening the vowel, sometimes even at the cost of quantity, is also seen e.g.

नेउर (नपर), अणोबम (अनुपम), पोत्थय (पुस्तक), पओहण (प्रवहण), पायडो (प्रकट), वोहित्थ (वह्नि), सोवासिणि (सुवासिनी)

§ 5. The आ of feminines is invariably shortened, though in some cases the shortening might be due to metre

<sup>20</sup> Prākṛit Grammar, ed. Pischel, IV 329 etc.



आरिय (आर्या), कमल (कमला), कील (कीडा), बाल (बाला), लीह (लेखा), वील (वीडा), साल (शाला)

§ 6. In many words, the ending अ is changed to उ.

एत्थु, जेत्थु, तेत्थु; जासु, तासु

This change, however, does not take place when a word is added.

जेत्थइ (जेत्थुजि), तेत्थइ (तेत्थु जि), तासइ (तासु जि)

§ 7. Initial अ is in some cases dropped, as also उ

रण्ण (अरण्य); रविन्द (अरविन्द), वलग्गी (अवलग्गी), इउं (अहकम्), हेट्ठा (अधस्तात्), वइसइ (उपविशति), वइट्ठ (उपविष्ट).

§ 8. Contraction of two consecutive अ, and loss of a whole syllable, in some cases due to shortening for metre, is seen in the following

एमाइ (एवमादि through Pr. एवमाइ), एमेव (एवमेव), भविसत्त (for भविसयत्त=भविव्यदत्त)

उज्झा (उवज्झाय), पियार (पिययर), भडारा (भडारय), वढावा (वढावय)

§ 9. 'य' श्रुति:—This is not a peculiarity of the Adbh. or any other Prākṛit. But the Jain scribes have always introduced a य to avoid a hiatus between a preceding vowel (generally अ and आ) and the following अ due to vocalization of Consonants (See § 12). Our text has य after almost all vowels. In पुत्तियहु=पुत्ति अहु it avoids sandhi-hiatus.

अणेय (अनेक), अन्वयार (अन्वकार), अवयास (अवकाश), कलयल (कलकल), मयगल (मदकल), लोय (लोक), पायह (प्रकट)

अणुराय (अनुराग), आहोय (आभोग), नाय (नाग), भोय (भोग), आयउ (आगत:), but also आगउ and आ गय (for आगत)

अवियल (अविचल), आयरिय (आचरित), उपयार (उपचार), कवय (कवच), लोयण (लोचन), आयार (आचार) but also आचरइ

आभोयण (आभोजन), गयउर, (गजपुर), तेय (तेज), पय (प्रजा) वंसयाल (वंशजाल), सयण (स्वजन)

अकियत्थ (अकृतार्थ), अमय (अमृत), इयर (इतर), ताय (तात), धुय (धुत), हय (हत)

आमोय (आमोद), आयर (आदर), खेय (खेद), छेय (छेद), पमूयएहि (प्रसूनकै: rare),

अविसाय (अविषाद), पसाय (प्रसाद)

It is difficult to say if in words like वंसयाल, खयाल, य is due to this 'śruti' or a regular representative of ज. In याणइ, याणउ it is clearly the latter.

§ 10 'व' श्रुति. This is not a peculiarity of any Prākṛit; but seems to be a feature of an Adbh. dialect in which our author has written. In some of the following examples it may be explained away as due either to assimilation as in उवजुव (उपयुत) for उवजुय or dissimilation as in उवय (उदक) for उयय. In उवहि (उदधि) the influence of उ is clearly traceable. In अंसुव, कुरुव it is euphonic in character.

अंसुव (अश्रु), कंचुव (कञ्चुकम्), कुरुवह (कुरूणां), पसुवहं (पशुकानाम्)

उव्वेवउ (उद्देगम्), दूहव (दुर्भग), जुवल (युगल) also जुयल

उल्लोव (उल्लोच), सुवमि (सुवामि)

उवजुव (उपयुत), दूव (दूत), पहुव (प्रभूत)

सुव (सुता) also सुय, सुवपञ्चमि (श्रुत) also सुयमञ्चमि, हुवास (हुताश)

उवय (उदय) also उइय, उवहि (उदधि), also उअहि खेविय (खेदित), रोवइ (रोदिति) also रुअइ

आवइ (आयाति), चिन्तवइ (चिन्तयति), जोवइ as also जोयइ, जोअइ

This hesitation between व and य or अ shows that this is not a fixed phonetic rule of the language; but is due to momentary caprice of the writer.



of course helped by the law of assimilation. Cases like लोयणु rhyming with जोवणु show that even here the author must have spoken a *v*, as in भोए and रुए also. N. B. for falling away of *v*, see § 17

## (B) CONSONANTS

The Apbh. shows a very varying picture of the Sanskrit consonants and agrees in a general way in this respect with the Prākṛits. It shows (1) vocalisation of consonants, (2) their softening, (3) assimilation (4) splitting up or svarabhakti and simplification of conjuncts, and similar phenomena.

§ 11 Initially all consonants remain unchanged, except *y* and very rarely others as in दिहि(धृति) धूय (दुहिता).

§ 12 Vocalisation:—(without merging with the accompanying vowels), of unaspirated consonants, when not initial. Any consonant, except the fourth consonant, the cerebrals, sibilants and *ḥ* may become a vowel.

क् and ग् आउञ्चइ (आकुञ्चयति) but also आकुञ्चइ, मइन्द (मृगेन्द्र)

च् and ज् अइआरे (अतिचारेण), कयाइ (कदाचित्), गइन्द (गजेन्द्र), राआ (राजन्)

त् and द् अइ (अति), अवइण्ण (अवतीर्ण), आएत्त (आदेश). उइय (उदित), खेइय (खेदित)

पइसरइ (प्रतिसरति), परिओसिय (परितोषित)

प् and ब् अउवु (अपूर्व), कयउनी (कृतपुण्या), काउरिस (कापुरुष), कुइअ कुविय (कुपित), गयउर (गजपुर), नेउर (नूपुर)

य् and व् आउत्त (आयुप्), आउह (आयुध), आओहणु (आयोधनम्), आइह (आविह), जालोलि (ज्वालावलि), तिहुअण (त्रिभुवन), पइहु (प्रविष्ट)

पओहण (प्रवहण) is perhaps case of *samprasaraṇā*.

§ 13. Softening of consonants:—The hard unaspirates were in the Sauraseni regularly softened when not initial. The Apbh. like the Māhārāṣṭri vocalised them. (See above). The only examples of softening in Apbh. are the cerebrals and *q*. They indicate that Dhanavāla's Apbh. shows traces of Śauraseni Apbh. although mainly it is Māhārāṣṭri Apbh.

क् to ग् मयगल (मदकल)

ट् to इ कडक्ख (कटाक्ष), कडाह (कटाह), कवडु (कपटम्), भडु (भटः)

ठ् to द् कमडु (कमठम्), पीडु (पीठम्)

ड् to ल् आमेल् (आपीड), कील (क्रीडा), वील (व्रीडा)

प् to व् अहिवइ (अधिपति), आवज्जइ (आपयते), आवीलिय (आपीडित), पाव (पाप), व्वह (पथ); सावराइ (सापराध)

प् to म् (rarely as in) आमेल् (आपीड)

§ 14. The aspirates of all classes, except the palatals and cerebrals, in single and noninitial retain only the *h*.

ख् दुह (दुःख) but also दुक्ख; नह (नख), सुह (सुख), सहि (सखि), सुह (सुख)

घ् अविहाय (अविघात), ओह (ओघ), जिणहर (जिणघर), दीहर (दीर्घ)

थ् अह (अथ), अहवा (अथवा), कह (कथा), पुहइ (पृथ्वी), सणाह (सनाथ)

ध् अहर (अधर), अहिट्टिय (अधिष्ठित), कलहोय (कलधौत), परिहाविय (परिधापित), प (विधेय), हम्म (in धम्माहम्मि=धर्माधर्मेण)

फ् दाहिमहल (दा. फल), सुत्ताहल (सुत्ताफल). Exception पुव्वफलु (पुण्यफलम्)

भ् अहिसिंचिय (अभिषेचित), निहुअ (निभृत), निहालिउ, (निभालित), विहुइ (विभृति)

विहोय (विभोग), सहाव (स्वभाव), हुअ (भृता), but rarely आभोयण (आभोजन) also



§ 15 न् initially and when double internally, is retained as in Ang. in all other positions it becomes ण्. This is sheer Ardhamāgadhism and not peculiarity of the Apbh. (as the following hesitation will show)

नयर (नगर), नराहं (नराणां), निहुय (निभृत), नेउर (नूपुर), अन्न (अन्य), मन्नइ, (मन्यते); णिहण, णउ, अणित्तहि, अवगणिवि, णिजावय, णिट्ठिण्णइ, सम्णुण्ण,

§ 16 य् becomes ज् initially medially and in conjuncts, when not assimilated as in जोग (योग्य).

*Initially* जइ (यति), जउण (यसुना), जक्ख (यक्ष), जाण (यान), जुयल (युगल), जोग (योग्य)

*Medially* अजोए (अयोगेन), उवजुव (उपयुत), संजम (संयम), संजुय (संयुत), संजोय (संयोग)

*In conjuncts* अज (अय), अज्जु अ (आयैक), पज्जत्त (पर्याप्त)

§ 17 व् remains in all positions, except in many cases at the end, where it has fallen away before the उ of the Masc and Neut. Nom. and Acc. termination

Falling away of original व् at the end:—

उच्छउ (उत्सवः), जुवाणभाउ (युवभावः), परिहउ (परिभवः), पहाउ (प्रभाव), महाहउ (महाहव), वासवः, संभउ, (संभव)

Falling away of secondary व्

अहिउ (अधिपः), कलाकलाउ (कलाकलापः), दीउ (द्वीपं), पाउ (पापं), पयाउ (प्रतापः), मंडपः, साउ (शापः)

This change is peculiar to Apbh.

§ 18 A peculiarity of the Apbh. Phonology is the change of Sk. म् in व् (nasalised व्) in the first instance, and into व subsequently. This Apbh. trait has been taken up by some of the modern vernaculars, e. g. Marāṭi Gujarāṭi etc. thus showing their close affinity with Apbh.

नवकारिय (नमस्कृता), नवेप्पिणु (नत्वा), निविसि (निमेषेण), भवणु (भ्रमणम्), रवणयम् (रमणीयकसावणु (सामान्यः), वम्मइ (मन्मथ)

भवणु (भ्रमणं) (Jacobi's text clearly reads भवँणु which is the original form<sup>27</sup>)

In other cases too व् is to be expected in place of व्, which latter is found in the former in the vernaculars. Even in these, the original *anunāsika* character of व् is preserved in the *anuswāra* which in many cases is seen on the preceding syllable. e. g. M भंवरा Apbh. भवँर (भ्रमर), M भुवई Pr. भमुहा, M. Apbh. नावँ, नाम, M. गांव Apbh. गावँ (ग्राम)

In some words, in our work, the *anunāsika* character seems to be far forgotten, that like original व, this derived व is changed to उ e. g.

उज्जउ (उद्यम), खेउ (क्षेम), जउणा (यसुना), नाउ (नाम), पणाउ, (प्रणाम)

§ 18 (a) On the contrary Sk. व् sometimes becomes म् in Apbh.

एम (एव), पिहिमि (पृथिवी), सिमिर (शिविर)

The intermediate stage to this change is perhaps to be seen in words like जाम्व (यावत्), ताम्व (तावत्)

§ 19 Of the sibilants श् becomes ष्, ष् remains, स् becomes ष् initially and म् medially.

सय (शत), सिकखा (शिक्षा), सुक (शुष्क), विसिट्ठ (विशिष्ट), सिट्ठि (श्रेष्ठिन्), सोह (शोभा) सयल (सकल), सिन्न (सैन्य),

<sup>27</sup> And according to Hemacandra's rule too IV 397.



छट् (षष्ठ), छट्टि (षष्ठि), छड (षष्) but also सोलय (षोडष्), विसस (विशेष), विसाय (विषाद), रिसि (ऋषि).

### (C) CONJUNCT CONSONANTS

§ 20 Conjuncts are treated variously, as is the Prākritis. (a) If initial consonant, invariably the second, is dropped. In any other position they are either (b) assimilated or (c) separated by *Svarabhakti* or *Varnajana* as Yaska calls it.

(a) Conjuncts initially drop the latter consonant. The only conjuncts that come into consideration here are those (1) having a य्, र्, ल्, व्, in the second place and such others as (2) have a स् before them.

(1) य्—चाय (त्याग), जुइ (च्युति), जोइंगण (ज्योतिर्गण), तज् (त्यज्), वावरइ (व्याप्रियते) र्<sup>28</sup> कय (क्रय), कील (क्रीडा), दुम (हुम), पयास (प्रकाश), पावइ (प्राप्नोति), पिम्म (प्रेम), वय (व्रत), सुव (श्रु)

When र् comes after स् and a few other consonants *svarabhakti* also takes place in some cases.

किरिया (क्रिया), सिरि (श्री), सुमरइ (स्मरति), सास (श्वास) which is a Prākritism व—जालोलि (ज्वालावलि), दीव (द्वीप), बीय (द्वितिय), सग (स्वक), सर (स्वर), सामिणि (स्वामिनी) सेर (स्वैर)

In some cases, however, when a स् precedes व् *svarabhakti* takes place सुविण (स्वप्न), सुवइ (स्वपिति)

ल् usually shows *svarabhakti*, whether a sibilant precedes it or any other consonant. किलिन्न (क्लिन्न), किलेस (क्लेश), सिलिसइ (स्लिष्यति),

(2) स् with a क् changes to ख्, with a च् goes into थ्; खंभ (स्कम्भ), थण (स्तन), थवअ (स्तबक), ह्त्थ (हस्त)

with a न् becomes न्ह् or ण्ह् न्हाण (स्नान), न्हवण (स्नपन)

with a प् changes to फ्; फासुय (स्फार्शुक), फंस (स्पर्श), फसइ (स्पृशति)

with a क्, is merged into the latter. e. g. फडिय (स्फटिक), फंदइ (स्पन्दते), फार (स्फार), कुडु (स्फुट)

with a म्, merges the latter into itself. (जाई-) सर (जातिस्मरः), also सरिउ (स्मृतम्)

स्म also changes to भ् as in the following:—भरइ (स्मरति), विंभय विंभिय (विस्मित)

§ 21. Conjuncts, noninitially, are assimilated. The assimilation is either progressive or regressive. If there is a long vowel before the conjuncts it is invariably shortened.

1. Progressive assimilation:—

क् जुत्त (युक्त), सुत्ताहल (सुक्ताफल), रत्त (रक्त)

व् अज्ज (अव्य), उत्पण्णु (उत्पन्नः), उव्भइ (उद्भट), तप्पर (तत्पर)

प् कम्म (कर्म), जम्म (जन्म), पत्त (प्राप्त), सहात्थ (शब्दार्थ)

अन्तस्था दप्प (दर्प), मज्जाय (मर्यादा), पवत्तिय (प्रवर्तित), सव्व (सर्व)

म् अचरिय (आश्चर्य), अट्ठ (अष्ट), सुक्क (शुष्क)

<sup>28</sup> Hemacandra's rule about the optional retention of *adhorepha*, IV 398 does not in our work.



## 2. Regressive assimilation.

त् अगो ( आग्नेय ), दवगि ( दवाग्नि )

प मुक्त मुक्त ( मुक्त )

अन्तस्था-अक्खाण ( आख्यान ); अन्न ( अन्य ); कल्लु ( कलत्र ), मुच्चइ ( मुच्यते ),  
( मित्र ), सज्जल ( सज्ज्वल ),

§ 22 Separated by (1) स्वरभक्ति and (2) वर्णोपजन

(1) अचवरिय ( आश्चर्य ), अरहन्त ( अर्हन्त ), also अरिहन्त अरुह ( अर्हन्त ), आरिय ( आर्य ), किरिया ( क्रिया ), किलिट्ट ( क्लिट्ट ), किलिन्न ( किलन्न ), किलेस ( क्लेश ), गरह ( गर्हा ), सुकिल ( शुक्ल )

The vowel is generally determined by the surroundings, e. g. किलिन्न where the इ in the original Sk. has determined the स्वरभक्ति vowel. But this is often arbitrary; e. g. अरहन्त, अरिहन्त and अरुह all from अर्हन्.

(2) वर्णोपजन or addition of a letter, is perhaps a wide name (and should include स्वरभक्ति i. e. separation by or addition of a स्वर.)

अम्बिल ( आम्बल ), तम्बिर ( ताम्र )

एःमेक म् comes in as ephonic Sandhi-consonant.

§ 23. Special conjuncts are specially treated.

ञ becomes ण आण ( आज्ञा )

न नाण ( ज्ञान )

न्न पइन्न ( प्रतिज्ञा ), सन्न ( संज्ञा )

क्ष becomes क्ख अचक्खु ( अचक्षु ), अक्खय ( अक्षय ), अन्तरिक्ख ( अन्तरिक्ष ), इक्खण ( ईक्ष्ण )

ल्ल सच्छ ( साक्षात् )

” ” झ झीण ( क्षीण )

” (rarely) ह् निहित्त ( प्रिक्षित )

ध् ” झ् ज्ञाण ( ध्यान ), संज्ञा ( संध्या )

ध्व् ” झुणि ( ध्वनि ), साध्वस ( सज्जस )

प्स् ” ल् अच्छर ( अप्सरा )

त्स् ” ल् मच्छर ( मत्सर ), वच्छल्ल ( वात्सल्य )

त्स्य् ” ल् मच्छ ( मत्स्य )

स्म् ” भ् संभल ( संस्मृ ), भरइ ( स्मरति )

” ” म् सरइ ( स्मरति )

” ” म्हु अम्हार ( अस्माकम् )

ह् ” च्छ् गिज्झ ( गृह्ण )

ह् ” भ् विंभल ( विह्वल )

§ 24 Sporadic double consonants—Apbh. shows double consonants where there were none in the original. In many cases they can be explained as due to the exigencies of metre, in others as due to analogy.

अपरज्जिय ( अपराजित ), the shortening of आ in परा requires doubling in compensation

अचमोए ( आभोगेन ) where the shortening has caused the doubling

अवगण्णिउ ( अवगणित ) on the analogy of मन्निउ, where the न्न is from न्य

उत्परि ( उपरि ) on the analogy of परुत्पर, when प्प is legitimate

एकमिक्कु ( एकैक ) again appears to have compensatory double consonant. The shortening or weakening of ए in °मिक्कु necessitates doubling of क्क. The

ए too is to be regarded short, thus accounting for क्क. e. g. इल्लणेक्कमल्ल also.



क्विड ( कृतम् ) V 16, 7 नियवि क्विड कयंतदंततर, where वि must be long for metre, so कि is doubled.

पञ्चविवह ( पञ्चविध ) on the analogy of चउविवह, छविवह where व्व is legitimate.

पविस्समाणएण ( प्रविशता ) the doubling is metri causa.

पुज्ज ( पूजा ) where the doubling may be regarded as due to the shortening of ऊ

पुनफ़ल्ल ( पुण्यफलम् ) the change of फ़ to फ़् is also metri causa.

पुवकिय ( पूर्वकृत ) where the doubling is due to metre only.

बहुगुण ( बहुगुण ) This doubling is entirely due to metre.

बिन्नि ( द्वौ ), on the analogy of तिन्नि ( त्रीणि ) where the doubling is legitimate.

रुचइ ( रोचते ) where perhaps the double consonant is due to the change of conjugation, रुच् being regarded as of the 4th class.

व्वइह ( वहति ) in मणि व्वइह where the णि has got to be long metrically.

संचल्लिउ ( संचलित ) appears metri causa only, if not regarded as change of conjugation as in रुच्चइ.

सक्केय as an alternative to साक्केय. The quantity is preserved.

सुक्किल ( शुक्ल ) One would think that the Svarabhakti was sufficient. But metre requires the doubling सुक्किलपंचमिजा व्वइसाहो VIII 17,3

युव्वहं ( स्तुतानाम् ) which ought to be युवहं, owes its conjunct to metre.

ल्लिक्किवि is the only intial conjunct not due to metre. Others are क्विड and व्वइह.

§ 25. In a few cases, when the conjunct is simplified, the preceding syllable gets an *anuswāra* as a compensation.

अंचण ( अर्चन ), अंसु ( अश्रु ), चउरंस ( चतुरस्र ), जंपइ ( जल्पति ),

दंसण ( दर्शन ), वंक ( वक्र ), विंभल ( विह्वल ), विंभय ( विस्मय ),

## II. MORPHOLOGY

### A INFLECTION

§ 26. अ bases Masc. and Neut. This also includes the Consonantal bases in Sanskrit, which have lost that character in the Prākritis either (1) by the addition of अ to their final consonant, or (2) by the dropping of that consonant. In the latter case they belong to that class, to which their final vowel also belongs. Sometimes, however, consonantal bases become vowel bases in both the ways. e. g. मन्ति and मन्तिण, कम्म, and कम्मण.

Nom.	Singular	Plural
M	आणंदु, कंसु, चित्तंतु, भविसत्तु, मउ, बालु, संहियणु, अंतराउ, <sup>1</sup> जाणउ, दुण्णउ, सुहावणउ	M अमरिंद, <sup>2</sup> कलस, छडय, जणविंद, दोहलभ नरिंद, पहिय, सुर

<sup>1</sup> These have got their *anusāsika* on the analogy of corresponding neuter forms. Not observed in Hc. who prescribes it only of nouns in अ derived from क IV 354.

<sup>2</sup> Tendency to drop inflection. Not mentioned in Hc. Gr.



## Singular

गओ,<sup>3</sup> घोसो, धाडओ, भासिओ, वणिंदो,  
सओ भाय, सावण्ण

N अवलोयणु, चारित्तु, जम्मंतरु, फल्लु, वयणु  
कहाणउं, पहाणउं  
कम्मं,<sup>5</sup> कलत्तं, धम्मं

Acc. *ज कौ*

*नाजल्य*

*क्षि ३* M उज्जउ,<sup>7</sup> उज्जोउ, णाहु, णेहु, पुत्तु, वियासु,  
हातु, सेणहु, सोउ  
सवत्तिवेहओ<sup>8</sup> (XII 5, 2)

*न ६* N कज्जु,<sup>7</sup> कारणु, घरु, वयणु, सउणु

Inst.

अवियारिं, धणवालं, भविसिं, परितोसिं  
सुणिणाहिं, विसंतिं, सविसंतिं, तरंगइं<sup>9</sup>,  
अवराहिं<sup>10</sup> सद्धाणि,  
कज्जे, कालं, गव्वे, पयत्ते, वप्पे, बाले,  
विणोए, (सिउ) पुत्ते (X 3, 2)  
करिण, गणहरिण, पुण्णोदइण, सिरिण, हरिबलिण  
अहम्मणे,<sup>11</sup> धम्मणे, कज्जेण, छलेण, वणिवेरण  
केवलेण,<sup>12</sup> दोहएणं, हएणं

Abl. दोसहु<sup>14</sup> (VI 21, 12), वंचणमइहु (III 21,  
8)

अदत्तादाणहो<sup>15</sup> (V 15, 5) जंपाणहो (VIII  
5, 2) नयरहो होन्तउं (IX 16, 2), परदेसहो  
(आवउ VIII 1, 5), सणेहहो (उत्तरइ VII 5, 2)

## Plural

चिन्तन्ता<sup>4</sup> पिक्खन्ता, भमन्ता, रुयन्ता, लोया Gen

N अंगइ, कज्जइ, खंडइ, तोरणइ, पएसइ,  
रसइ, वयणइ, सहइ  
कुसुम, चरण तोरण,<sup>6</sup>

M काल<sup>6</sup>, निम्मिण्ण, पोय, भोय, वियप्प, विलास

N कुंभइ, कुरुलइ, थटवट्टइ, दोसइ,<sup>8</sup> भासइ  
नंदणइ, सन्नइ,<sup>8</sup> हारइ<sup>8</sup>

लाइय<sup>5</sup> (for लाइयइ), वोहित्थ  
अंसुवहिं<sup>13</sup> किन्दुअहिं, पुण्णहिं, वयणहिं  
कुलेहिं<sup>13</sup> गुणिहिं, दिणेहिं, संचएहिं  
दुराचारिणहिं<sup>12</sup>, वहनोहिं  
चउपासिहिं<sup>16</sup> (VIII 5, 3)

<sup>3</sup> These occur where metre has changed generally at the end, and in passages are in Māhārāṣṭrī e.g. V 17. See however Hc. Gr. IV 332.

<sup>4</sup> In passages of mixed language and changed metre c. f. VI 18.

<sup>5</sup> Prakritisms.

<sup>6</sup> The Masculine has totally discarded inflection and the Neuter partly.

<sup>7</sup> One would expect the *anunāsika*, at least more frequently in the Neuter.

<sup>8</sup> Change of gender is very common in Apbh. cf. Hc. Gr. IV 445

<sup>9</sup> तंरगे would have equally suited metrically. The lengthening therefore is sporadic

<sup>10</sup> The *anunāsika* would not have spoiled metre. Hence dropping sporadic. Or due to carelessness of the scribe?

<sup>11</sup> These occur in a passage almost in Māhārāṣṭrī and changed metre, III 26 although allowed by Hc. Gr. III 342.

<sup>12</sup> Prakritisms, occurring in a Kaṭavaka of changed metre and mostly Māhārāṣṭrī III 26. <sup>13</sup> Hc. Gr. IV 335.

<sup>14</sup> Hc's हे of the Abl. is not corroborated by our text; Hc. Gr. IV 336.

<sup>15</sup> This हो is common to the Gen. Not in Hc.

<sup>16</sup> Hc mentions हु instead in IV 337



## Singular

लोया Gen. कुलहरहो, जणहो, णरहो, ~~अलहरहो~~, जणस्य, णरस्य  
 धणहो, भविसत्तहो, हरियत्तहो ~~अणस्य~~  
 बालहु,<sup>17</sup> सण्णुरिसहु ~~जाणस्य, सल्लस्य~~  
 परमेसरासु<sup>18</sup>, लोयस्स<sup>18</sup> ~~परमेसरासु, लोयस्स~~  
 हरियत्तहोकेरी ~~हरियत्तहो~~

Loc. अगगइ,<sup>22</sup> अट्टमइ, कालि, गयउरि, दिणि  
 पंगुरणि, रइहरि, लोइ, सालि<sup>8</sup>

वेलास कीळन्ताइ<sup>23</sup> (for तहूँ), तउतणइ, पकइ,  
 वयणि, वयणइ, वेलाउलइ

भास काले,<sup>22</sup> पाउसे, सम्मत्ते, सोहग्गे  
 अच्चन्तए<sup>24</sup>, उन्हालए तित्थेसए, नच्चंतए,  
 पसरंतए, ससिकंतए, पाणिए  
 कालम्मि, गोत्तम्मि, वारम्मि, माणम्मि,  
 वयणम्मि, विहिमि

Voc. परमेसर<sup>26</sup>, पुत्त

§ 27 इ bases Masculine are not very numerous in our Apbh.

Nom. गंठि<sup>27</sup>, दिणमणि, धणवइ, महारिसि दहीयं

Acc. पइ (अणुअंचिवि)

Instr. धणवइण<sup>28</sup>, दहिणं, मंतिसिउं X 3, 2

Abl.

Gen. कईहि<sup>29</sup>, धणवइहि

Loc.

Voc. हयबुद्धि

लोयहो<sup>26</sup>, वणिउत्तहो

भाइहु<sup>30</sup> ~~भाइहुणा~~  
 तुडिहि<sup>31</sup>

§ 28 उ bases, Masculine and Neuter are also not numerous.

Nom. पहु, पहुं, 33 (confusion of case)

Acc. अंछ, गुरु, पहु, बन्धु (पणविट्पणु), सेउ

Instr.

Abl.

Gen. गुरुहु<sup>32</sup> गुरोः

Loc.

Voc. पहु

गुरु (adj. of माहुलिंग)  
 चक्खिहि

धणुहं, धणूणं<sup>33</sup> ~~धणूणा~~

<sup>17</sup> Not in Hc.; but it appears to be a weakening of हो. <sup>18</sup> Very rare in our text though corroborated by Hc. Gr. IV 338. The latter at any rate is a Prakritism.

<sup>19</sup> Hc. Gr. IV 339. The lengthening before termination in rare cases is due to metre.

<sup>20</sup> Dropping of the *anunāsika* is probably a vagary of the scribe.

<sup>21</sup> These occur in passages with changed metre and in Māhārāṣṭrī e. g. IV 1<sup>o</sup>, IV 7.

<sup>22</sup> These are prescribed by Hc. Gr. IV 334. <sup>23</sup> On the analogy of Inst sing.

<sup>24</sup> Splitting for Metre. <sup>25</sup> In accord with Hc. Gr. IV 347. <sup>26</sup> Hc. Gr. III 346.

<sup>27</sup> Dropping of termination as Hc. also prescribes in IV 344.

<sup>28</sup> Hc. Gr. III 343 prescribes ण, इ, and ए सिउं is the progenitor of M. शी.

<sup>29</sup> Hc. Gr. III 338 सु, हो, सु appear to be for all Masc. bases. हि is not included.

<sup>30</sup> Hc. Gr. III 340 prescribes both हुं and हुं for masc. इ, उ bases.

<sup>31</sup> In accord with Hc. Gr. IV 347. <sup>32</sup> Seems to be alternative form for हो, which is taught by Hemacandra. <sup>33</sup> Prakritisms.



§ 29 There are no ऋ bases in Apbh. See Phonology of the vowels above § 9

They have all become mostly अ bases, rarely इ, उ bases.

Nom.	जणेरु (जनयितृ), पिउ, पियरु, पियर, (पितृ), भायर, भाइ (भ्रातृ), माय <sup>34</sup> , मायरि (माता)
Inst.	पियरि, भत्तारि (भर्तृ), वरइति (वरयितृ), भायरेहि
Gen.	भायरेण (भ्रात्रा), मायए (मात्रा)
Voc.	मायरिहि (मातुः), मायहि, भाइहु

माया is from माता and so a Sanskritism. सस is directly from स्वसा and Sktism.

§ 30 Consonantal bases have also disappeared and vowel bases are formed from them, either (1) by adding अ to the consonant or (2) by dropping it. The former gives rise to new अ bases, the latter to इ and उ (rarely) bases. Sometimes both the processes operate, giving rise to double bases from one and the same word, e. g. राय and राण

	Singular	Plural
Nom.	अण (युवाण) (युवन्), पन्थु (पथिन्), राय, राया, राणउँ (राजन्)	राय - राजाणः
Acc.	परमप्पड (परमात्मन्), सामिडं (स्वामिन्)	मणइ, मन्तिणइ, मंति मन्तिणः
Inst.	सामि, सिद्धि from इन् bases स्वामितेजोष्ठिनं	
Gen.	मणु (मनस्), महिम (महिमन्), मणसि, मणिए	बन्दिणह (बन्दिन्), मन्तिणह, सिद्धिणह (सिद्धि)
Loc.	जम्मणि (जन्मन्), मणि (मनसि)	पिम्मह (प्रेमन्), मन्तिणहो मन्तिणः, मन्तिणहो मन्तिणः

§ 31 आ bases feminine.

Nom.	कन <sup>35</sup> , किय, धय, बाल, माल, लील, संपय	तियउ, परिपुनउ <sup>36</sup> पसयउ, सउनउ संपय
Acc.	कील, घोसण, निंद, साल, सोह कीडा, घोसण	
Inst.	कनइ <sup>37</sup> , करुणइ, जीइइ, मुइइ, लीलइ, बन्दिणइ, मन्तिणइ, सिद्धिइ	
Abl.	उज्झासाह <sup>38</sup> (उज्झासासायै - सपणे)	
Gen.	कमलहि <sup>38</sup> , दीणहि, वहुअहि, सरुअहि	महिलइ <sup>40</sup> (तणउँ), वरविलयहि
Loc.	बाहुलयहो <sup>39</sup> , समवयहो	महिलाम कावो नाना
Voc.	छायहि <sup>41</sup> , रयणिहि छायाया रजया	
	पहाए <sup>42</sup> , सहाए सहाए	
	अयाणिए, भडारिए अयाणामो	

<sup>34</sup> Thus पितृ becomes पिय and पियर, मातृ become माय and मायर, भ्रातृ becomes भाइ and

<sup>35</sup> Hc. Gr. IV 344 teaches a general 'लुक्' of Nom. and Acc. terminations, but not mention the shortening of आ bases.

<sup>36</sup> The anunasika seems to be a vagary of the scribe.

<sup>37</sup> Hc. Gr. IV 349 lays down ए only and not इ or ई.

<sup>38</sup> Hc. Gr. IV 350 has इ only for Abl. and Gen. sing. हि may be regarded as alternative weakened form हे. The anunasika seem to be sporadic.

<sup>39</sup> Not in Hc. Gr. On the analogy of Mase अ bases.

<sup>40</sup> Hc. Gr. IV 351 has हु only. <sup>41</sup> Hc. Gr. IV 352 has simple दि.

<sup>42</sup> On the analogy of the Inst.



§ 32 इ and ई bases, Feminine. These have merged into each other so completely, that except for a few long ई forms in Nominative, there is nothing distinctive left of the ई bases.

## Singular

Nom. कामिणि, दासि, वसुंधरि, वावि, सवत्ति  
कियत्थी, जणेरी, पसाहियपथी भंती, मही,  
सही, ससिवयणी

Acc. कंति, कमलसिरि, गइ (पत्तः), जणणि,  
णिमि (गमन्ति), देवि, निव्वुइ, संती  
(obj. of देसिउं IV 13, 9)

Inst. जुत्तिए, परिवाडिए, लच्छिए, समदिट्टिए,

Abl.

Gen. कंतिहि<sup>43</sup> (महुं for Inst.), कमलसिरिहि,  
कित्तिहि (for Inst. I 11, 7), कुमारिहु  
(sing. or siu. IV 8, 8) वरिणिहि,  
छट्टिहि, जणणिहि, जिणसासणेदविहु  
(XIV 9, 11), णइहि, पुइइहि, मरालिहि,  
रयणिहि

Loc. छट्टिहि, रयणिहि

Voc. भडारिए, महव्वयधारिए

## Plural

इत्तिउ, कुमारिड, जुवइउ, तरुणिउ, नारिहु (IX  
22 4) पत्तिउ, मंगलवलीउ

केलि, रंगावलिउ

(बहुजस-) कित्तिहि, कुरंतियाहि, भणंतियाहि  
पाणियहारिहु

500

अंगुलीहि (पक्खिसइ)

## B PRONOMINAL INFLECTION

## § 33. First Person

Nom. मइ (कावि न मइ जेही दुहभायण VI 1, 11),  
हउं - ५३

Acc. मइ (V 13, 1) मइ also (XXI 5, 12)

Inst. मइ, मए<sup>44</sup> मय

Gen. मज्झु, महु - ५४

अम्हइ, अम्हि (I 12, 6) वयं

अम्हइ (for अम्हइ, सो अ० नेसइ (VI 15, 7) अम्ह

अम्ह, अम्हइ

अन्न, अम्हइ-हि (II 19, 7), अम्हाण (IV 11) अम्ह

तण (तउतणिय IV 6, 6) often and केर (तउकेरउ V 6, 7) sometimes are possessive  
suffixes added to Gen. of nouns and pronouns. Is अम्हतउ (I 14, 3) Dat. or Abl.

The Konkani हव is traceable to हउं. Mar. आम्हीं is from अम्हइ. The Mar. मा  
of the Instr. is clearly from मइ, as आम्हीं of the same case from अम्हइ. Vul.  
Mar. माहें is derivable from महु. The Guj. हुं and अम्हे of the Nom. should be  
noted. Hindi मैं is apparently from the मइ of the Acc.

## § 34. Second Person.

## Sing.

## Pl.

Nom. तुहुं, also तुहु (V 13, 7) तु

Acc. पइ तल

तुहँ (चित्रिवितुहँ X 9, 6) तुम्ह तुम्हइ (IV ५५  
19, 5 (XXI 5, 12) तुम्हि

तुम्ह ५०५/३

<sup>43</sup> आ base changed to इ

<sup>44</sup> Of these मए of the Instr. sing and अम्हाण of the Gen. Pl. are Prakrits.



## Singular

- Inst. पई<sup>45</sup>  
 Gen. पई (जंतहो) (III 10, 8) तउ, तइ  
 (Misprint for तउ III 14, 5)  
 तुम्हु, तुहु (IX 20, 9)  
 Loc. तई पई  
 तुम्हार is a possessive adjective,  
 also तुहार

§ 35. Demonstrative तत्.

## Sing.

- Nom. सो, सु (X 10, 2) or तं त  
 Acc. तं (तं संकेउ), सो (III 13, 4) त  
 सा (सो सा पिकखइ V 8, 8)  
 (सा जम्मभूमि छमरंतउ VI 12, 1)  
 Inst. तिं, तेण, F ताई ताएं तेन  
 तेण Pr. (IV 13, 10) ताहिं (for ताई  
 I 13, 1)  
 Gen. तहो F तिहिं (II 5, 3) तर-य  
 तहु F. तहि, ताहि तस्याः  
 तासु, तासई (VI 10, 3) F तासु, तहो (II 4, 4)  
 तहु (V 12, 2), F. तहु (III 16, 7) F तहु  
 Loc. तहिं, Pr. तम्मि तात्थि

§ 36. The base एय Sk. एतत्.

- Nom. M. इहु, एउ, एहु, एय  
 F. एय, एह, एय  
 N. इउ, एउ, एयं Pr. ए एतया  
 Acc. M. इउ, एउ एय  
 F. इह, एह एय  
 Inst. M. एण (विहोएं), एणं Pr. एतया  
 Gem. M. एयहो एतया  
 F. एयहि, एयहिं (तणउं) एतयाः

§ 37. आय Sk. इदम्

- Noun. M. आइउ (XVIII 4, 6), आयउ<sup>46</sup>  
 Instr. M. आएं, एण (विहोएं), एणं  
 F. आयएं, आपहि एतया आपरा  
 Gen. M. आयहो एतया  
 F. आयहो { IX 21, 10 } आयहिं तस्याः  
 { VII 12, 3 } (VIII, 166)

## Plural

- तुम्हई (VI 9, 7)  
 तुम्हई, तुम्ह (III 16, 7, VI 21, 12)  
 तुम्हाणं (IV 13, 10)

## Plu.

- ते, ताई, ताए (for ताई VI 15, 8) ते

तेहिं तेः

ताहं तासा

तेसु Pr. तेय

M. इय, एय एतयाः

F. इयउ (XVI 1, 10) इयाः

M. एयहिं एतयाः

M. एय एतयाः

M. एयइं एतयाः

M. आयहिं एतयाः

M. आयहं एतयाः  
 M. आयहिं

<sup>45</sup> तुम्ह in Jacobi is due to a misreading of the line हा विहि अजुतु मइं सिक्खविउ (V 14, 9)

<sup>46</sup> This is suspicious. It is also equal to आगतः which suits better in all the passages where Jacobi considers आयउ Masc. and Nom. Acc. NNeut. आउ in XVI 8, 10 means आगतं.



§ 38. The base अण्, Skt. अन्यत्.

Sing.

Nom. M.	अणु	अणु
F.	अण्	अण्
Acc. N.	अणु	अणु
Inst. F.	अणै	अणै
Gen.	अणो	अणो
Loc.	अणि (VI 7, 2)	अणि

Pl.

M.	अण, अन्	अणै
N.	अणै, अन्	(XXI 6, 5 and 10, 4)
N.	अणै	अणै

§ 39. The base एह, Skt. ईदृश्

Sing.

Nom. M.	एहो (XII 5, 2)	एह
F.	एही	इदृशी
N.	एहउ	इदृशी
Ins.	एहै	
Loc.	एहै	

§ 40. The base जो, Sk. यत्

Sing.

Nom.	जो, F. जा	यः, या
Acc.	जं	यं
Inst. N.	जिँ, जेँ	F. जाँ जेन, यम
Gen.	जसु, जासु	यस्य
Loc.	जहिँ, जमि	Pr. यास्मै

Pl.

M.	जे, जाँ	ये, याति
F.	जाउ	
	जेहिँ	
जस Pr., F.	जाहि	

§ 41. The base जेह, Sk. यादृश्

Nom. M.	जेहउ, F. जेही, जेहिय
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§ 42. The base क Sk. किम्

Nom. M.	कोवि, कवण, कोइ	M. किवि, केवि
F.	कवि, कवण	कावि
Acc. M.	कोई (IV 1, 6), को (VIII 12, 10)	N. काँ
F.	कवण (VI 7, 15), N. किं	का
Inst.	केण	कम
Gen.	कासु, कहो, कहु	
Loc.	कहिँ, कहिचि	

§ 43. Numerals.

(1) Cardinal

एक, एकक, एकल्ल, इक्क  
 बे, बिण्णि, वेण्णि, दु०, दो  
 तिण्णि, ति०  
 चउ०, चयारि, चतारि  
 पंच, छ, सत्त, अट्ठ, नव  
 दस, दह,  
 बारह, तेरस, पन्नास, सोलह,  
 चउवीस, तीस, अठ्ठ्याल, पंचासय, छट्ठि,  
 सय, सहास, लक्ख

बिहिँ Inst. Gen. & Loc. Pl.  
 तिहिँ ,, तिहु Gen. Pl.



## (2) Ordinal

પહિલત, વીય, તદ્વ, ચતથય, ચતત્થ

पंचम, छठ, सप्तम, अष्टम, नवम, दहम, दसमय, एयारहम

### (3) Adjectival

दुविह, तिविह, चउविह, पंचविह

अष्टविह, दसविह

(4) Adverbial

एकवार, तिवार

### § 44. Nominal Suffixes.

अर पलोयर <sup>पल्लोकर</sup> देवता काकर

अल दुक्खल्लिय, नवल, पयल्लय (पद), पियल्ल, महल्ल उगारिका, नवल, शोण पोव

आर अम्हार, तुहार (VI 11, 7)

इक - पदाति पाइक, पारक परकीय ताप्ता तोकेका दुक्कासिर पयासिर

इर कंखिर, कंदिर, जंपिर, तंबिर, दुक्कासिर, पयासिर, रंखोलिर, कांदिरे, कंदिर

इल कुडिल, गहिल्ल, पहिल्ल, सोहिल्ल - उडिल, गहिल्ल, पयास, ओयका

उल रमाउल, वेलाउल

उल्ल अउभरहुल्ल, पियउल्ली, भंडुल्ल, विहुल्ली प्रभुइणीय, पिया

ह इत्तडउ, हियडइ

त्तण दोहत्तण, वहुत्तण दोहत्त

र (स्वाथें) विउणारउ, विवरेरउ

ल पहिलय, समग्गल

वण दयावण, दरिसावण

वत्त (वन्) मणिमुज्जावत्तउ (अंगुलिउ=मणिमुद्रावत्यः अङ्गुलयः), सिरिवत्त  
(असिरिव सिरिवत्त)



The Apbh. has no real Atmanepada. Hence दुग्मइ, वट्टइ, वट्ठंत, लहंत, सलहइ. We rarely get forms like अप्पर, पविस्समाण, पिच्छमाण

Sing.

Pl.

3rd આસિ

आसि ( तिन्निवि आसि V 12,5 )

§ 47. Imperative. - 1913-

1st 2772 01118

उत्थल्लहं, वल्लहं, पञ्जहं, पुंजहं (VI 15,5),  
अच्छहु, अञ्चहु, अणुमन्नहु, अप्पहु, करहु, धरहु

अकखहो, उचल्लहो, तंडवहो, देकखहो

3rd अच्छड, अणुहवड, एड, निव्वणड, सेरड

अच्छंतु, अणुहवंतु, करंतु, जतुं

§ 48. Optative.

1st

2nd अचिञ्जहि, करिञ्जहि, गणिञ्जहि, दिञ्जहि,  
भणिञ्जहि, चुमरिञ्जहि, होञ्जहि  
अचिञ्जहु, रुसिञ्ज (XIX 5, 3)

अच्छिज्जहु, करिज्जहु, चिंतिज्जहु, वंचिज्जहो

3rd किज्जइ ( किं किज्जइ राय VI 8, 9)

§ 49. Future.

1st

2nd दोसहि

तरेसहं देसहं

3rd आवेसइ, एसइ, करेसइ, जाएसइ, धरेसइ,  
नेसइ, भरीसइ, लेसइ, वरेसइ, विसरेसइ,  
ताही Pr.

§ 50. Conditional.

As Conditional only could कर्तु be regarded in II 12,5 सो ण कर्तु ताम इय एहउ and मरंतु in XXI I, जइ हउंति तेण सह तउ कर्तु तो किं असमाहि ए सह मरंतु; also हंतु with in II 5, 8 जइ पदमउं जि हंतु तुहु एहउ तो किर को कर्तु मणि रेहउ and in वरि दिज्जन्ति आसि.

§ 51. Causal.

Sing.

Pl.

1st.

2nd

अवहारः

3rd अवमाणइ, करावइ, खीरइ,

दावङ्, पत्ताणङ् (प्रत्याययति XVII 7, 2)

पायए (Pr.). वद्धावइ, वडूसारइ, संतावइ,

Imp. करावहु

d



## § 52. Passive Voice.

Sing.

Pl.

1st

2nd

3rd अच्छिज्जइ, उपंज्जइ, कीयइ  
(=किज्जइ III 13,4). जीघिज्जइ,

बुचंति

णज्जइ, दुम्मइ, दोसइ, मरिज्जइ,

लह्ज्जइ, वणिज्जइ, विज्जिज्जइ,

समप्पइ, संबज्जइ, सुचए, दिज्जए in IV 7 which is  
a Māh. Pr. passage

## § 53. Participles.

(1) Present Part. अच्छंत, अवगन्त, असहंती, करंत, खंत, गुलगुलंतु, जंत, पसरंत, पविस्समा  
(Māh. Pr. in IV 7) पिच्छमाणु, भुजंत, लहंत, वहंत, होंत

Present Passive Part. चुम्बिज्जंतु

Causal Present Part. अवमाणियंत

(2) Past Part. This is freely used to denote the Past Tense. अक्खिय, अणुमति  
अणुहविय, अणुइय, अप्पाहिय (आयादित), अप्फालिय, अम्भंजिय, अम्भत्थिय, अवइण्ण, अवग  
अवसरिय, अवलोइय अहिलसिय, अहिसिचिय, करिय, खंचिय, घत्तिय, पडिवन्निय, सरिय

आलत्त, खद (III 26,3), चित्त, दिण्ण, दिन्न, निरुत्त, पत्त, वुत्त. All these are Prākṛitisms

(3) Causal Past. Part. अवमाणिय, अवहारिय, गिन्हाविय, पःसारिउ, सिक्खविय

(4) Potent. Part. अपिच्छणिज्ज, अक्खेव्वउ, अच्छिक्खउ, अपिक्खउ, करिव्वइ, जाणिक्खइ, पुच्छिक्खइ, मेलेक्खइ, लाइक्खइ, वंछिक्खउ

## § 54. Infinitive.

करणहं, देखणहं, वण्णणहं, परिणेवइ ( वंछइ X 16,8)

The Absolutive is often made to serve for the Inf. e. g. करिवि ( को सकइ having  
कलंकउ ), धरेवि ( न सकइ ), निरेवि ( न सकिउ ), (समुहुं न सकिउ) जोइवि, आगिवि ( तहो आनि  
सकोवि असकउ )

काउं (IV 13 Māh. Passage), णाउं, णिएउं, तोडिउं (IV 7 Māh. Passage), देसिउं (IV 13 Māh. Passage)

## § 55. Absolutive.

अच्चिवि, अणुमन्निवि, अप्पाहिवि, अप्फालिवि अवलोइवि एवि, अहिअसिवि, उत्पमिवि, करिवि, क

णियच्छिवि, देखिखिवि, जुज्झिवि, परियच्छिवि, परियाणिवि, बुज्झिवि, मंभीसिवि, संचिवि

करेप्पिणु, as also करेविणु नेप्पिणु, पणविप्पिणु,

(1) गंतु, गिण्हिज्जण, पिच्छिउण, पुज्झिउण are Prākṛitisms.

Causal Absolutive अवमाणिवि, अवहारिवि, वइसारिवि

## § 56. Denominative.

सुहाइ

## VI

**Metre:**—Apabhramśa poetry was originally and essentially popular poetry, like ballad poetry of the commonest people. It is therefore natural that it should have broken loose from the stereotyped classical form adopted for its outward expression such metres as were supple and lively;

<sup>1</sup> See section VIII below.



for instance, as an ordinary artisan would hum with pleasure while working. That is also why most of the quotations from Apabhraṃśa in Hemacandra and other Prākṛit authors, look more like popular proverbs<sup>2</sup> and snatches from popular love-poetry. There was, however, one way of breaking from the rigid, rule-bound classical Sanskrit and Prākṛit form, which is essentially bound up with what are called *gaṇavṛttas*; and that was by reverting to the old (1) *akṣaravṛtta*, and (2) the *mātrāvṛtta* and by avoiding (3) *gaṇavṛtta* as far as possible.

An (1) *akṣaravṛtta* is metre defined by the number of letters in a line; such for instance, are the Vedic Gāyatrī, Anuṣṭubh, Triṣṭubh, Jagatī etc. The more essential factor here is the number of syllables and not the quantity, although even in Vedic metre the tendency is observable of determining in a particular manner the quantity of the last four syllables or so of every foot. But here the division of a foot into a number of *gaṇas* or syllabic instants consisting of three syllables of stated quantity, is entirely absent. It was a later invention, perhaps of the Sanskrit epic period, logically developed and completely carried out during the Sanskrit classical period. With this also synchronised the Prākṛit classical period commencing with the *Gāthāsaptāśati* of Hāla, perhaps even earlier, and still continuing after its last bloom under Viḍḍharāja and Kumārapala of Aṇahillavādapattana.

The (2) *mātrāvṛtta* depends entirely on the number of the *mātrās* in a foot. *Mātrā* is measured by the time or effort required in pronouncing a syllable, the short syllable forming the unit. Thus all long syllables, those having an anuswāra or visarga, those preceding conjuncts, and those at the end of a foot optionally, have two *mātrās*.<sup>3</sup> An Āryā, for instance, has twelve *mātrās* in the first foot etc. The number of syllables may vary. Thus *यथाः पादे प्रथमे* and *यदि रामा यदि च रमा* are correct instances of a first foot of Āryā, though the first contains seven syllables only, and the second nine. Nor is the quantity of the last three or four syllables determined, although the examples given, accidentally seem to agree in that respect also. The metre in our work is mainly characterised by the number of *mātrās* in each foot.

A (3) *gaṇavṛtta* is a rigid succession, following with mathematical precision, of a stated number of syllabic instants. The basis of the *gaṇavṛtta* is of course again the *mātrā*; for, a *Sanskrit* *gaṇa* consists of three syllables of varying quantities long and short; and the resulting number of *gaṇas* by permutation and combination, of two different quantities taken three at a time, is naturally very large. The Apabhraṃśa also, when it became a

<sup>2</sup> See section VII below.

<sup>3</sup> Piṅgala Ed. Ghosh p. 4.

दीहो संजुत्तपरो बिंदुजुओ पाडिओ अ चरणंते ।

स गुरु बंक दुमत्तो अण्णो लहु होइ सुद्ध एकलओ ॥ २



vehicle of literature, began to make use of some classical gaṇavṛttas, as the sequel will show.

**Metre of the Bhavisattakahā.** The metrical unit in our work is the Kaḍavaka. It consists most usually of from ten to sixteen lines of two feet each. There are however Kaḍavakas running over *twentysix* lines like V 9 and even as many as *thirty* like XII 3. Sometimes there is an odd number of lines in a Kaḍavaka. The body of the Kaḍavaka is in a metre which consists of sixteen mātrās to a foot and is either Pajjhaṭikā or Alillaha and the last two lines are in what is called Ghattā metre. Of the three hundred and fiftyfour Kaḍavakas in our work, almost all with the exception of about seventeen are thus uniformly either in Pajjhaṭikā or Alillaha. The remaining seventeen or so are in different metres, some of them classical. Each Sandhi is headed by two lines in of different metre, and each Kaḍavaka of Sandhis XIII and XIV and the first three of Sandhi XV, i. e. *thirtysix* Kaḍavakas in all, are headed by a Duvai.

#### (A) APABHRAMŚA OR POPULAR MĀTRĀ METRE.

(1) *Prajjhaṭikā* is thus described in Piṅgala<sup>4</sup>:—

“Have four gaṇas consisting of four mātrās each in the four feet, with a ‘payodhara’ (i. e. ∪—, according to commentator) at the end of each. That is Pajjhaṭikā consisting of sixty four mātrās in four exactly similar feet.”

Thus sixtyfour mātrās equally distributed over four feet (two feet are written in one continuous line in our work) with ∪— at the end of each, is the feature of Pajjhaṭikā and it is borne out amply by our text. The principal Pajjhaṭikās are found in I Kad. 1 to 11; IV 4, 5, 6; XII 6 to 11, 13 and 14; the whole of XIII; XIV 1 to 7 and 12 to 20 (i. e. end); XV 2 to 9; XIX 12 to 16 (i. e. end); XX 6 to 10; XXI 1 to 10; XXII 1 to 3.

(2) *Alillaha* or *Adillā*: This is strictly speaking a variety of Pajjhaṭikā, having as it does sixteen syllables to a foot and every two feet rhyming with each other. The difference however lies in the treatment of the last three syllables. In Pajjhaṭikā the last but one must be *guru* or of two mātrās, in Alillaha the last two must be *laghu* alike. Piṅgala expressly says that there must not be a ‘payodhara’ at the end of Alillaha<sup>5</sup> but a ‘supiya’ i. e. two short syllables according to the commentators. A comparison of the two from the text will make this clear.

<sup>4</sup> Ibid p. 217.

चउत्तम करहँ गण ठाईं ठाईं ठइ अंत पओहर पाईं पाईं ।

चउसद्धिमत्त पञ्चलइ इंदु सम चारि पाअ पञ्चटिअ छंदु ॥ १२५

<sup>5</sup> Ibid 220. सोलह मत्ता पाउ अलिलह बेवि जमका मेउ अलिलह ।

हो ण पओहर किंपि अलिलह अंत सुपिअ भण छंद अलिलह ॥ १२७



- (1) एत्थंतरि भणइ अणंतवालु हउँ आएँ देक्खमि पलयकालु ।  
अवणीसरु परिवद्धियपयाउ सामंतसयई, मिह्लेवि आउ ॥
- (2) अह सव्वंगहँ भरिवि जिणिंदहो कहइ नाइ भवियायणविंदहो ।  
अहो महो अज्जु नाउँ सुहु पत्तउ जं एवइ महत्तणु पत्तउ ॥

The four feet in (1) are composed of sixteen mātrās each and show the scheme — — in the last three syllables. In (2) also they have sixteen syllables each, but the scheme at the end is — —. हो at the end of the first two pādas of (2) is short, according to the rule<sup>6</sup> of Prākṛit prosody that इ, हि with an anuswāra, ए and ओ alone or in combination with a consonant and conjuncts with र् or ह् are short. Another difference, mentioned in Piṅgala, but not particularly pressed, is that the sixteen mātrās of a Pajjhaṭikā may be split up into gaṇas of four mātrās each. That however does not mean much, as the number of syllables for Piṅgala's gaṇa may vary.

But the tone of the two metres seems so different that they must be examined closer. A striking point of difference seems to be that a slight 'Yati' or cæsura is felt at the eighth mātrā of a Pajjhaṭikā, while such is not necessarily the case in Alillaha. Thus (1) above may be written with a (,) to indicate the 'Yati', thus:—

- (1) एत्थंतरि भण, ई अणंतवालु हउँ आएँ देक्, खमि पलयकालु ।  
अवणीसरु परि, वद्धियपयाउ सामंतसयई, मिह्लेवि आउ ॥ १३,६,९-१०

though at the risk of 'Yatibhaṅga' in the first two places. And there appear to be two laghus ~ ~ always preceding the 'Yati'. The same may be noted for instance in

- मग्गेवि लइय, सा तेन कन्न निवसिद्धि भणिवि, हरिवलिण दिन्न ।  
परमोच्छवि आ, रंभिउ विवाहु परिओसिउ पुरु, पुरवइसणाहु १,८, ७-८

Thus then a Pajjhaṭikā, besides having sixteen mātrās to a foot and the scheme ~ ~ at the end of a foot, appears to have a slight cæsura at the eighth mātrā and the scheme ~ at the cæsura.

In (2) too there appears to be a cæsura in each foot, viz, a slight one almost felt at the eighth mātrā in feet one and three and a cæsura of a pronounced character at the sixth mātrā in feet two and four. Thus (2) may be read

- (2) अह सव्वंगहँ, भरिवि जिणिंदहो कहइ नाइ, भवियायणविंदहो ।  
अहो महो अज्जु, नाउँ सुहु पत्तउ जं एवइ, महत्तणु पत्तउ ॥ १६,३ १२-१३

Moreover the 'Yati' in pādas two and four appear to be preceded by ~ ~. The same may be observed in

- रुक्खहो णामिँ, फलु संबज्झइ किं अंवई, आमलउ णिवज्झइ ।  
जो तउत्तणई, अंगि उप्पण्णउँ तासु सरीरि, होइ किं दुन्नउँ ॥ २,३,७-८

<sup>6</sup> Ibid p. 7

इहिआरा बिंदुजुआ एओ सुद्धा अवणमिलिआ वि लहू ।  
रह बंजणसंजोए परे असेसं वि होइ सविहासं ॥ ५



The Alillahas are more numerous in our work. The principal places of their occurrence are: I Kad. 12 to 16; the whole of II; III 1 to 21; IV 9 to 12; V 1 to 16 and 18 to 23 (i. e. end); the whole of VI; VII 1 to 7 and 9 to 14 (i. e. end); VIII 1 to 6; VIII 14 to 20 (end); the whole of IX, X, XI, and XVIII; XIX 1 to 5; XXII 4 to 9 etc.

(a) But in a few places, instead of the usual scheme at the end of the Alillaha, viz ~, there occurs either — —, or — ~, or ~ —. These are aberrations and are used possibly for the sake of variety. A few examples may be given:

(1) एकमासु गड एण विणोए । पुणु जिणमहिमाणंदविहोए १, १६, ४, — —, —

(2) बंधुयत्तु कुलकित्तिविणासु । गड वोहित्यइं लेवि हयासु ४, १, ४ — ~, — ~

(3) तं निस्सणेवि भणइं ससिवयणी । सुक्काहरणस्सुहवयणी ॥ ६, २, १ ~, ~ —

(3) *Duvaī*:—A *Duvaī* or *Doaī*, as it has been named in Piṅgala, is thus described<sup>7</sup>:—

“Where there is an Indra (six mātrās according to commentator) at the beginning, then two Dhanurdharas (four mātrās each), and a Madhukara (six mātrās) at the end, that is called *Doaī* by the wise.”

That only means that a *Dovaī* should have twenty eight mātrās to each foot, or fiftysix in all. Piṅgala does not say how the mātrās are arranged or where the Indra should end and Dhanurdharas begin. A commentator says that an Indra indicates six kalās (mātrās), the middle two of which are short.<sup>8</sup> That would give for the opening of the pāda the scheme—~ ~ or ~ ~ ~ —etc. where the middle two mātrās are always short. This is rather vague as it is possible to have more combinations of six mātrās having two shorts in the middle, and sometimes the shorts may not be quite in the middle. It is, however, possible from the *Duvaī* of the definition and the *Duvaī*-example itself, to infer that there is a big division in each pāda owing to the Yati, into 16+12, and that the first half of the pāda corresponds exactly to a pāda of the Alillaha in having two shorts ~ ~ near the end of the pāda of 16 mātrās. Examples from our text will make it clear:

(1) तो मंगलसएहिं घरु आयहो, ससयण कयपयत्तहो ।

चउक्कंय सिंहरि वासहरु, पसाहिउ भविसत्तहो ॥ १२, १२, १-२

(2) पाणिगहणि जाए जामायहो, अहियमणापुराइणा ।

अ चित्तिउ मणेण नीसेसु वि, तं तहो दिनु राइणा ॥ १६, २, १-२

<sup>7</sup> Ibid p. 257.

आइग इंदु जत्य हो पढमहि, दिज्जहि बेवि धणुहरं ।

तह पाइक्कजुअल्ल परिटवहु, विविहचित्तुंदरं ॥ १५२

सरसइ लइ पसाउ तहि पुहविहि, करहि कइत्त कइअणा ।

महुअर चरण अंत लइ दिज्जहु, दोअइ भणहु वुहअणा ॥ १६३

<sup>8</sup> Ibid p. 258. मध्यद्विलघुषट्कलावाची इन्द्रशब्दः



There is a Yati at the end of sixteen mātrās, indicated by the comma, and the scheme at the Yati is, in both the verses, — ◡ and — ◡ in (1), and — ◡ and — ◡ in (2). So that there is agreement in the last two syllables only and the scheme reduces itself to — ◡ as in the Alillaha. The similarity, however, ends here. The foot after the yati has twelve mātrās and the scheme at the end is — ◡ — (for the हो at the end of the foot has to be pronounced long), — ◡ — in (1), and — ◡ —, — ◡ — in (2). The ending thus shows a classical Ra-gaṇa.

We can therefore define a Duvaī as a metre of two pādas—the name means that, having 28 mātrās to each, with a big pause or Yati at the end of 16 matras, and the schemes — ◡ and — ◡ at the Yati and at the end of the pāda respectively. Duvaī occurs at the beginning of every Kaḍavaka of Sandhis XII, XIII, XIV, and the first three of XV. The whole Kaḍavaka XII 5 is in Duvaī. XII 3 has two in the beginning.

(4) *Marahatthā* is a mātrāvṛtta, having twenty-nine mātrās to a foot and one hundred and sixteen in the whole stanza.

“The learned Piṅgalanāga<sup>16</sup> says that in this well-characterised metre there is a pause at ten, eight and eleven mātrās, the first gaṇa has six mātrās, the next five have four mātrās each, with a guru (◡) and laghu (◡) at the end. The total number of mātrās is one hundred and sixteen. This is called Marahatthā.”

There is one Kaḍavaka, III 24, in this metre

- (1) तर्हि घणतरुसमीविं मयणायदीविं हिंडंति ते वणिद । १
- (2) परिवज्जियपमाय परिमुक्कचाय चक्कलियगीदविंद । २
- (3) जंपइ बंधुयत्तु कंटकियगत्तु किं सयल इत्थु भाय । ३

All these lines have 10+8+11 syllables and the scheme — ◡ at the end and are thus in agreement with Piṅgala. But on closer examination they appear to have the scheme — ◡ also at the two ‘Yatis’ what is not mentioned by Piṅgala. His definition appears to have — ◡ at the ‘yatis’ while his example has — at these places. (a) In XIII 8, lines 3 to 10 almost read like Marahatthā, with the difference that they have 10+8+12 mātrās, i. e. one more than it. No other metre in Piṅgala corresponds exactly to it. Jacobi calls it *Gītī-samam* after Hemacandra.

(5) *Siṃhaaloṇa* or *sinhāvalokana* is a metre of sixteen mātrās, divided

<sup>16</sup> Ibid p. 336

एहु छंद सुळक्खण भणइ विअक्खण जंपइ पिंगलणउ ।

विसमइ दह अक्खर पुणु अट्ठक्खर पुणु एगारह ठाउ ॥

गण आइदि छक्कल पंच चउक्कल अंत गुरुलहू देहु ।

सउसोलह अगल मत्त समगल भण मरहट्ठा एहु ॥ २०८



into four groups of four Mātrās each, with a proviso<sup>17</sup> that the groups don't show a 'Bha-gaṇa' and a 'Jagaṇa', or Kaṇa (— —). What remains therefore is all laghu (—) i. e. a 'Vipragāṇa', or antaguru (—) i. e. a 'Sa-gaṇa'.

One Kaḍavaka, VIII 13, is in this metre.

(1) हा पुव्वजस्मि किउ काइं मइं निहिंदंसणे जं नयणइं हयइं । १

(2) हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि दुज्जणहो । ८

The opening of the two lines appear to be against Piṅgala's rule. The apparent contradiction disappears when the first syllable is resolved into —. The rest is proper. The last syllable of all the padas has to be regarded long, otherwise there would be only fifteen<sup>18</sup> syllables to a foot. Several Ghattās in our work are in this metre.

(6) *Kavva* or *Kāvya* is a metre of twenty-four Mātrās. It is thus described:

"There are two gaṇas of six Kalā at the beginning and end (of a pāda) there are three 'turaṅgama' (i. e. gaṇa of four mātrās) in the middle; the third gaṇa i. e. 2nd of the two turaṅgamas being either a Jagaṇa (—) or Vipra (—). Know this to be the definition of Kavva."

This only means that there are in all twenty-four mātrās in this metre. There is one instance only of this in VII 8.

(7) *Paṅgama* or *Plavaṅgama* is a metre of twenty-one syllables. There are three different definitions given, one of which suits exactly to our Kaḍavaka XII 12, 8 and the others in the number of Mātrās only. It is thus:<sup>20</sup> "In every foot the first should be guru, so Piṅgala says without doubt. This is the metre Plavaṅgama, with twenty-one Mātrās.

(1) पडिवन्नइं वियालि वरविलयहिं सिज्जावत्ति किय । ३

(2) पणु ऊळु हरियंदणु घुसिणु समाहरिवि । ७

In (1) only we have a laghu leading, but the rest are regular like (2)

<sup>17</sup> Ibid p. 293

गण बिप्प सगण धरि पअह पअं

भण सिंहअलोअण छंदवरं ।

गुणिगण मण बुज्जहु णाअ भणा

ण हि जगणु ण भगणु ण कण्ण गणा ॥ १८३

<sup>18</sup> Jacobi probably regards the last syllable short and therefore thinks our Kaḍavaka to be in Hemacandra's Pāraṇaka metre.

<sup>19</sup> Ibid p. 187

आइ अन्त दुहु छक्कउ तिणिण तुरंगम मज्झ ।

तीए जगणु कि विप्पगणु कव्वह लक्खण बुज्ज ॥ १०९

Jacobi regards it as Kujjakusumam after Hemacandra.

<sup>20</sup> Ibid p. 298.

पअ पअ आइहि गुरुआ पिंगल पभणेइ सअल णिअमंती ।

छंद पवंगम दिट्ठो मत्ताणं एकवीसंति ॥ १८७

Jacobi is doubtful if this is Rāsaka of Hemacandra.



(8) *Kalahansa* is a metre of twenty-four Mātrās, with a Caesura at 10. Unfortunately Pingala has not got it. Prof. Jacobi has found it in Hemadra's *Chandonuśāsana*.<sup>21</sup> It occurs at IV 1, the first line being

पिकलइं मंदिराइं उवाडियजालगवकलइं ।

(9) *Gāthā* occurs at X 12, 9, 12. It is quite of the ordinary type.

### (B) MĀTRĀVṚTTAS IN GHATTĀ.

Ghattā in our work is a general name for the strophe ending a Kaḍavaka. It corresponds to Dhruvā or Dhruvaka. Any metre can therefore be used in that position, besides the legitimate Ghattā of Pingala, which consists of 62 Mātrās.

(10) *Ghattā*, legitimate, occurs at the end of several Kaḍavakas. It has thirty-one mātrās in each half, arranged like 10+8+13. Pingala says:<sup>22</sup> "A Ghattā has sixty-two mātrās. There are seven Gaṇas of four mātrās each in both the feet, with three laghu (— — —) at the end of each." Thus this Ghattā is Dvipadī. The places of its occurrence are all the Kaḍavakas in Sandhis XII, XIII and XIV and the first one of XV. It also occurs in the Maṅgala verses of the same Sandhis.

(11) *Ullāla* has 15+13 twice. Pingala thus describes it.<sup>23</sup> "Have three Turaṅgama (four mātrās) and three mātrās; in the same way six, four and three at the end. Thus can Ullāla be composed. The mātrās of the feet together are fiftysix." It occurs at the end of I 16, II 1 to 4, and 6 to 11, 13 and 14; the whole of III; IV 1 to 6 and 8 to 10; etc.; as Maṅgala in II, III and IV.

(12) *Abhisārikā*<sup>24</sup> is also a Dvipadī having twenty-two syllables in each pāda divided as 9+13.<sup>25</sup> This is the most common Ghattā in our work and comes oftener as a Maṅgala-śloka. The principal places of its occurrence are I 1 to 9 and 11 to 15, V 1 to 8, and 12 to 23 (i. e. end), VI 1 to 9, the whole of IX, X and XI, XV 2 to 17 (i. e. end), the whole of XIX, X, XXI and XXII; as Maṅgala in I, V, VI, IX, X, XI, XVII, XVIII, XIX, XX, XXI and XXII.

<sup>21</sup> Op. Cit. Introduction p. 49.

<sup>22</sup> Ibid p. 170      पिंगलकइ दिद्रुउ छन्द उकिद्रुउ घत्त मत्त बासद्रि करि ।  
चउमत्त सत्त गण नावि पाअ भण तिणिण लहु अंत धरि ॥ ९१

<sup>23</sup> Ibid p. 205      तिणिण तुरंगम तिअल तह छह चउ तिअ तह अंत ।  
एम उल्लाल उद्रवहु बिहुदल छप्पण मत्त ॥ ११८

<sup>24</sup> This and the following names are from Hemacandra, for which I am indebted to Jacobi's edition.

<sup>25</sup> XVII 1 has 8+13 and 9+13, but need not for that matter be regarded as a different metre. The second foot is regular, and the flaw in the first may be regarded as a variation, or carelessness of the author.



(a) *Manmathatilaka* is a variety of the above, having 8+14 mātrās in (4) a pāda: i. e. the total number of mātrās is kept up. This occurs in XVII 3 the and 5 to 10.

(b). *Kusumanirantara* shows 9+14 and occurs only in XVII 4

(13) *Vibhramavilasitavadana* has 11+13 mātrās and occurs in XVI XV  
1 to 8, and 10. req

(a) *Navapuspandhaya* which has 11+14, can be regarded as a variety of the above. Occurs XVI 11 and 12.

(14) *Kinnaramithunavilāsa* has 11+15 in XVI 9.

(15) *Markaṭī* having 11 Mātrās for all four feet occurs at IV 11.

*Simhaaloana*,<sup>26</sup> see (5) above. The Ghattās in the whole of VII VIII 1 to 10 and 12 to 20 (i. e. end) and a few more are in this metre, as also the Maṅgalas of VII and VIII. See, however, footnote 18 on (5) above.

*Alillaha*,<sup>26</sup> see (2) above, occurs as *Ghattā* in IV 7.

(C) CLASSICAL METRES OR GAṆAVṚTTAS

(16) *Cāmara*. Of about the *ten* Kaḍavakas in different metres, IV is in a sort of Cāmara. There are five verses of four pādas each and one of two only. It is thus described by Piṅgala.<sup>27</sup>

“Cāmara consists of (four) pādas that have fifteen syllables and twenty-three mātrās in each. There are eight ‘hāras’ or long syllables and seven ‘sāras’ or short syllables, and a ‘hāra’ or long syllable at the beginning and end.” Thus the Cāmara, besides having fifteen syllables and twenty-three mātrās to a Pāda, must have a succession of long and short syllables, so that there will be eight longs and seven shorts, provided that the beginning and end are always long. Thus taking the verse that defines the metre (and two Piṅgala’s definitions are very often in the same metre) and the illustrative verse, we can put down the following scheme of long and short syllables:

— ) — ) — ) — ) — ) — ) — ) — )

When we examine our Kadavaka, however, we find that the treatment of the metre by our author is more elastic. Thus

(1) तं पुरं पविस्समाणेण तेण दिट्ठं gives- - - - -

(2) वाविकूवसुप्पवह्व सुप्पसणवणयं ,, - - - - -

But (3) मदविहारदेहुरेहिं सुदृ तं खण्यं , , ~~~~~

(4) सुरहिगंधपरिमलं पसुअएहिं फंसए ..

<sup>26</sup> These have not been renumbered.

27 Ibid p. 484

चामरस्स वीस मत्त तीणि मत्त अग्गला ।

ਅਛੁ ਹਾਰ ਬੁੱਤ ਸਾਰ ਠਾਝ ਠਾਝ ਣਿਮਮਲਾ ।

आइ अंत हार सार कामिणी मुणिज्जए ।

अक्षरा द्वादश पंच पिंगले भणिल्लए ॥ १५८



In (1) and (2) our author agrees quite with Piṅgala, but in (3) and (4) there is a complete disagreement, not only in the scheme, but also in the number of syllables, (3) having sixteen and (4) as many as seventeen.

(17) *Bhujāṅgaprayātam*:—Our poet seems to be fond of the classical *Bhujāṅgaprayātam*, which occurs at III 26, IV 3<sup>28</sup>, V 17, XII 3 and XV 1, XV 15. He calls it a metre that charms wise men<sup>29</sup>. It does not necessarily require four feet. Thus in III 26, XV 1 and XV 15 we have four verses of four feet each, and one of *two* only. It is thus described:<sup>30</sup>

“With Dhvaja (a gaṇa of three mātrās, the first being short i. e. ∪ —) and and Cāmara (—) four times repeated, and twenty mātrās to a pāda, *Bhujāṅgaprayātam* can be worn round the neck like a necklace.”

*Bhujāṅgaprayātam* therefore has twenty mātrās to a foot and the scheme ∪ — — (i. e. the classical ‘Ya-gaṇa’) four times repeated. Our author mainly conforms to this, with slight variations as in:

(1) भमंतो नहे द्विहृष्टरविमाणं has ∪ — —, ∪ — —, ∪ — —, ∪ — —,

(2) चिरं नंदओ गिह्वरो दाण्डो ,, ∪ — —, ∪ — —, ∪ — —, ∪ — —,

In (1) ‘Ya-gaṇa’ occurs only twice, being supplanted in the latter half by ‘Ja-gaṇa’, ‘Sa-gaṇa’ and a guru; in (2) it makes place in that half for ‘Sa-gaṇa’, ‘Ra-gaṇa’ and a guru.

(18) *Śaṅkhaṇārī* is only a variety of the above, the only difference being that the stanza of a *Śaṅkhaṇārī* consists of two *Bhujāṅga-pādas* only. We have it in XIV 8. Piṅgala’s definition is as follows<sup>31</sup>:

“*Śaṅkhaṇārī* is said to consist of six ‘varṇas’, the half of *Bhujāṅga*, and four (such) feet.”

Thus the foot is half of *Bhujāṅga*, i. e. consisting of six syllables only. Our such feet are required. Our poet’s *Śaṅkhaṇārī* however, has one verse (and two pādas only, if we are to consider that there is no lacuna of a line at the end of XIV 8, which is in this metre.

(19) *Lacchīhara* or *Lakṣmīdhara*, of four ‘yodha’ Gaṇas i. e. — ∪ —, the classical ‘Ra’-gaṇa. It occurs at IV 13. Piṅgala’s definition is thus<sup>32</sup>:— A Hāra (—), a Gandha (∪), a Karṇa (— —), again a Gandha (∪), then Karṇa (— —), and Śabda (∪), then Ta-gaṇa (— — ∪) and Guru;

<sup>28</sup> This appears to have escaped Jacobi’s notice.

<sup>29</sup> मुजंगो बुहारंजणो नाम छंदो XII 3, 28

<sup>30</sup> Ibid p. 440 घओ चामरो रुओ सेस सारो

ठए कंठए मुद्धए जत्थ हारो ।

चउच्छंद किज्जे तहा मुद्ध देहं

मुअंगापआअं ए बीसरेहं ॥ १२४

<sup>31</sup> Ibid p. 368.

खडा वण्ण बद्धो मुअंगा पअद्धो

पआ पाअ चारी कही संखेणारी ॥ ६२



(thus) Nāgarāja says that there are four 'yodha' gaṇas (— ◡ —). Of this form is to be known a Lacchīhara." Four — ◡ — to a pāda, and four such pādas constitute a Lakṣmīdhara therefore. Our another has, however, variations in the beginning of a pāda thus:

(1) तिलयदीवन्तरत्थेण चंदणहं has ◡◡◡, —◡◡, —◡◡, —◡◡

(2) सितिरकालमि उन्हाले पाउसे has ◡◡◡, —◡◡, —◡◡, —◡◡

In both the cases, the initial guru (—) is split up into two laghus (◡) in 1

(20) *Mandara* occurs only in one line of a Kaṭavaka in IV 1, 3. It is in fact a couplet and should have been written in two lines one below the other:—

अहो जिणु अंचहु मं पर वंचहु ॥ १ ॥  
इंदिय खंचहु छकिय संचहु ॥ २ ॥

Piṅgala's definition runs thus.<sup>33</sup>

"That is the beautiful Mandara, Oh friend, where there is a 'bha' (—) i. e. at the beginning. The context is of three-syllable feet. Hence Mandara consists of four feet of three syllables, each headed by a 'guru' or long syllable

## VII

### Apabhraṃśa Literature.<sup>1</sup>

(1) What is the extent of the Apabhraṃśa Literature? Just a decade ago such a question would have seemed very ridiculous, for, until recently the only literature in Apabhraṃśa known to scholars and recognised by them as such was, what was found<sup>2</sup> (a) in the fourth act of Kālidāsa's *Vikramorvaśī*, (b) in *Prākṛta-piṅgala* attributed to Piṅgala, (c) in Hemacandra's *Grammar* IV 329 to 446, where he quotes from various sources (d) in Hemacandra's *Kumārāpāla-carita*, otherwise called *Prākṛta-dharmāśraya-kāvya*, Sarga VIII vs. 14 to 82, which professedly illustrate his grammatical rules, and lastly (e) in Jain-legends like the *Kālakaṭṭhāra* and that of the destruction of *Dvāravatī* and stray verses here and there. Alaṅkāra works like *Sarasvatī-kaṇṭhābharaṇa*, the commentaries to *Dh*

<sup>32</sup> Ibid p. 444

द्वार गंधा तद्वा कण्ठ गंधा उणो  
कण्ठ सद्वा तद्वा तो गुरुभा गणो ।  
चारि जोद्वा गणा णाभराभा भणो  
एहुरुण लच्छीहरो सो मुणो ॥ १२७

<sup>30</sup> Ibid p. 351

भो जहि सो जहि मन्दर सुन्दर ॥ २३ Jacobi does not seem to have noticed this.

<sup>1</sup> The following is from my essay of this name read at the First Oriental Conference, Poona, Nov. 1919, with modifications and additions.

<sup>2</sup> Pischel, *Materialien Zur Kenntnis des Apabhraṃśa* 1902, has put together and translated the Apbh. verses in Hemacandra, *Sarasvatī-kaṇṭhābharaṇa* and *Vikramorvaśī*. This book was kindly lent to me by Dr. Zimmermann of St. Xavier's College, Bombay.



*rūpa* and *Dhvanyāloka*. Besides, some verses are to be found in the *Vetāla-pāncaviṃśatikā*, *Simhāsanādvaṭrīṃśikā*, and the *Prabandhacintāmaṇi*. To the Apabhraṃśa verses in the *Sarasvatī-kaṇṭhabharāṇa* mentioned by Pischel in his grammar and wonderfully reconstructed and translated in his *Materialien* are to be added those at pp. 74, 174, 348, 373.

Pischel has not mentioned the *Kumārapāla-carita* as it was published in 1900, when his *Grammatik* was also in the press.

(2) The genuineness of the 4th act of the *Vikramorvaśī*, which was called into question by scholars like S. P. Pandit and Bloch, is not generally accepted even now. Prof. Jacobi is the latest<sup>3</sup> champion of the theory of the spuriousness of the Apabhraṃśa in the fourth act. He has adduced no new grounds, but corroborated Bloch, in pointing out 7 more Apabhraṃśa verses which contradict the prose that precedes them. The contradictions may be due to the fact that the scribes, not knowing Apabhraṃśa, were from the beginning suspicious of it and therefore grossly neglected it, and put the Apabhraṃśa songs which foreshadowed the King's speeches hopelessly out of their context.

But the fact remains that the act has suffered by the dictum of the above mentioned scholars. It requires to be again edited with care by one who knows Prākṛit and especially Apabhraṃśa well. The *Prākṛta-Piṅgala* has been edited again in the Bibl. Ind. by Candra Mohan Ghosha in 1902; but it is apparently no improvement upon Śivadatta and Parab's *Kāvyamālā* edition. As the one is based on North-Indian Mss. alone, and the other on West-Indian Mss. exclusively, both are defective and unsatisfactory.

(3) Since Pischel's time there has been a considerable addition to our knowledge of Apabhraṃśa literature.

I The *Bhavisayattakahā* or shorter still *Bhavisattakahā* of Dhaṇavāla i.e. our present work, (1) edited by Prof. Jacobi, in the *Abhandlungender K. B. A. W.* at Munich in 1918, (2) undertaken by Mr. Dalal, in the *Gaekwad's Oriental Series* and now finished by me.

II The *Sanjāmamañjari* of Maheśvarasūri No. 1359/1886-92 of the Deccan College collection at the Bhandarkar Institute, is written entirely in Apbh. It contains 35 verses in दोषक or दोहा metre, and is quoted below. The author must have probably lived a couple of centuries before the fourteenth,<sup>4</sup> see III below.

नमिऊण नमिरतिदसिंदविंदसिस्मिउडलीदपयवीदं ।

पासजिणे ( सं ) संय ( ज ) मसुखसंकित्तणं काहं ॥ १ ॥

संजसु सरसत्थिहि पुअउ संजसु माक्खदुवार ।

जेहिं न संजसु मणि धरिउ तह दुत्तर संसार ॥ २ ॥

<sup>3</sup> His *Bhavisattakhā* Intr. p. 58 Note 1.

<sup>4</sup> My article in the *Annals of the Bhandarkar Institute* I 157 where the small work has been published.



सजमभारधुरंधरह सहच्छलिउ न जाह ।  
 निअजणणीजुव्वणहरणु जम्मु निरत्थउ ताहं ॥ ३ ॥  
 विरमणु पंचह आसवह इंदियनिग्गह जत्थ ।  
 सकसायहं दंडह दमणु सतरस संजम्मु तत्थ ॥ ४ ॥  
 निग्घिण निट्ठुर दुट्ठमण जे पाणि बहु करंति ।  
 ते आवज्जिअपावभर निच्छय नरय पडंति ॥ ५ ॥  
 अलिउ म जंपहु दुव्वयणु पर दूमिज्जइ जेण ।  
 वसु नरवइ नरइहिं गयउ अलिउव्वदोसेण ॥ ६ ॥  
 जइ पाणइं संसइ पडइ जइ निव्वाहु न अत्थि ।  
 तहवि अदिन्नु म संगहसि जं दूस्सिउ जिणसत्थि ॥ ७ ॥  
 जइ निव्विन्नउ दुहपचुरि निवसंतु संसारि ।  
 मेहुणसुहि सुमिणंतरिण मण पसरंतु निवारि ॥ ८ ॥  
 गाढपरिग्रहगहगहिउ नरु हारइ अपवग्गु ।  
 मिट्ठि परिग्रहदुव्वसणु सिवसुहकारणि लग्गु ॥ ९ ॥  
 पंचासवविरमणु करहि करहि म निग्घण पाउ ।  
 सिद्धिपुरंधिहि उवरि जइ तुज्ज पइट्ठइ भाउ ॥ १० ॥  
 कक्कसि फरसि म उव्विअसि निरु कोमलइ म रज्जु ।  
 मज्झत्थिउ (इ) वित्थरहिं जिअ जइ मणि निव्वुइकज्जु ॥ ११ ॥  
 रसणिदिउ दुहम दमिउ रसि रसि गिद्धउ जेण ।  
 अवर य इंदिय विसयगय लीलइं निजिय तेण ॥ १२ ॥  
 गंधसुगंधिइं रइ करइं दुग्गंधिइं संताउ ।  
 घाणिंदियकयउक्करसि जीव म वंधइ पाउ ॥ १३ ॥  
 जे जिणनाहह सुहकमलअवल्लोअणकयतोस ।  
 धन्न तिलोअहं लोअणइं सुहमंडणपर सेस ॥ १४ ॥  
 पररमणी जे रूवभरि पिक्खिवि जे विहि (ह) संति ।  
 रागनिबंधण ते नयण जिण जम्मवि नहु हुन्ति ॥ १५ ॥  
 जीव म रंजहि मणरयण सुणवि मणोहर गेउ ।  
 खरनिट्ठुरसहावसरि मा करि मणि उव्वेउ ॥ १६ ॥  
 गय मय महुअर झस सलह नियनियविसयपसत्त ।  
 इक्किण्ण इ इन्दियण दुःख निरंतर पत्त ॥ १७ ॥  
 इक्किणि इंदिय मुक्कल्लिण लब्भइ दुक्ख सहस्स ।  
 जसु पुण पंचइ सुक्कला कह कुसलत्तणु तस्स ॥ १८ ॥  
 इंदियसुक्खि म रइं करहु संभावहिं अपवग्गु ।  
 जिअ खणभंगुरविसयसुहमग्गि अलग्गि म लग्गु ॥ १९ ॥  
 वयरपरंपर संघडइ बहु उव्वेय करेइ ।  
 कोउ विरंभिउ भंति नहु जीवहं दुग्गइ नेइ ॥ २० ॥



वरिससहस्सिहिं जं कियउ तवु संजसु उवयारु ।  
 कोहमहानलसंगमिण सो दहि किजइ च्छारु ॥ २१ ॥  
 माण मडप्फर विप्फुरइ विणइ न वट्टइ कोइ ।  
 विणयविट्ठणह निट्ठुरह नाणविदत्ति न होइ ॥ २२ ॥  
 विणु नाणेण चरित्तु नहु विण चरणेण न सुक्खु ।  
 सुक्खुविहीणा(णहं) कहवि नहु होइ निरंतर सुक्खु ॥ २३ ॥  
 ता मिलेविणु माणभट्ट विणय निवेसहिं चित्तु ।  
 अहव सहेसहि दुक्खडां भवपंजरि निक्खित्तु ॥ २४ ॥  
 माया ( मा मा ? ) परवंचणु करहिं परवंचंतहं पाउ ।  
 जीवहं पावपरव्वसह नरय तिरिक्खउ ठाउ ॥ २५ ॥  
 उट्ठंती लोहह लहरि झंपिय जेण झडत्ति ।  
 तसु भवजलहिसमुत्तरणि फुरइ समगलसत्ति ॥ २६ ॥  
 जीव कसाय न निज (जि) णइ अउ (णु) विप्फुरइ सरोसु  
 काइं निहत्थउ नीससिहिं करइ सरीरह सोसु ॥ २७ ॥  
 जेणि न रुद्धउ विसयसुहिं धावंतउ मणुमीणु ।  
 तेणि भमेवउ भवगहणि जंपंतइ जण दीणु ॥ २८ ॥  
 संजमबंधणि बंधि धरि धावन्तउ मणहत्थि ।  
 जइ कादिसि अहु सुक्कलु ता पाडिहइ अणत्थि ॥ २९ ॥  
 जीह जि वत्तइ जिणह गण दंसण नाण चरित्त ।  
 सा सलहिजइ सज्जणिहिं पयडियपवयणतत्त ॥ ३० ॥  
 जा परदोस समुल्लवइ मिच्छपवत्तणसज्ज ॥  
 सा जीहा मह मुहकुहरि जिण जम्मवि म करिज्ज ॥ ३१ ॥  
 जिणचंदगुरुजणविणउ तवु संजसु उवयारु ।  
 जं किज्जइ खणभंगुरिण देहइ इत्तिउ सारु ॥ ३२ ॥  
 जो संतावइ अणुदियहं छव्विवहजीवनिकाउ ।  
 नरयनिबंधणकम्मरउ बलि किज्जउ सो काउ ॥ ३३ ॥  
 (दण्ड दमवि म ) णु वसि करहु धरि संजमि अप्पाणु ।  
 मोह महाबलु निज्जिणिहिं जिम पावहि निरवाणु ॥ ३४ ॥  
 समणह भूसण गयवसण संजमसंजरि एह ।  
 (सिरि) महेसरसुरि गुरु कन्नि कुणंत सुणेह ॥ ३५ ॥

III The Commentary on this work by a pupil of Hemahamsasūri is so important for the Apabhraṃśa. The commentator must have lived before D. 1505, the date of the copy of the *Sanjamamanjari* together with its commentary. It contains lots of Apabhraṃśa quotations, some of very considerable length. The smaller ones are generally of the nature of *Subhāṣita* verses that must have been very common in the days of the commentator. cf.

दिट्ठइं जो न वि आलवइ कुसल न पुच्छइ वत्त ।  
 तासुत्तणइ न वि जाईइ रे हयहा नीसत्त ॥



रासहु कंधि चडावियइ लब्धइ लत्त सहस्स ।  
 आपहणे करि कम्मडां हिया विस्सरहि कस्स ॥  
 मरण ति विहइं बप्पडा धम्मि जि सुक्का रंक ।  
 सुक्किअ सुसंचिअ जेहिं पर ते तिणिवार निसंक ॥

Here is a description of a city and its suburbs:—

अहिरामारामवणाउलाइं सुरसुरहिसमाण य गोउलाइं ।  
 जहिं सयवर बावीसइं वराइं वणसिरीअ रमणि कैलीहराइं ॥  
 मयभत्तय मयगल गुलगुलंत वरतरलतुरय धपमपधपंत ।  
 जिहिं रहवर धोरणि धडहडंत फरफारक पाइक धमधमंत ॥  
 जहिं कूव मणोहर सरवराइं नरनारीजण-वण-सुंदराइं ।  
 रमणीअरमणि जणु अच्छराइं जहिं वहइं सरिअ किरिजलहराइं ॥  
 जहिं वसहिं लोय अठारहवन्न जहिं पउण-वहतति-नवरत्त ।  
 जहिं पवरचहुट्टइं मनवहुट्ट जलथलदीवंतरसत्थघट्ट ॥  
 जहिं नागर-सागर-किरिनिवास जहिं लील करइं लीलाविलास ।  
 जहिं सुंदरमंदिर-देहुराइं जणु सिच्छइं लच्छीहर-वराइं ॥

At fol. 106 (b) begins the story of a king of Takṣaśilā named Trivikram. This runs over three folios, and is given as an illustration of the merits of obeisance to the Jina.

The beginning of the story, which is interesting in itself, is quoted below.

अत्थि नामिण नयरु तखसिल । पडि-वक्ख-वळयलसिलमणिसिलोह-सह-बद्धसुरहर । हरिणं कसुहमहिलचक्कचंकमणमणहर ।

धणकण कंचन-रयण-निहि सुरपुरसरिसायाह ।

सेसु-फणावलि किं ठियउ परिरंभिवि पायाह ॥

तेहिं तिविक्कसु २ अत्थि नरनाहु । तिअलोअविकखाउ । जसि दलिय-सयल-बलिरायविक  
 सरपंकयसंगहिय मंखनावइ तिविक्कमु ।

तासु मंगलदेवि पिय कोमलकमलपयच्छि ।

रुवि विणिजिय रइरमणि कणयच्छवि नं लच्छि ॥

Apabhramśa quotations like रासहु कंधि चडावियइ etc. or दिवसि पहिल्लइ show that there must have been a rich literature in Apabhramśa upon which he has largely drawn. The long story that he has quoted also corroborates this view.

IV The *Tisatthimāhāpurisaguṇālankāra* of Pupphadanta is an important work in Apabhramśa. It forms No. 370 in section X of the catalogue for the search of Mss. for the years 1879-80, and is entered as an incomplete Prākṛit<sup>5</sup> work in 304 foll. The Ms. is to be found in the Deccan College

<sup>5</sup> That it was possibly Apbh. was kindly suggested to me by the Muni Mahā K. Jinavijayaji of Poona. I am in search for other Mss of the work with a view to publish it.



Mss. collection now deposited at the Bhandarkar Institute. The work is divided into Sandhis or chapters, as most Apabhramśa works are, and has 27 such Sandhis. How many more Sandhis the work really has, I have not yet been able to ascertain. The number of stanzas in a Sandhi varies from 15 to 25. Sometimes however, a Sandhi has only 9 stanzas, (e. g. Sandhi VI) or as many as 29, e. g. Sandhi IX.

The work begins:—

सिद्धिब्रह्मणरंजणु परमणिरंजणु भुवणकमलसरणेसर ।  
 पणविवि विग्घविणासणु णिरुवमसासणु रिसहणाहु परमेसर ॥  
 सुपरिक्खियरक्खियभूअतणुं पंचसयधुण्णयदिव्वतणुं ।  
 पयडियसासयपयणयरवयहं परसमयभणियदुण्णयरवहं ॥  
 सुहसीलगुणोहणिवासहरं देविदधुअं दिव्वासहरं ।  
 जुडणिज्जियमंदरमेहलयं पविमुक्कहरमणिमेहलयं ॥

etc.

etc.

etc.

etc.

घत्ता अब्रुवि पणविवि सम्मइं विणिहयदुम्मइं कोवपावविदंसणु ।

जासु तिरिथि मइं लद्धउ ण, णत्तमिद्धउ णिम्मलु सम्मइंसणु ॥ १ ॥

Every sandhi ends with the following words:—

इय महापुराणे तिसट्ठिमहापुरिसगुणालंकारे महाकइउप्फदंतविरइए महाभव्वसरहाणुमणिए महाकळे  
 सम्मइसमागमो णाम etc. (the name and number of the Pariccheda or Sandhi.)  
 below the poem is said to be approved by the most noble Bharata; but it is not clear  
 who this Bharata is.

The seventh stanza in Sandhi I is important as it contains an explicit reference to the *Setubandha* of Pravarasena, side by side with the *Rāmāyaṇa*:—

सियदंतपंतिधवलीकयास ता जंपइ वरवायाविलास ।  
 भो देवीणंदण जयसिरीह किं किज्जइ कवु सुपरिससीह ॥  
 गोवज्जिएहिं णं वणदिणेहिं सुवरचावेहिं व णिग्गुणेहिं ।  
 मइलियचित्तिहिं णं जरघरेहिं छिदण्णेसिहिं णं विसहरेहिं ॥  
 जडवाइएहिं णं गयरसेहिं दोसायरेहिं णं रक्खसेहिं ।  
 आचक्खियपरपुट्ठीपलेहिं वरकइ णिन्दिज्जइ हयल्लेहिं ॥  
 जो बालबुडुसंतोसहेउ रामाहिरामलक्खणसमेउ ।  
 जो सम्मइ कइवइ विहियसेउ तासु वि दुज्जणु किं परि न होउ ॥  
 णउ मइं बुद्धिपरिगहु णउ सुयसंगहु णउ कासुविकेरउ बलु ।  
 अणु किह करमि कइत्तणु ण लहमि कित्तणु जगु जि पिच्चणसयसंकुलु ॥

The reference in line 7, by the words बालबुडुसंतोसहेउ is to Vālmīki and his work the *Rāmāyaṇa*; and that in line 9, जो सम्मइ कइवइ विहियसेउ, is clearly to Pravarasena of the *Setubandha* fame.

In the ninth stanza the poet mentions several predecessors of his, some, like Kapila and Vyāsa, almost mythical, others like Bhāravi and Bāṇa of living memory. It is important to note that Puṣpadanta mentions Rudraṭa f-g



and not Hemacandra, when speaking about his knowledge of poetics. Hemacandra, who was looked upon as a literary colossus by all his Jain successors, lived before him, he certainly would have made respectful mention of his name, as for instance Somaprabha has done. The fact that is a Digambara while Hemacandra belongs to the Śvetāmbara sect, can not fully account for this differentiation. The passage which deals with the subject is worth quoting and reads thus:—

अकलंककविलकणयरमयाई दियसुगयपुरंदरणयसयाई ।  
 दंतिलुविसाहिलहरियाई णउ णायई भरहवियारियाई ॥  
 णउ पीयई पायंजलिजलाई अइहासपुराणई विम्मलाई ।  
 भावाइउ भारवि <sup>6</sup>भासु वासु कोइल कोमलगिरु कालिदासु ॥  
 चडसुहु सयंभु सिरिहरिसु दोणु णालोइउ कइईसाणु बाणु ।  
 पइ रुइइ जडणिण्णासयारु पडियळिउ णालंकारसारु ॥

पिंगलपत्थारु ससुहि पडिउ ण कयाइ महारइ चित्ति चडिउ ।  
 जसइंधु सिंधुकळोलसित्तु ण कलाकोसलि हियवउं णिहितु ॥

Many names in this passage are familiar to us, e. g. Vyāsa, Kāṇvāra (Kāṇāda), Bharata, Patañjali, Bhāsa, Kālidāsa, Bāṇa, Harṣa, Rudraṭa, and Piṅgala. Akalaṅka, as the unknown author of the margin notes (sometimes so useful to editors of Jain-Prākṛit works) says, is Nyāyakāraṅkartā. He is evidently the same Akalaṅka<sup>7</sup> as has commented on the *Āptamīmāṃsā* of Samantabhadra, and was the preceptor of Prabhacandra. As the latter's epitaph is older than 750 A. D., the former must have belonged to the 7th century A. D. at the latest. Akalaṅka is criticised by the great Kumārila which also speaks to his great age. Purandara according to the same unknown source, is 'Cārvākamate granthakartā' and Dantilla and Viśāhila, like Bharata, writers on Nāṭyaśāstra. The note on Kohala is queer, viz. कूष्मांडः कश्चित् कविः. Who Droṇa is is not mentioned. This Droṇa is probably the same as is quoted by Hemacandra in the *Deśināmamāla* e. g. अविणयवई इति द्रोणः on I, 18, अज्जो एव इति दोणः on I 50 etc. Svayambhu is described as स्वयंभुः कविः पांथडीबदरामायणकर्ता आपलीसंघीयः. It seems from this that he is a Jain and that he has written a Rāmāyaṇa in a particular metre, presumably Prākṛit.

V. The *Ārādhana* of Nayanandin, a Digambara, is in two parts. The first contains 56 Sandhis and the second 58. The Ms. inspected by Dalal<sup>8</sup> at Pāṭana contained only 30 and 27 Sandhis. The last verse, in Apbh. runs as follows:—

<sup>6</sup> Three syllables have been rubbed out here, owing to two pages having been together and then torn as under by some one. But they can be resorted as भारवि.

<sup>7</sup> Winternitz, *Geschichte der Indischen Litteratur* II p. 352 H.

<sup>8</sup> Dalal, Essay read before the Gujarātī Sahitya Parishad. p. 14.



सुनिवरणयनंदीसणिबदे पसिदे सयलविहिणिहाणे एथ कव्वे सुभन्ने ।  
अरिहपसुहसुतुवुतुमाराहणाए पभणिउं कुडु संकी अट्टावणं समेत्ति ॥

Unfortunately Mr. Dalal could not get details about the date of the author or at least of the Ms.

VI. *Paramātmaprakāśa* of Yogīndradeva, a Digambara. This is a philosophical work in 330 Dohas. It was composed at the request of Bhaṭṭa Prabhākara. For, it says:—

भट्टपयाहरि ( पदायारि ? ) विन्नविउ विमड्ड करेविणु भाव ।

VI. The *Nemināhacarī* of Haribhadra, Candrasūri's pupil, who completed his work in 1159. Prof. H. Jacobi, who makes mention of it p. 1 and 2 of his Introduction to *Bhavisattakahā* thus describes it. 'This is a work of great extent (8032 granthas of 32 syllables) and is almost entirely in strophes of 9 lines called Raddā or Vastu. It relates the nine previous births of Ariṣṭanemi and Rājimatī and in the smaller second half, the story of this Tīrthakara, which is interwoven with that of Arjuna and the Pāṇḍavas.' The work when published by a scholar like Prof. Jacobi, will add further to our knowledge of Apabhraṃśa language in particular and literature in general.

VII. *Vairasāṃicarī* of Varadatta is in two Sandhis only, containing 8 and 9 Kaḍavaks respectively.<sup>9</sup> There are Mss. of it both at Pāṭaṇa and Bombay. It begins:—

अहो जण निष्ठणि ( णि ) जउ कत्तु परिज्जउ ( हु ) वइरसामिस्सुनिवरचरिउ ।

साहउं सुमणोहरु भवियहु सुंदरु जि जिणरयणु ससुद्धरिउ ॥ १ ॥

तुंबवननामि पुरवरु पहाणुं अत्थेत्यु भरहि वरगुणनिहाणु ।

जिणभवणिहि सुंदरु किउ पवित्तु देउलविहारमंडिउ पवित्तु ॥ २ ॥

The end:

सुनिवर वरदत्ति गणहरभत्ति वइरसामिगणहरचरिउ ।

साहिज्जउ भाविं सुंचहु पाविं जि तिहुवणु नियगुणभरिउ ॥

No dates are available.

VIII Lastly there are smaller works in Apabhraṃśa called Sandhi nādī. Same of them are mentioned below.

(a) *Paumasiricaritrtra*, in 4 Sandhis, of Dhāhila son of Pārśva.

(b) *Antaraṅgasandhi*, in 9 Kaḍavakas, of Ratnaprabha, the pupil of Ratnaprabha.

(c) *Caurāṅgasandhi* in 5 Kaḍavakas.

(d) *Śulasākhya* in 17 Kaḍavakas of Devacandra, preceptor of Devacandra.

<sup>9</sup> Mr. Dalal's essay p. 12.

<sup>10</sup> Mr. Dalal's essay. For others, see pp. 11—20.



- (e) *Bhaviyakudumbacaritra*, 36 Gāthās in Catuspadī.  
 (f) *Sandeśarāsaka*, in different metres, being the message of a Virahived  
 (g) *Bhāvanāsandhi* of Jayadevagaṇin, pupil of Sivadevasūri, in  
 Kaḍavadas.

IX. Besides the above, entirely in Apabhraṃśa, the following works contain Apbh. verses, sometimes at great length.

(a) The *Kumārapālapratibodha* of Somaprabhācārya contains much Apabhraṃśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārapāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Rukmiṇī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jac calls Jaina-Māhārāṣṭrī (which is not much different from ordinary Māhārāṣṭrī), and contains both prose and poetry. One Kathā, that of Makadhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathas in Apbh. Such as (1) the *Jivamanah-karaṇasamlāpakathā* containing 105 stanzas in Apbh. (2) the *Sthūlibhadrakathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāṣṭrī) in Apbh., (3) The *Daśārṇabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work,

सहु खणाविय सई लगल सई आरोविय रुक्ख ।

पई जि पवत्तिय जन् सई किं बुवुयहि मुक्ख ।

from अमरसिंहकथा p. 25

अह कोइलकुलरवमुहुभल वणि वसंतु पयट्ट ।

भट्ट व मयणमहानिवह पयडिअविजयमरट्ट ॥ १ ॥

सू पलोइवि कंतकरु उत्तरदिसि आसत्तु ।

नीसासु व दाहिणदिसिहि मलयसमीरु पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुन्नय जे कया तेहि नीहरिय घरस्स ।

बीजा दुन्नय जइ करउं तो न मिलउं पियरस्स ॥

from शीलवतीदृष्टांत p. 3

and सीट्टु दमेवि जु वाहिइइ इक्क वि जिणिहिइ सत्तु ।

कुमरि पियंकरि देवि तसु अप्पहु रज्जु समत्तु ॥

from नरदेवकथा p. 39

वडरुक्खह दाहिणदिसिहि जाइ विदग्धिभिहि मग्गु ।

वामदिसिहि पुण कोसल्लिहि जहि रुक्ख तहि लग्गु ॥

from नलचरितम् p. 57



The author Somaprabha, according to the Praśasti at the end of work, lived some time after Kumārapāla and Hemacandra, as he says he wrote his work in Samvat 1241 i. e. A. D. 1185.

(d) Another work containing some Apbh. is the *Upadeśa-taraṅgiṇī* of Ratnamandiragaṇin, ed. H. B. Shah, Benares V. D. 2437. This a late work of promiscuous nature, full of Sanskrit and Prākṛit quotations. The Sk. quotations are generally from the *Mahābhārata* and Bhartṛhari, and the Prākṛit ones from different Āgama works and other sources. There is little that belongs to the author, but that little is written in bad Sanskrit. There are about twenty-five passages that can be strictly called Apbh.; there are some more which may be on the borderland of Apbh., and old Guj. or old Western Rājasthāni, as it is called by Dr. Tessitori. A few only are quoted here:—

पतपरिक्खह किं करइ दिजइ मगंताइ ।

किं वरिसंतो अम्बुदर जोइ समविसमाइ ॥ p. 1

हरि गइंद डगमगिय चंद करमिलिय दिवायर डुल्लिय महि हल्लि यह मेरु जलझपिय सायर ।  
सुदहकोडि थरहरिय कूर कूरंम कडकिअ अनलविनल धम्मसिअ पुहवि सह प्रलय पलहिय ॥

गजंति गयण कवि आम भणि सुरभणि सुरभणि फणमणि इक्कइअ ।

मामहि हिमगहिममगहिमगहि मुंच मुंछ जयसिंह तुह ॥ p. 64

सुंदर सर असुराह हलि जल पीधउं वयणेहिं । उदयनरिद्धहिं कङ्गीउ तीहं नारीनयणेहिं ॥ p. 70

The last passage is between Apbh. old Gujarātī.

(c) The *Supāsanāhacariyam* of Lakṣmaṇagaṇi parts I and II. ed. Hargovind Das Seth, Benares 1918, contains some Apbh. The third part is not yet out.

केवि मल्लव सजंति कमददुरं अवरि गायंति सुहकंठरवसुंदरं ।

केवि उतालतालाउलं रासयं कुणहिं करनच्चियं अवरि वरहासयं ॥

केवि हरिसुदुरा तियसगलदेदुरं कुणहिं हाहेसियं केवि सुइबंधुरं ।

केवि गयगजियं कुणहिं मयभिभलं अन्नि सुठ्ठीहि पहरंति धरणीयलं ॥ etc p. 50.

नय धिप्पइ ससणेहि नहु विणइहि गुणिहि ।

नहु लज्जइ नय माणिण नय चाडुयसइहि ।

नय खरकोमलवयणि न विहवि न जोव्वणिण ।

दुग्गेज्जउं मणु महिलहं चितइ आयरिण ॥ p. 115

कईयावि महरककयंठकंठसज्जाइ पयट्टइ ।

कईयावि गहियसुअंधकुसुम देवच्चणि वट्टइ ।

कईयावि बहुभवभमणभावण मणि भावइ ।

कईयावि सुदरम्मि जिणधम्मि लीणमणु ठावइ ॥ p. 116

Besides stray verses at about sixteen places, there are Apbh. passages of considerable length at pages 50, 190, 212, 286 and 440.



(d) The *Dohākoṣa*,<sup>11</sup> published by Dr. Harprasad Shastri in his Bengali work *Bauddhagāna o Dohā*, 1323, is full of Apabhraṃśa. The learned Shastri, however, considers it old 'Bāṅgālā,' which is not the case. There are two collections of Dohās, (there are other metres also) one of Saroruha-vajra who subscribes himself Saraha in his Dohas, and the other of Kṛṣṇācāryapāda and both are in Apbh.

From Saraha:—

(4) *Conclusion*:—

The Section has made it amply clear, that under the so-called Prākṛ literature, especially of the Jains, both published and unpublished are much valuable Apabhraṃśa lies buried. Some works, which in the Catalogues are simply dubbed Prākṛit, might turn out to be Apabhraṃśa and others, rightly called Prākṛit, might still contain some Apabhraṃśa quotations and stories of value from both the linguistic and literary point of view. It is also likely that the treasures at Pātaṇa, Khambayat and other strongholds of Jainism, might contain Apabhraṃśa works, yet unknown even to their blessed possessors. It is the duty of all right-minded Jains to make such works available to scholars who would publish them according to approved methods and subject them to literary and historical criticism.

घरहि बईसी दीना जाली कोनेहिँ बईसी घण्टा चाली ।  
 अक्खि निवेसी आसनबन्धी कयेहिँ खुसखुसाइ जनबन्धी ॥  
 रण्डीमूण्डी अन्य वि वेसे दीहणक्ख जे मलिन वेसे ।  
 गगल होइ (अ) उपाडियकेसे खवनेहिँ जानविहँबियवेसे ॥  
 अप्पणु वाहिय मोक्खउउएसे ॥  
 जइ नग्रा विअ होइ सुत्ति ता सुनह सिआलह ।  
 लोमोप्पाटने अच्छ सिद्धि ता जुवइ नितंवह ॥  
 पिच्छीगहणे दिठ मोक्ख ता करिह तुरंगह ।  
 उठ्ठे भोअणे होइ जाण ता करिह तुरंगह ॥  
 एव सरह भणइ खवनान मोक्ख महु किंपि न भावइ ।  
 तत्तरहिअकाया ण ताव पर केवल साहइ ॥ १ ॥  
 जो भव सो निवाणथलु भेवु न मण्णह पण ।  
 एकसहावे विरहिआ निर्मलमइ पडिवण्ण ॥ p. 118  
 घरहि म थकु म जाहि वने जहिँ तहिँ मण परिआण ।  
 सअलु गिरंतर बोहि ठिअ कहिँ भव कहिँ निव्वाण ॥ old.

<sup>11</sup> My attention was kindly drawn to this work by Sir George Grierson a few years ago, but long illness prevented me from looking into it until recently.

In a very few places I have departed from the printed text. I am printing with corrections and explanations elsewhere.



णउ घरे णउ वने बोहि ठिउ एकु परिभाणउ भेउ ।  
निम्मलचित्त सहावउ करह अविक्कल सेउ ॥ p. 119

From Kṛṣṇācārya:—

आगमवअपुराणे पंडित मान वहन्ती ।  
पक्क सिरिकल अलिअ जिम बाहेरि त भुमयंति ॥ २ ॥ p. 113  
वरगिरिसिहर उतुंग छुणि सवरें जहिं किअ वास ।  
नउ सो लंघिअ पंचाननेहिं करिवर दुरिअ आस ॥ २९ ॥ p. 130  
एक न किजइ मंतु न तंतु णिअघरणिजई केलि करंतु ।  
णिअघरघरिणी जाव ण मज्जइ ताव किं पंचवर्ग निहरिजइ ॥ २८ ॥ p. 131  
एस जपहोसैं मंडलकम्मैं अद्धदिन अच्छसि काहिउ धम्मै ।  
तो विणु तरुणि निरंतर नेहैं वोहि कि लाहइ एण वि देहे ॥ २९ ॥ p. 131  
जिम लोण विलिजइ पाणिएहि तिम घरिणि लाई चित्त ।  
समरस जाई तक्खणें जइ पुणु ते सम गित्त ॥ ३२ ॥

The discovery of this work in the far East of India is important and significant. It shows that Apabhraṃśa, alongside of Sanskrit and Māhārāṣṭrī Prākṛit, was for some centuries the literary language throughout the length and breadth of India North of the Tāptī. The literature seems to be popular-erotic and religious. The work also shows that it was Western Apabhraṃśa<sup>1 2</sup> most probably the Māhārāṣṭra Apabhraṃśa which was raised, like the Māhārāṣṭrī Prākṛit, to the literary status and was thus used by poets of the West and those of the East alike.

### VIII

Reference to Apabhraṃśa, its Age and Connection with the *Abhiras*:—(A) *Literary References*: There are references to the Apabhraṃśa language, both spoken and literary. These however occur almost entirely<sup>1</sup> in Sanskrit works on dramaturgy and poetics. This is as it should be: for the Sanskrit drama, which represents according to its lights, the social life of its day, has necessarily got to recognise the current spoken idioms. This is illustrated by the use of the various Prākṛits. Writers on the principles underlying the Sanskrit drama have also therefore referred to the various Prākṛits, of which the Apabhraṃśa is the latest<sup>2</sup> and most changed base.

(1) Patañjali, the celebrated author of the *Vyākaraṇamahābhāṣya* of the 4th century B. C., is so far as we know the first great Sanskrit author to make use of the word 'apabhraṃśa' in connection with language. But with

<sup>12</sup> My examination of the work from this point of view will appear elsewhere. I have stated above the conclusions only.

<sup>1</sup> With the exception of an Inscription; see below.

See section V.



him 'apabhraṃśa' is only deterioration of the Sanskrit word in the mouth of the vulgar; for, says he<sup>3</sup>:

"Each individual word has several corruptions. For instance, the word 'gauḥ' has deterioration's like 'gavī', goṇī, gotā, gopotālikā and so forth.

Apabhraṃśa here can only mean corruption or deterioration of the Sanskrit norm. This corresponds exactly with 'vibhraṃśa' or 'vibhraṣṭa' in Bharata. Both mean by the cognate words a particular linguistic phenomenon and nothing more. The word 'apabhraṃśa' has as yet nothing to do with the Ābhīras, nor has it acquired its later connotation, viz. people's dialects or dialects and vehicle of literature like the various Prākṛits. The corruptions mentioned by Patañjali are all found in one or other of the Prākṛits.

(2) Bharata is the earliest writer on Sanskrit dramaturgy possibly belonging to the second or third century A. D. In his *Nāṭyaśāstra*<sup>4</sup> he deals with the Prākṛits in the 17th chapter as vehicle of thought of certain characters in the drama and in the 32nd chapter verses 47 to 242, gives names and definitions of metres with examples, which are almost entirely in the Prākṛits. Part of the 17th chapter verses 5 to 23 deals with the phonology of the Prākṛits.

The first allusion to what came to be called Apabhraṃśa from Bhāma and Daṇḍin onwards seems to be in the following verse.<sup>5</sup>

"This should be briefly known to be threefold; by words which are the same (as in Sanskrit), by words which have deteriorated (vibhraṣṭa) and by Deśī."

After this the rules of deterioration are given which obtain in the Prākṛits and correspond generally to those of the grammarians. What Bharata mean by Deśī is made clear in verses 24 onwards. "Thus should be known Prākṛit and Sanskrit. Hence forward I shall speak of the deterioration of the Deśabhāṣā."<sup>6</sup> And particularly in the following.<sup>7</sup>

<sup>3</sup> Ed. Kielhorn, Vol. I p. 2.

एकैकस्य हि शब्दस्य बहवोऽपभ्रंशाः । तद्यथा । गौरित्यस्य शब्दस्य गावी गोणी गोता गोपोतादिनि  
वमादयोऽपभ्रंशाः ।

<sup>4</sup> Ed. Kāvyamālā, No. 42.

<sup>5</sup> त्रिविधं तच्च विज्ञेयं नाव्ययोगे समासतः ।

समानशब्दैर्विभ्रष्टं देशीमतमथापि वा ॥ XVII 3

गच्छन्ति पदन्यस्तास्ते विभ्रमा (ष्टा) इति ज्ञेयाः ॥ ibid 4.

<sup>6</sup> एवमेतत्तु विज्ञेयं प्राकृतं संस्कृतं तथा ।

अत ऊर्ध्वं प्रवक्ष्यामि देशभाषाप्रकल्पनम् ॥ ibid 14

It is clear that देशभाषा is separated from both Sanskrit and Prākṛit can only be spoken languages of different countries or regions.

<sup>7</sup> अथवा छन्दतः कार्याः देशभाषाः प्रयोक्तृभिः । ibid ४६

नानादेशसंश्रुत्यं हि काव्यं भवति नाटके ॥ ibid ४७



"Or the authors should use at will (in drama) the languages of the country. Since in a drama there is poetry from various countries."

Then he mentions seven<sup>8</sup> languages (Bhāṣāh), the Māgadhi, that of Avantī, the Eastern language, Śaurasenī, Ardhamāgadhi, Bāhlikā and the Southern one; and several dialects (Vibhāṣāh), those of the Śābaras, Ābhīras, Caṇḍālas, the Draviḍas together with the Caras (or Ceras) and Odras and inferior idioms of foresters. It is true that one does not find here the Apabhraṃśa expressly mentioned by name. But the reason is obvious. The literary languages of the the time, Bhāṣāh, have got their distinctive names; but not so the Vibhāṣāh. Yet they are recognised as dialects spoken by different tribes.<sup>9</sup>

"The Śābara idiom is to be put in the mouth of coal-makers, hunters and those living on wood-craft and contrivances (machinery would be too big a word for Yantra of those days !) and the foresters' language also a bit (Vānaukasī). Either the Ābhīra idiom or the Śābarī is to be used in the case of herdsmen, like cow herds, shepherds, and tenders of herds of horses, camels etc."

Thus the dialect of the nomadic tribe of cowherds etc. has so got the name of the tribe of the Ābhīras, for itself. We shall subsequently see that it has achieved a distinct name for itself and also secured a place among the literary Prākṛits.

That Bharata probably had in his mind the Apabhraṃśa dialect, perhaps as yet in its formative and progressive stage, becomes clear when we

<sup>8</sup> मागध्यवन्तिजा प्राच्या शरसेन्यर्धमागधी ।

बाह्लीका दक्षिणात्या च सप्त भाषाः प्रकीर्तिताः ॥ ibid ४८

शबराभीरचण्डालसचरद्रविडोड्डजाः ।

हीना वनेचराणां च विभाषा नाटके स्मृताः ॥ ibid ४९

Prthivīdhara, on *Mṛcchakatikā* reads शकार and शबर for शबर and सचर. Possibly he wants to escape the difficult word सचर. The शकारी, besides being included under मागधी, would be in strange company with the dialects that are partly connected with tribes like शबर, आभीर etc., and partly with regions or countries like द्रविड, आडू. शकारी is a name given to a dialect on account of its phonetic peculiarities and is possibly later than the मृच्छकटिक. Sir George Grierson apparently sides with Prthivīdhara; J. R. A. S. 1918, p. 491.

<sup>9</sup> अङ्गारकारव्याधानां काष्ठयन्त्रोपजीविनाम् ।

योज्या शबरभाषा तु किञ्चिद्धानौकसी तथा ॥ ibid ५४

गवाभजाविकौष्ट्रादिघोषस्थाननिवासिनाम् ।

आभीरोक्तिः शबरी वा द्राविडी द्रविडादिषु ॥ ibid ५५



consider the passage in which he gives, for the sake of lending dramatists the broad linguistic peculiarities of the different provinces.<sup>10</sup>

"One who knows should use a language in which the 'e' sound is predominant in the case of the region between the Ganges and the Ocean. He should use a language with a predominant 'na' in the case of the countries heard to be between the Vindhya and the Ocean. In Surāṣṭra and Avantī and countries north of the Vetravatī, a language with predominant 'ca' should be used. Those countries which border on the Himālaya and the Sindhus and Sauvīras should have a language full of the 'u' sound. In countries beyond the Carmanvatī and those round about the Arbuda (mountain) should always have an idiom full of the sound 'ta.'

The "languages abounding in the u sound" in the above is quite unmistakable. The ukāra is a recognised peculiarity of the Apabhramṣa. Thus without naming it, evidently because it had yet to get that name, Bharata refers to what is distinctively called Apabhramṣa by later writers and grammarians. Another thing to be noted in the passage is the region where the dialect abounding in the u sound was at home in Bharata's time. Its home is Sindh, Sauvira and Northern Panjab. We shall have to return to this point later. This also seems to be the region where the cowherd, horse and camel-herding nomads were at first settled. At any rate, the camel-herds-men could not have found a more suitable place for their ships in the desert than the sandy regions along the banks of the Indus.

Bharata's acquaintance with Apabhramṣa in some form is further attested by the illustrations of the metres which he has defined in the 32nd chapter. It was to be wished that a good edition of the *Nāṭyaśāstra* were available to scholars, for the present one is hopeless, especially at places most important from the point of view of Prākṛit studies. The chapter under consideration is especially faulty and scrappy; but such as it is, it offers something of use to the present purpose.

- <sup>10</sup> गङ्गासागरमध्ये तु ये देशाः संप्रकीर्तिताः ।  
 एकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५८ ॥  
 विन्ध्यसागरमध्ये तु ये देशाः श्रुतिमानताः ।  
 नकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५९ ॥  
 सराष्ट्रावन्तिदेशेषु वेत्त्युत्तरेषु च ।  
 ये देशास्तेषु कुर्वीत चकारबहुलमिह ॥ ६० ॥  
 हिमवत्सिन्धुसौवीरान्ये च देशाः समाश्रिताः ।  
 उकारबहुलां तज्ज्ञस्तेषु भाषां प्रयोजयेत् ॥ ६१ ॥  
 चर्मण्वतीनदीपारे ये चार्बुदसमाश्रिताः ।  
 लकारबहुलां नित्यं तेषु भाषां प्रयोजयेत् ॥ ६२ ॥



( 1 ) मोरुल्लउ नचन्तउ । म ( न ) हागमे संभत्त ( न्त ) उ ॥ ६६ ॥

( 1 ) मेह उद्वर्तु नई (ण) जोण्डउ । णिच्च णिप्पहे एस चंदउ ॥ ७४ ॥

Read मेहउ हर्तु (?) नेई जोण्डउ । „ „ एहु चंदउ ।

( 3 ) एसा हंसवधू (ह) हि (इ) च्छाकाणणउ ।

गंतुं जु (उ) स्रइया कंतं संगइया ॥ ९९ ॥

( 4 ) पिय वाइ वायर्तु (उ) सुवसंतकाल (उ) ।

पियकायुको (कउ) पिय मदणं जणंतउ ॥ १०८ ॥

वायदि वादो एह पवाही रुसिद इव । ॥ १६९ ॥

It will be easily seen that (1) is entirely in Apabhramśa (a) with the *ukāra* of the Nom. Sing. at three places, (b) *h* for *bh* which it has in common with the other Prākritis. (2) is rather obscure, but even without recommending it, one finds in it the familiar *u* and what is more remarkable *am* 'joṇḥau' in Neuter pointing to the existence in the peoples' language of the tendency of disregarding genders even at such an early date. 'Nei' is also to be noted. In (3) 'Kāṇaṇau, ussuiyā' and 'saṅgaiyā' are peculiarly Apabhramśa. Although 'uāya' and 'Kālau' are emended in (4), there is scarcely any doubt 'jaṇantau.' In (5) 'eha' is Apabhramśa.

Thus it is clear, that although Bharata has nowhere mentioned Apabhramśa by name, because it was yet in a crude form still to develop and coming under the name Ābhīrokti, there is no doubt that the dialect existed in his days. It also seems clear that the home of the speakers was then in the Punjab and upper Sindh. It had yet not high literature of its own and the circle of its speakers was limited to certain nomadic tribes, who as will be seen later, penetrated southwards and eastwards and were assimilated in the Hindu civilisation. It is they, however, who seem to have given to the older Prākritis the Apabhramśa form.

(3) *Dharasena*: Important for the age of Apabhramśa is a reference to it in an inscription of Dharasena II king of Valabhī (in Surāstra Kathiawad). Here Dharasena thus speaks about his father.

"His mind was very clever in writing poetical works composed in three languages, Sanskrit, Prākrit and Apabhramśa."

Guhasena who is thus described has inscriptions<sup>12</sup> between 559 and 569 A. D. Poetical works in Apabhramśa are therefore attested to in the middle of the 6th century A. D., although none has so far come down to us.

(4) *Bhānaba*, probably of the end of the 6th century, already knows about the Apabhramśa language, to which he prefers while giving an alternative division of poetry of literature.<sup>13</sup>

Ind. Ant. संस्कृतप्राकृतापभ्रंशभाषात्रयप्रतिबद्धप्रबन्धरचनानिपुणतरान्तःकरणः etc. quoted by Jacob, l. c. Intr. p. 55.

<sup>12</sup> Bombay Gazetteer Vol I, part I p. 90.

<sup>13</sup> शब्दार्थौ सहितौ काव्यं गद्यपद्यं च तद्विधा ।

संस्कृतं प्राकृतं चान्यदपभ्रंश इति त्रिधा ॥ १.३६



"Kāvya is word and sense together. That (Kāvya) is two-fold, prose and verse. It is again three-fold. Sanskrit, Prākṛit and moreover Apabhraṃśa.

Bhāmaha's remark is important only as corroborating the existence of Apabhraṃśa at the end of the 6th century. But he does not mention either who spoke it or who should speak it. It were to be wished that like Daṇḍin he had done so.

(5) *Daṇḍin*. In his *Kāvyaadarśa*,<sup>1</sup> Daṇḍin gives a fourfold division of literature, which was current amongst the literate of his days. There is thus an advance over Bhāmaha's threefold division.\*

"Learned men say<sup>2</sup> that this literature is again fourfold namely Sanskrit, Prākṛi, Apabhraṃśa, and mixed. Great sages have defined Sanskrit as divine speech. There are varieties in Prākṛit such as 'derived from (Sanskrit),' 'similar to it,' and 'Deśi' (i. e. belonging to vulgar speech) etc. And further "The speech of Ābhīras and others in literature is known as Apabhraṃśa. In the Śāstras (however), Apabhraṃśa means whatever is other than Sanskrit. Sanskrit (Kāvya) is divided in *sargas* (chapters) Prākṛit in *skandhakas* (name of metre, according to commentators) Apabhraṃśa in *Āsāra* etc. Mixed (fourth branch of literature) means *Nāṭaka* etc. *Kathā* (variety of mixed literature) is composed in all languages and also Sanskrit. *Brhatkathā*, of wonderful meaning, consists of Bhūtabhāṣā."

It will be clear from the above that Daṇḍin is speaking of certain languages from the literature point of view and not from the linguistic one. Hence the bad logic of segregating Apabhraṃśa from the Prākṛits, of which indeed it is only the youngest phase just as Pāli is the oldest, may be excused in his case.

Be that as it may, two points stand out clearly from Daṇḍin's discussion on literature and its divisions: (1) that the Apabhraṃśa language must have already been put to considerable literary usage when Daṇḍin

<sup>1</sup> Ed. Bibl. Ind. 1863.

<sup>2</sup> Op. lit. तदेतद्वाङ्मयं भूयः संस्कृतं प्राकृतं तथा ।

अपभ्रंशश्च मिश्रं चेत्याहुरार्याश्चतुर्विधम् ॥ १, ३२

संस्कृतं नाम दैवी वागन्वाख्याता महर्षिभिः ।

तद्भवस्तत्समो देशी त्यनेकः प्राकृतक्रमः ॥ १, ३३

आभीरादिगिरः कान्येष्वपभ्रंश इति स्मृताः ।

शास्त्रे तु संस्कृतादन्यदपभ्रंशतयोदितम् ॥ १, ३६

संस्कृतं सगबन्धादि प्राकृतं सन्धिकादिकम् ।

आसारादीन्यपभ्रंशो नाहकादि तु मिश्रकम् ॥ १, ३७

\* The older Vāgbhaṭa also has Daṇḍina's fourfold division Pischel, *Grammatische Prakrit Sprachen*. p. 3.



wrote. This usage is not the mere use of it by low characters in Sanskrit dramas as during Bharata's days. In that case, Daṇḍin would scarcely have been justified in making a whole division of literature as consisting of Apabhraṃśa. He expressly mentions certain metres employed in Apabhraṃśa poetry, i. g. āsāra etc. The Apabhraṃśa in the dramas is mostly very scanty and scrappy prose and even then, very few dramas have it as a rule. The line 'Ābhīrādīgisaḥ' etc. only indicates the general nature of Apabhraṃśa, viz. whatever in Kāvya is put in the mouth of such low people as the Ābhīras is that. It is hardly scientific to conclude from such references that the Apabhraṃśa, or for the matter of that any other language, is a *tribal* language. In the first place there is the word 'Ādi' to show that the Ābhīras had no monopoly of the Apabhraṃśa. They certainly did not bring it with them from wheresoever they came a few centuries before the Christian era. The fact is that wherever they and others with them went, they picked up the *regional* Prākṛit current there, and in the nature of things changed its form to a great extent. It is this change or decay that is indicated by the words 'Apabhraṃśa', 'apabhraṣṭa', even 'vibhraṣṭa' of Bharata. (2) That behind this literary Apabhraṃśa, there was the language, not of small literary groups, or learned men such as philosophers, grammarians, astronomers, mathematicians, poets and professors, in short of the elite, but of the lowly, humble, commonest of the common people like Ābhīras, Sabaras, Caṇḍālas etc. It goes without saying that as the region, occupied by these people changed either from time to time or at the same time, their Apabhraṃśa also differed, thus making up the different varieties of Apabhraṃśa mentioned by some later Prākṛit grammarians.

Unfortunately the date of Daṇḍin is not yet finally settled. But so far is certain that he cannot have flourished earlier than the seventh and later than the eighth century. Thus, then, what was recognised as a dialect of certain tribes and named Ābhīrī, developed, during the four or five centuries between Bharata and Bhāmaha-Daṇḍin, into the Apabhraṃśa language, both spoken in various dialects and employed in recognised literature. This was also the period of Ābhīra supremacy<sup>1</sup> over a considerable part of the country. It is natural to suppose that it was during this period, 3rd century A. D. to the 6th century A. D., that the name Apabhraṃśa must have been given to the dialects which developed out of the regional Prākṛits owing to the assimilation of the Ābhīras in Hiduism.

(6) Rudrata, who belongs to the 9th century A. D. refers to the Apabhraṃśa in his *Kāvya-lamkāra*.<sup>2</sup> After dividing 'Vākya' into prose and

<sup>1</sup> See page below.

<sup>2</sup> Ed. Kāvya-mālā, No. 2.



verse, he divides it again sixfold on the language basis. He says<sup>3</sup>:—"A sixfold division of it is possible, based upon the difference of languages Sanskrit, Prākṛit, Māgadha, Piśācabhāṣā, and Śaurasenī, the sixth being Apabhraṃśa in several divisions on account of the particular country."

Here too the Apabhraṃśa is placed on a level with the older literary Prākṛits viz. the Māhārāstri, Māgadhi, Paisāchi, and Śaurasenī. What is, however, more important to note, is that Rudrata recognises many varieties of Apabhraṃśa, and records that the difference is due to the difference of the regions where they were spoken. The older Prākṛits have no known subdivisions, and although they bear geographical names, they have ceased to be regional and therefore to be actually spoken by the people. The Apabhraṃśa differed from them in both these respects.

(7) *Rajasekhara*:—In his *Kavyamimansa*,<sup>4</sup> Rajasekhara has several references to Apabhraṃśa. Like his predecessor rhetoricians, he also looks at the language from the literature point of view. It is therefore not surprising to find the body of his Kāvya-purusa thus<sup>5</sup> described:—"Sanskrit is your mouth, Prākṛit the arms, Apabhraṃśa the hips, Paisāca the feet, and a mixture of these the chest." Again when his poet-king holds his Durbār 'The Sanskrit poets<sup>6</sup> should be seated to the north (of his regal seat); the Prākṛit poets to the east, the Apabhraṃśa poets to the west, the Paisāca poets to the south. The same fourfold division of literature according to its vehicle is expressed again in connection with the question, however, languages<sup>7</sup> the budding poet should master.

"Some object can be (well) expressed by a good poet in the Sanskrit idiom, another in Prākṛit, still another in Apabhraṃśa phrase, a fourth in Bhūtabhāṣā; some other object can be expressed in two, three or even four languages. A good poet, whose intellect can command all these, fills the whole world with his fame."

<sup>3</sup> भाषाभेदनिमित्तः षोढा भेदोऽस्य संभवति ॥ २, ११

त्राकृतसंस्कृतमागध पिशाचभाषाश्च शौरसेनीच ।

षष्ठोऽत्र भूरिभेदो देशविशेषादयत्रंशः ॥ २, १२

<sup>4</sup> Gaekwad's Oriental Series, no. I, 1916.

<sup>5</sup> Cf. Cit. p. 6 शब्दार्थौ ते शरीरं संस्कृतं मुखं प्राकृतं बाहुः, जघनमपभ्रंशः, पैशाचंपादौ, उरोर्मिथ्या

<sup>6</sup> Ibid. p. 54 तस्य चोत्तरतः संस्कृताः कवयो निविशेरन् ।.....पूर्वेण प्राकृताः कवयो...। पश्चि-  
नापभ्रंशिनः कवः । दक्षिणतो भूतभाषाकवयः ।

<sup>7</sup> Ibid pp. 48-49 एकोऽर्थः संस्कृतोक्त्या स सुकविरचनः प्राकृतेनापरोस्मिन्

अन्योऽपभ्रंशगीर्भिः किमपरमपरे भूतभाषा क्रमेण ।

द्वित्राभिः कोऽपि वाग्भिर्भवति चतसृभिः किञ्चकश्चिद्विवेक्तुं

यस्यैतं धीः प्रपन्ना स्तपयति सुकवेस्तस्य कीर्तिर्जगन्ति ॥



More important still are two other passages, which refer to the same fourfold division, but with respect to the countries in which a particular language is preferably the vehicle of literature.

“Particular languages appear to be resorted to in particular countries. Thus it is said:—<sup>8</sup> The Gaudas and others take their stand on Sanskrit; the liking for Prākṛit of those (poets) of the Lāṭa-country is well-known; all the Maruregion, the Takkas, and the Bhādānakas employ Apabhraṃśa; the poets of Avantī and the Pāriyātras, together with those of Daśapura, have recourse to Bhūtabhāṣā; and a poet who lives in the heart of Madhyadeśa is well-versed in all (these) languages.”

Thus, then, in Rājasekhara's day's Sanskrit literature was much cultivated in Gauda (modern Bihar); Prākṛit<sup>9</sup> literature in Lāṭa (Gujarat without Kathiawad); Apabhraṃśa literature in the whole of Maru (modern Marwar); Takka (part of eastern Punjab), and Bhādānake (?); Pāisācī literature in Avantī (central Mālwa), Pāriyātrā (western Vindhya regions), and Daśapura (upper Mālwa). It must be emphasised that Rājasekhara does not say whether these were spoken languages in these regions; what he says is only that literary men in these parts conveyed their thoughts preferably in these several languages. The second passage of importance of Apabhraṃśa reads thus<sup>10</sup>:—

The Surāṣṭras, Travaṇas and others can with grace express the Sanskrit idiom, but always with an admixture of Apabhraṃśa.

To the Maru, Takka and Bhādānak literary men, therefore, we have to add the Saurāṣṭras (Kathiawad) and the Travaṇas(?) who, together, cultivated Apabhraṃśa literature. The present state of our knowledge of the Prākṛits and the literature in them that is being brought to light every day, apparently endorse Rājasekhara's view, so far at least as Prākṛit (Māhārāṣṭri and Jaina Māhārāṣṭri) and Apabhraṃśa are concerned. It is Gujarat that has discovered and is still destined to discover a vast Prākṛit literature<sup>11</sup>; and if the Jains appear to appropriate to themselves the credit of the larger

<sup>8</sup> Ibid p. 51, गौडायाः संस्कृतस्थाः परिचितश्चयः प्राकृते लाटदेश्याः  
सापभ्रंशप्रयोगाः सकलमरुबुष्टकभादानकाश्च ।  
आवन्त्याः पारियात्राः सहदसपुरजैर्भूतभाषां भजन्ते  
यो मध्ये मध्ये मध्यदेशं निवसति सकविः सर्वभाषानिष्पन्नः ॥

<sup>9</sup> By Prakrit, Rajasekhara appears to mean the Prakrit par excellence of Dandiy.  
e. Maharashtra, although he has nowhere indicated this expressly.

<sup>10</sup> Ibid p. 34, सुराष्ट्रवणाया ये पठन्त्यर्पितसौष्ठवम् ।  
अपभ्रंशावदंशानि ते संस्कृतवचांस्यपि ॥

<sup>11</sup> Kudalkar's Account of Mss. at the Patana Bhandars read of the First Oriental Conference, Poona; and Dala's Essay read at the 5th Gujarat Sahitya Parishad.



share, it is the Śvetāmbaras who appear to be more fond of their Jaina-Prākṛit as the Digambaras seem to be of their Apabhraṃśa. It is a well-known fact rightly emphasised by Jacobi;<sup>12</sup> that the Digambaras are more numerous in Marwar and part of the Punjab. This, however, does not mean that the two were rigid in their choice.

Two more passages seem to show that although at the time of Rājaśekhara, the Apabhraṃśa was much popular, especially in Surāstra and Marwar as a literary language, it had not yet lost living touch with its main-spring viz. the spoken dialect or dialects of the common people. The passages in question are:—

(1) "Well-versed<sup>13</sup> in Apabhraṃśa should be all his (the poet king's) male attendants. The female attendants should also know the Māgadhi language. Those in the harem should know Sanskrit and Prākṛit both, and his friends should know all languages."

(2) "Beyond<sup>14</sup> them (i. e. the Sanskrit poets) should sit those versed in Vedic lore, logicians, knowers of Purāṇas and Smṛti, physicians, astrologers and such-like. To the east, the Prākṛit poets; beyond them those who live by the arts of acting, dancing, singing, playing on instruments, elocution, bardic lore keeping tact in music, and such others. To the west the Apabhraṃśa poets; beyond them wall-painters, Jewel-setters, Jewellers, goldsmiths, carpenters, smiths and others like them. To the south the Pāisāca poets; beyond them, courtezans and their courtiers, rope-dancers, jugglers, exorcisors, athletes, those living on arms and such others."

In (1) it is significant that Rājaśekhara should make the attendants both male and female, speakers of Apabhraṃśa. In the first place, they are *the people* and therefore must speak the peoples' language. In the Second, is they who stand between the common populace and the king, interpreting the wishes and grievances of the former to the latter, and conveying to the king's message or reply, and as such must know the language of the common people. The passage therefore suggests, that although long before Rājaśekhara's days, the Apabhraṃśa had attained to the dignity of a literary language, it had not yet ceased to be a spoken language. The two were

<sup>12</sup> Op. Cit. Note p. 86. "Well die Digambaras von ie in Hindustan and Panjab die starkestesten vertreten warm."

<sup>13</sup> Op. Cit. 50 अपभ्रंशभाषाप्रवणः परिचारकवर्गः समागधभाषाभिनिवेशिन्यः परिचारिकाः प्राकृतसंज्ञाभाषाविदुर्भ्रान्तःपुरिका मित्राणि चास्य सर्वभाषाविन्दि भवेयुः ।

<sup>14</sup> Ibid pp. 54-55 ततःपरं वेदविद्याविदः प्रामाणिकाः पौराणिकाः स्मार्ता भिषजो मौढूर्तिका अन्तर्था विधाः । पूर्वेण प्राकृताः कवयः । ततःपरं नटनर्तकगायनवादकवर्गजीवनकुशीलवतालचरा अभ्येपि तथाविधः पश्चिमेनापभ्रंशिनः कवयः । ततःपरं चित्रलेखकृतो माणिक्यबन्धका वेकटिकाः स्वर्णकार वद्धकिलोहकारा अन्तर्था तथाविधाः । दक्षिणतो भूतभाषाकवयः, ततःपरं भुजङ्गणिकाः प्लवकशौभिकजम्भकमल्लाः शस्त्रोपजीविनोऽन्तर्था तथाविधाः ।



in close living contact. In other words, *the Apabhram̐sas have not yet been a dead language like the older literary Prākṛits.*

In (2), Sanskrit is already a language of the few, the Pundits. Prākṛit has no doubt a wider circle of knowers and possible speakers in those who cultivate some of the fine arts connected with the stage. But the class of those who sit behind the Apabhram̐sa poets, and evidently are speakers of it, is a wider class. It is the great lower class—the common people, from amongst whom hail the artisans and craftsmen such as carpenters, smiths, goldsmiths. Rājaśekhara's arrangement seems to suggest that this class still spoke some kind of Apabhram̐sa. And this also accords well with linguistic facts as discovered in the oldest literatures of the vernaculars of northern India. By the end of 9th century, which is roughly Rājaśekhara's period of activity, the vernaculars had yet to be evolved as distinct from the various Apabhram̐sa dialects.

(8) *Namisādhū*,<sup>1</sup> while commenting upon *Kāvya-lankara* II 12, has the following remarks on Apabhram̐sa:—

“Apabhram̐sa is Prākṛit itself. It has been mentioned by others as being three-fold viz. Upanāgara, Ābhīra and Grāmya. The words ‘of many varieties’ are used by Rudraṭa for refuting that. Wherefore? Owing to these being many countries. Its characteristics should be properly understood from the people themselves.”

The importance of the passage lies in the fact that *Namisādhū* (1) recognises Apabhram̐sa as one of the Prākṛits themselves, (2) names the varieties laid down by others before him as being Upanāgara, Ābhīra and Grāmya (3) but expressly says that they are many more than three, and that is most important of all, (4) points to the people themselves as the best source to learn it. The last point is significant as showing that by the time of *Namisādhū*, who finished his commentary<sup>2</sup> in *Samvat* 1125 i. e. 1069 A.D., the Apabhram̐sa of many dialects had not ceased to be spoken by the common people.

One more sentence of *Namisādhū* deserves mention here as it shows the spread of the Apabhram̐sa as far east as Magadha. We know that by Bharata's time its germ the Ābhīrī was found spoken in Sindh, Moulton and upper Punjab. But the sentence means<sup>3</sup>:—

“The Ābhīrī language has been mentioned as included under Apabhram̐sa. It is sometimes found in Māgadhi also.” This can only mean

<sup>1</sup> Rudraṭa *Kāvya-lankara*, *Kavyamālā* 2, 1, 15 तथा प्राकृतमेवापभ्रंशः । स चान्यैरुपनागराभीरमाध्यावभेदेन त्रिवोक्तस्तन्निरासाद्यमुक्तं भूरिभेद इति । कुतो देशविशेषात् । तस्य च लक्षणं लोकादेव सम्यगवसेयम् ।

<sup>2</sup> Op. Cit. p. 174 पञ्चविंशतिसंयुक्तैरेकादशसमाश्रितैः । विक्रमात्समतिक्रान्तैः प्राबुधीदं समर्थितम् ॥

<sup>3</sup> Op. Cit. p. 15. आभीरी भाषापभ्रंशस्था कथिता क्वचिन्मागध्यामपि दृश्यते । The *Daśarupa* hints at the same thing when it mentions (II 42) the Ābhīras among the speakers of Māgadhi.

The *Daśarupa* is a couple of centuries older than *Namisādhū*.



that there was a dialect of Apabhraṃśa spoken in Magadha; thus proving the existence of the Apabhraṃśa in the east of the Peninsula as late as the 11th century A. D.

(9) For lesser and later writers like Prthivīdhara, the commentator of the *Mr̥cchakatika*, the unknown author of the *Rasikasarvasva* quoted by Nārāyaṇa in his commentary on *Gītagovinda*, Śaṅkara, one of the commentators of the *Śākuntala* and two or three others, see Pischel. It is needless to refer to them here for they invariably quote others' views and because they cannot have had living touch even with the dying Apabhraṃśa their acquaintance with them is only second hand.

(B) The Age of the Apabhraṃśa:—

We have thus examined the references to the Apabhraṃśa in works of rhetoric and poetics from Bharata of about 2nd or 3rd century A. D. down to the commentator Namisādhū of the middle of the 11th century A. D. We have thus been able to put together some undisputed facts about the age, extent and varieties of the Apabhraṃśa.

(1) Apabhraṃśa existed in the 2nd or 3rd century A. D. at least, under the name Ābhīrī, and was spoken in Sindh, Moultan and northern Punjab, mainly by the Ābhīras and other nomadic tribes that had penetrated into India and for a time settled in these provinces.

(2) By the 6th century the Apabhraṃśa was still recognised as the dialect of the Ābhīras and others, had got its distinctive name Apabhraṃśa and had developed a literature of its own which had to be recognised by rhetoricians like Bhāmaha and Daṇḍin.

(3) By the 9th century it had ceased to be recognised as a language of the Ābhīras, Śābaras and Caṇḍālas only, had come to be known as a language of the great artisan class although the elite spoke Sanskrit and the stage people the Prākṛits; i. e. it had become the language of the people. It had by now already spread as far south as Surāṣṭra and probably also as far east as Magadha.

(4) By the middle of the 11th century, even literary people have come to recognise that Apabhraṃśa is not one language but many dialects, of which had attained literary importance. It was known to have been a dialect in Magadha, east of the great Peninsula. The *Dohākośa* (see end) furnishes actual testimony.

The lower limit for the age of Apabhraṃśa accords well with Sir R. Bhandarkar's opinion. In his report for the search of Mss. after noting 545 *Piṅgālārthapradīpa*, with some extracts from the same, he says

<sup>1</sup> The extracts quoted are verses 53 (Caṇḍesara); 69 (Ceipai=Cedipati); 71 (Cedipati), 92 (ibid), 147 (ibid), 151 (ibid), and 199 (ibid); 72 (Sāhasāṅka); 77 (Kāśī); 198 (ibid); 87 (Acala), 96 (Karna), 126 (ibid), 185 (ibid), in Chandra Mohan Ghosh's edition. Cedipati=Prince of Cedi and of the Kalacuri race; he was contemporary of Bhīmadeva of Gujaraṭ and Āhavamalla of Mahārāṣṭra.



The above extracts present vernacular speech in three forms. The older form i. e. the Māhārāṣṭrī Prākṛit we have in I, II, III, (1), IV, and V (1). It had become classical as Sanskrit itself and could be used for literary purposes at any time. Then we have another form in VI, VII (1), (2), (3). This resembles the Apabhraṃśa form as we have it in the instances quoted by Hemacandra in his Prākṛit Grammar and in the 4th act of *Vikramorvaśya*. A third stage is represented by III (2), (3), (4), (5), and V(2). This is what might be called the earliest form of modern Hindī, the forms *Ḍhillimaha*, 'Delhi' and *Jakhaṇa* or *Jakkhaṇa* 'when,' being specimens of the new formations which became necessary after the old terminations had gradually faded away upto the Apabhraṃśa period. The last two forms must represent the vernacular speech of the period when the poet wrote and since they could not have praised the particular princes if they had died and been forgotten at the time when they lived, the conclusion is not unwarranted that the forms of the language used by them were the forms current about the time when the kings flourished. Thus about the time of Karṇa i. e. the first half of the eleventh century, the stage of development at which the vernacular language had arrived, was still that represented by the Apabhraṃśa, the origin of which is to be referred to about the seventh century; and they began to assume the modern character about the end of the twelfth century and the beginning of the thirteenth, when the poet Chand flourished and that was the form they had in the time of the Chouhan Hammīra, i. e. 1283—1301 A. D."

### (C) Apabhraṃśa and the Ābhīra migrations:—

Now these results accord well with the history of the Ābhīra migration into India, which caused such a change in the spoken languages of the country. The Ābhīras (now Ahirs) are mentioned in the *Mahābhārata*<sup>1</sup> as a people in the west of India on the Indus. They are recognised as a hated tribe, the disappearing of the Saraswatī being ascribed to abhorrence of them. But they are fighters and given a prominent place in Droṇa's *Suparṇavyūha*. When Arjuna returns from *Dwārakā* with the widows of Kṛishṇa, the Ābhīras attack him as he enters *Pañcanada*. They are here called freebooters, herdmen and *Mlecchas*. The *Manusmṛiti*<sup>2</sup> mentions the Ābhīras as having sprung from Brahmin father and *Umbastha* mother.

These references make it quite clear that the Ābhīras, who were nomadic fighters, had together with other tribes entered India and occupied part of the Punjab a little before the beginning of the Christian era (say

<sup>1</sup> Mbh. II 32, 1192; IV 20, 798; IX 37, 2119; XVI 7, 223.

Adhyāya X 15 ब्राह्मणात्.....आभीरोम्बष्ठकन्यायाम्,



about 150 B. C. and not later).<sup>1</sup> They are also mentioned in inscriptions of the 2nd, the beginning and the middle of the 3rd centuries. The first one, A. D. 181 in the reign of Kṣatrapa Rudrasimha, speaks of his general Rudrabhūti as an Ābhīra. The second one, about 300 A. D. which belongs to the Nasik caves, speaks of the reign of an Ābhīra prince named Īśvarasena,—son of Śivadatta. The third one, the Allahabad pillar inscription of Samudragupta<sup>2</sup> about 360 A. D. mentions the Ābhiras together with the Mālavas as powerful tribes occupying Rājasthāna and Mālava, the south-western and southern provinces just beyond the limit of the Gupta Empire. To the south of Jhansi there is a province called Ahriwar, corresponding to Sanskrit Ābhīrawāṭa, which is thought to be the Ābhīra principality mentioned in the Allahabad inscription. By the 4th century therefore the Ābhiras had got a permanent footing in Mālva. A part of them seems to have given up nomadic life and to have had permanent settlements as kings, as the Nasik inscription and the Purāṇas<sup>3</sup> show. There is also a tract called Aharaur, again equal to Ābhīrawāṭa, in the Mirzapur district of the United Provinces. It is during this period and subsequently that the Apabhraṃśa must have begun to develop a literature of its own. This is in keeping with our literary evidence of the 6th century, when Apabhraṃśa appears as a canonised literary language. In the succeeding couple of centuries the Ābhīras must have migrated further southwards and eastwards, towards Surāṣṭra and the adjoining provinces and Magadha respectively. For by the 9th century Apabhraṃśa, the form that Prākṛits took in the mouth of the foreigners, was recognised as fit vehicle for literature in Surāṣṭra etc. History corroborates this also. For the Kāthīs<sup>4</sup> invaded Surāṣṭra in the 8th century and thereabouts, they found the country in the possession of the Ābhīras. The Ahirs were powerful some time before this in Khandesh and Nasik also, as the significant remark of Ferishta,<sup>5</sup> that the famous fort of Asirgad in Khandesh founded by Asa Ahir, also shows.

<sup>1</sup> D. R. Bhandarkar, I. A. 1911 p. 16; R. E. Enthoven, *Tribes and Castes of Bharat* I p. 21, (The material for the article on Ahirs is by D. R. Bhandarkar).

<sup>2</sup> Bhandarkar and Enthoven, *ibid*; Vincent Smith, *Early History of India*, p. 28.

<sup>3</sup> These, according to Bhandarkar-Enthoven p. 23, refer to Ābhiras as paramārśas, sovereigns after the Āndhrabhr̥tyas. By the 6th cent. A. D. this sovereignty had disappeared.

<sup>4</sup> Enthoven, *Op. cit.*, p. 24.

<sup>5</sup> *Ibid*.



## The Prakrit Grammarians and Apabhramśa:—

(1) *Vararuci* is thus far recognised as the oldest Prākṛit Grammarian known. In his *Prākṛitaprakāśa*<sup>1</sup> he deals with four Prākṛits only, the Māhārāṣṭrī in Pariccheda 1-9, the Paisācī in Par 10, the Māgadhi in Par. 11 and Śaurasenī in Par 12. He does not deal with the Ardhamāgadhi and the Apabhramśa languages and this fact is significant. The omission may either be taken to indicate superficiality on the part of Vararuci, or it may be thought that perhaps Vararuci included Ardhamāgadhi partly under Māgadhi and partly under Māhārāṣṭrī, and did not consider Apabhramśa to be Prākṛit at all.<sup>3</sup> The truth perhaps lies in neither of the two alternatives. It is a well known fact that the Jains regard the tradition of their scriptures as not unbroken and such of their Āgamas as existed in different places, were collected together and redacted by Devardhigaṇin in the 5th century A. D.<sup>4</sup> Possibly therefore, there was no settled Ardhamāgadhi literature when Vararuci wrote his Grammar. He will thus have to be placed before the 5th century A. D. It has always been the case that grammars of languages were written when literature was available in them. The same conclusion is therefore to be drawn from his non-mention of Apabhramśa. We have seen that positive evidence for literature in Apabhramśa is available only from the 6th century onwards. This is not the place<sup>5</sup> to discuss the period of the Prākṛits and Vararuci's position as a Prākṛit grammarian, but so much is sure that he cannot now be identified with the Vārtikakāra Vararuci. He deals with a form of Prākṛit, especially the Śaurasenī, which is younger and therefore later than what is found in the Buddhist drama *Sāriputraprakaraṇam*. He may be thus tentatively placed in the 3rd century A. D. and not earlier, if perhaps also not later.

(2) *Caṇḍa* a Jain is probably the first Prākṛit Grammarian to treat of Apabhramśa in his grammar called *Prākṛitalakṣaṇam*,<sup>7</sup> although he has disposed of it in one Sūtra, viz III. 37 only. Another Sūtra I. 5 lays down optional form which is peculiar only to the Apabhramśa and the Māgadhi; and a third one, II 19 mentioned verbal suffixes one of which is unmistakably Apabhramśa.

These three Sūtras are from the text accepted by Hoernle. He, however, has relegated to the appendix a number of Sūtras even when three

<sup>1</sup> Ed. Cowell, 2nd Issue, London 1868. <sup>2</sup> Bloch in Pischel, *Grammatik* § 4.  
<sup>3</sup> Pischel, Op. cit. *ibid.* <sup>4</sup> Winternitz, *Geschichte der indischen Litteratur* II p. 294.  
<sup>5</sup> This is being dealt with in my *Prakrit Selections* for the Calcutta University. <sup>6</sup> Lüders, *Bruchstücke Buddhistischer Dramen*. <sup>7</sup> Ed. Hoernle, Calcutta 1880.  
<sup>8</sup> They are न लोपोऽपभ्रंशेऽधोरेकस्य, सागमस्याप्यामो णो ह्यो वा and लु ता चा ङु तंतूणभोपिपूर्वकार्थे.



and two mss. were in agreement regarding them. This is rather too bold a procedure and even such an orthodox critical scholar as Pischel has pronounced it questionable.<sup>1</sup>

That most of the Sūtras, regarding which two Mss. at least are in agreement must be regarded as Caṇḍa's own work can very well be proved. Thus (1) in the Vibhaktividhāna section, he lays down the general rule that the 'cases are as in Sanskrit' and mentions the individual cases with the examples e. g. सि, देवो, अग्नि etc. जम्, देवा कुलानि, तुम्हे etc.; अम्, देवं, अग्नि etc. Now it is queer that Caṇḍa should have omitted to give instances of अस् i. e. Acc. Pl.; इति i. e. Abl. Sing., भ्यस् i. e. Abl. Pl., इस् i. e. Gen. Sing. and इस् i. e. Loc. Sing. But if we look to the Appendix B C D, we find three Mss. supplying the want. And there is no reason to doubt their authority. It is more likely that one Ms. has an omission here, than that three entire independent Mss. should have conspired to add to the text. Again (2) in the same section, Caṇḍa deals with the pronouns in Sūtras 18 to 31 in two sections which he calls युष्मदध्याय (18 to 25) and अस्मदध्याय (26 to 31). Now while all the cases (except the Gen. Pl. and Loc.) of युष्मद् are dealt with by one, the Nom. and Acc. Sing. and Pl. of अस्मद् is strangely omitted in the accepted text. Here again Appendix C D helps us in filling up both the omissions.<sup>2</sup> Now in this latter section, Appendix C D, we find Sūtras 26 to 31 the characteristically Apabhraṃśa form हउं. (3) One more proof of importance from the point of view of Apabhraṃśa is furnished by Appendix C D to Sūtra II 27. Here it must be noted at the outset that even the accepted text where all Mss. have agreed, is a misarranged, ill-digested mass of Sūtras. The whole work has the appearance of half-arranged, miscellaneous jottings for a work, rather than a well-arranged and finished treatise. Thus this part is called Svaravidhāna, but the first four Sūtras only really deserve the name. The rest, as many as fifteen Sūtras consists of Sūtras of a miscellaneous character such as ता ताव तावतः 21; खल 24, भे सर्वासु युष्मदः 26, भावेत्तणः 29 etc. Now C D add some more miscellaneous Sūtras to this. They are:—

(1) इजेराः पादपूरणे, (2) जि अव्ययं एवायें, (3) णवरि आनन्तर्यायें, (4) णवरु केवलार्थें, (5) यदेश्छुड्ड, (6) यूथु छिळ कुत्सायां, (7) दडवड शीघ्रायें—दडवड होइ विहाणु, (8) अतिरभसादूर्ध्वमुखस्ततो गमने डवडव—डवडव चरियाए, (9) णं णउ णाई णावइ जणि जणु मणु इवायें—, मिव पिबो व्व विअ इवायें वा भवन्ति, (10) दाणिं एण्हि एतहे एवहिं इदानीमः, (11) यथा तथा अनयोः जिमतिमौ—  
दोहा—कालु लहेविणु जोइया जिम जिम मोह गलेइ ।

तिम तिम दंसणु लहइजो णियमें अप्पु सुणेइ ॥

Of these (1) to (6) contain bare statements without instances and may be objected to, as Caṇḍa has always supplied instances. The same may be said of both parts of (9) and (10). Nos. (7), (8) and (11) are quite

Op. Cit § 34.

<sup>2</sup> Hœrnle Op. Cit. pp. 41, 42.

<sup>3</sup> Hœrnle pp. 46, 47.



Caṇḍa's manner and since two Mss. attest them, they may be regarded genuine. Now in one of them there is a peculiar Apabhraṃśa adverb 'daḍavaḍa' with its meaning. Hemacandra has it under IV 422 in his Grammar but he has given it an unnatural meaning viz. 'avaskanda.' No. (8) gives ḍavaḍava, a peculiar Deśī word, not uncommon in Apbh. But the most important Apbh. is No. (11), which lays down 'jima and tima' as substitutes of 'yathā and tathā' and gives an Apbh. Dohā as illustration. For translation of the verse see Pischel. There is another Apabhraṃśa Dohā in Appendix A but as it is supported by one Ms. only we have to leave it out of consideration.

Most of these Sūtras, some of them verbatim, some split up into two and some with slight change, are found in Hemacandra; but in such a manner that Hemacandra can always be called a borrower. That Hemacandra was a borrower on a large scale has been proved in other literary spheres<sup>1</sup> also.

About Caṇḍa's priority to Hemacandra there cannot be much doubt.<sup>2</sup> But Hoernle's claim that his grammar presents a very old phase of the Prākṛit language (p. XI) cannot be accepted, as it is based on the evidence of one solitary Ms. as against three that speak to the contrary. His other claims that Caṇḍa is prior even to Vararuchi and that he must have written his work at a "some-what later time than the 3rd cent B. C." are equally untenable. Caṇḍa evidently lived at a time when the Apabhraṃśa had ceased to be a mere dialect of the Ābhīras and become a literary language, i. e. after the sixth century A. D. and not before.

(3) *Hemacandra*:—Of all Prākṛit grammarians Hemacandra a Jain like Caṇḍa is the most important from Apabhraṃśa point of view. In his *Siddhahemacandra*,<sup>3</sup> Prākṛit part, he has dealt with it more carefully and at greater length than others and what is more important, has given Apabhraṃśa Dohās in illustration. He has in fact done more justice to Apabhraṃśa than to any other Prākṛit except the Māhārāṣṭrī. He deals with it in Sūtras IV 329 to IV 448. The so-called Dhātuvādeśa-sūtras IV 2 to IV 259 are also many of them really Apabhraṃśa Sūtras as they contain roots which mostly occur in Apabhraṃśa. So that Hemacandra may be said to have treated the Apabhraṃśa in about 378 Sūtras as against Śaursenī in 27, Māgadhī in 16, Paisācī in 26 Sūtras. Even if we omit the Dhātuvādeśas, the number for Apabhraṃśa still remains at 120.

<sup>1</sup> Cf. *Kāvya-mīmāṃsā* of Rājaśekhara, G. O. S., Notes pp. 8, 9, 13, 14, 15 and the table at the end. Some of these references attest to wholesale borrowing of chapters on the part of Hemacandra.

<sup>2</sup> Hoernle Op. Cit. p. XXII, Pischel Op. Cit. § 34.

<sup>3</sup> Ed. Pischel, Part I, Halle 1877.



It is curious to note that a grammarian like Hemacandra should not have noticed any dialects of the Apabhraṃśa, although the rhetorician Nami-sādhū a hundred years earlier, noticed them. But that Hemacandra is mixing up at least two dialects is clear from his Sūtras and their examples: (1) Thus retaining of *r* e. g. *tr̥ṇu* and *sukṛḍu* along with *taṇu* and *sukiṇu*; IV 329, *gr̥hanti* under IV 34, *kṛdantaho* under IV 370, *gr̥hṇa* for *graha* IV 394 and *gr̥hṇeppiṇu* under it, *Gr̥hanti* IV 341; (2) change of non-initial hard unaspirates into soft unaspirates and of hard aspirates into soft aspirates IV 396 e. g. *vicchohagaru*, *sugha*, *kadhidu*, *savadhu* and *sabhalau*; compare *nādhō*, *kadhām* in Śāurasenī, IV 267; (3) change of non-initial *m* to nasalised *ṁ* IV 397, e. g. *kāṁalu*, *Chāvaru*; (4) retaining *r* as second member of a conjunct, IV 398 *prienā*, *prāu* IV 393; *dhruvu* IV 418; *pemmadrāhi* IV 422; *prassadi* IV 393, *dhruṁ*, *traṁ* IV 360; *drammu*, *dravakkau* IV 422: *Prayāvā* IV 404; (5) alternature forms in *ū*, and *hū* for the Present First Pers. Sing. and Pl, IV 385 and 396 *kaṭṭaū*, *lahahu*; (6) forms in *di* and *hi* for Pres. Sing. and Pl. IV 382 (for latter); e. g. *Prassadi* IV 393 (indication of Śāpāla character) *dharahī*, *karahī*; (7) forms in *i*, *u* and *e* for Imper. 2nd Sing. IV 387; *sumari*, *karu* (IV 330) *kare* etc.; (8) forms in 'sa' instead of 's' for Future, IV 388 *hosai* (indication of Śāurasenī character); (9) alternate forms for Passive, IV 389 *kīsu*; (10) forms like *jāmahi*, *tāmahi* IV 400. Thus side by side with the Māhārāṣṭra(?) Apabhraṃśa, he may be said to be treating partially of Śāurasenī Apabhraṃśa.

Although he does not mention any dialects, Hemacandra's treatment of the Apabhraṃśa is very complete. The value of his Grammar is enhanced by the quotations in verse that he has given to almost every Sutra; sometimes one single Sutra has several verses as instances. Until more literature in Apabhraṃśa is published, it is not possible to trace the source of them; but they appear, as Pischel has rightly remarked, to be taken from some anthology like Hāla's *Sattasaī*. Although many of the Dohās (a few other metres) are erotic in character, there are: (1) about eighteen verses heroic in character (2) about sixty didactic (3) about ten religious with Jain bent and (4) about ten legendary, Mythological,—one about Kṛṣṇa and Rādhā, another about Rāma and Wāmana, one about Rāma and Rāvaṇa and two about Mahābhārata. Among the erotic verses there are two which refer to Munja and might have been composed during the days or immediately after the death of that unfortunate king of the 10th century. Two (IV 357, 2. 3 and IV 420, 2. 3) are found in *Sarasvatīkaṇṭhābharaṇa* a work some hundred years older than Hemacandra. Possibly therefore Hemacandra seems to have culled his quotations from literature that was composed in the 9th and 10th centuries.

Hemacandra's arrangement is the opposite of that of Candana who comes *Svaravidhāna*, then *Vyañjanavidhāna* and lastly *Vibhaktividhāna*. This has become the model of later writers.



Hemacandra has written another work, the *Deśināmamālā*<sup>1</sup> of much use to Apabhraṃśa vocabulary. By Deśi Hemacandra means what is not Sanskrit and also not derived from it. Deśi therefore ought to mean the foreign element in the stock of Prākṛit-Apabhraṃśa words. But that is not exactly what Hemacandra means by the work. He says<sup>2</sup> "I have put together in this book such words as were not explained in the Siddha-hemacandra by separating root from suffix etc. I have excluded words like 'vajjara, pajjara...' which have been explained by me as substitutes for 'katha (etc)' (in my grammar), although they have been acknowledged as Deśi by others. I have put together such words also, as are not found in Sanskrit dictionaries, although they can be explained by separation into root and suffix etc. But I have not included such words as are not found in Sk. dictionaries, but as can be explained by implication etc." He mentions Pādalipta in his introduction, as having written a Deśi-śāstra, and quotes often from Abhimānacinha, Avantisundarī, Gopāla, Devarāja, Dhana-pāla, Droṇa, Rāhulaka, Śāmba, Śītāṅka and Sātavāhana.

Hemacandra should not have included under Deśi words like the following:-  
 अगुहती (अगुहः), अवअच्छं (अवकच्छम्), अगखधो (अग्रस्कन्धः), अइहारा (by met. from अइराहा (अचिराभा), अच्छिहुरुल (अक्षि+हर+Pr. suff. उल), अबुदसिरी (अबुदा श्रीः), अगुहहरो (अगुहधरः), अणरामवो (अन्+रम्), आसिअओ (by Met. from आअसिओः आयसिकाः), आलीवणं (fr आदीम् on Analogy of पलित्) आयासलवो (आवासलयः), इरावो (ऐरावतः), इंगिअं (Through आइं=आजिग्र, ईसरो (ईश्वरः) उत्तवो (उत्साधः), उप्कुकिआ (उत्+फूत्कु), उकिखणं (उकीर्णम्), ऊआ (यूका), ऊसलिअं (by Met. from ऊसलिअं=उलसितम्), एमाण (आ+या+मान Pres. Parte Atm.), ओज्जल (ओजस्), ओसरिआ (अपस्), ओसीसं (अपशीर्षम्), कणोवअं (कद्+उदकम्), कायपिडच्छा (काकपितृष्वसा), किजकवो (किजल्कः), खगिओ (खड्गिकः), खंधयट्ठि (स्कन्धयष्टिः), गयणरई (गगनरतिः), गोच्छा (गुच्छ), घरयंदो (गृहचन्द्रः), वारो (अगारं with dropping of initial and aspiration), चउकं (चतुष्कम्), चंदइल्लो (चन्द्र+इल्ल) Pkt. suffix), च्छं (तुच्छम्), छिइ (छद्), छिणोब्भवा (छिन्नोद्भवा), छाइल्ल (छाया+इल्ल), जकखरत्ती (यक्षरात्रिः), जलो (युग+ल), जोइसं (ज्योतिः), जुट्टं (जुटम् with contrary sense of Marathi अचपल), जोसिअ (ध्वसित), झीण (क्षीण), ठाण (स्थान), ठिविय (धीवित), डहर (दहर), डोला (दोला), णलकं (नलकं=उशीरम्), णवसिअं (नमस्यं), णिअंसणं (निवसनम् cf M. नेसणं), ताडिअयं (ताडितकम्), तिळ्वं (ध्वजम्), तेअवई (Denom. pron तेजस् cf. M. तेवणं), थूळघोणो (स्थूणघोणः), थेरो (स्थविरः), थिअं (दयितम्), दीहजीहो (दीर्घजिह्वः), दुम्भुहो (दुर्मुखः), पण्णओ (प्रस्नवः cf M. पान्हा), परिअट्ठं (परिअट्ठ cf. M. परीट्), पत्थरिओ (प्रस्तु), पांडुकी (पर्यङ्गिका), फग्ग (फाल्गुनः), फुरिअं (स्फुरितं), फुओ (फुल्ल+यू), फड (स्फटा), बहुरावा (बहु+राव), बप्फाउलं (बाष्पाकुलम्), बोहहरो (बोधधरः), डिओ (भट्ट), भमखुह, (भमखुख) भाउज्जा (भाट्टजाया), भोइओ (भौगिकः), मयणसलाया (मदनशलाका), मासहा (महाशब्दा), महानणो (महानटः), महासउणो (महाशकुनः), खुहरोमराई (खुखरोमराजिः), माज (रसायुः), रइगेली (रतिकेलिः), रच्छामओ (रथ्यामृगः), रेवईओ (रेवत्यः), लहुअवडो (लघुकवटः), वडुओ (वडुः), वम्हलं (पद्मलम्), वडुविअं (वडुपितम्), वायाड (वाचाटः), विज्जुला (विजुलता), सजोई

<sup>1</sup> Ed. Pischel, Part I, B. S. S. 1880.

<sup>2</sup> Ibid. p. 2 bottom and p. 3 beginning.



(सयस्क), संदेवो (सं+द्वीप), सदाह (शब्द+term.) सिही (शिखी) सोलहावत्तओ (षोडशवर्तक) हम्मिअं (हर्म्यम), हस्तिअचक्खुं (हस्तिचक्षुः) हिठ्ठ (अवस्थः) and many more.

But these are sufficient to show that Hemacandra has included under Deśī what does not deserve to be there. However, his contention<sup>1</sup> always is, 'Is the word *current* in Sanskrit or not? If not put it under Deśī'. This procedure can hardly be called scientific. A look at the Glossary at the end is sufficient to show that Hemacandra has omitted to mention many real Deśīs. Many of these words quoted above are not even *real* 'tadbhava' in the sense that they are derived from *current* Sanskrit words; but they are *coined* for their purpose by Prākṛit literary men and poets. For instance कायपिउच्छा is the 'coil,' fancifully called 'paternal aunt of the crown'; घरयंदो is 'mirror,' literally the 'domestic moon'; महासउणो is an 'owl' lit. 'great bird'; रच्छामओ is 'dog,' because it is a 'beast of the street.' Some Deśīs are clearly Dravidian, e. g. ऊर a town, गंड a young man, चिह्न a small thing, डोल the eye, पुंहे go. But a vast majority has yet got to be traced to their source.

(4) *Trivikrama*, *Lakṣmīdhara* and *Siṃharāja*:—These three authors have commented upon what Lakṣmīdhara expressly says<sup>2</sup> were the original Sūtras of Vālmīki. Trivikrama no doubt lays claim to the Sūtras as his own,<sup>3</sup> but as against this, Lakṣmīdhara pointedly calls him Vālmīkīkāra more than once in his work. And the difference in time between the two writers is not so great as to warrant the conclusion that Lakṣmīdhara should forget the fact that Trivikrama was also the author of the Sūtras<sup>4</sup> and should attribute their authorship to an ancient sage.

(a) Trivikrama's sūtras in his *Prākṛit-vyākaraṇa* are mostly identical with those of Hemacandra. There are 117 Sūtras on Apabhraṃśa, showing a close correspondence with Hemacandra even in the number of Sūtras. The technical terminology of the two authors is however different. Trivikrama has borrowed much from Hemacandra's commentary, even from the latter's examples and quotations. The importance of Trivikrama's work lies however in the fact that he has given many more examples from Apabhraṃśa dramas and Prākṛit literature. The importance to Apabhraṃśa consists in his Sanskrit translation<sup>5</sup> of all the Apabhraṃśa quotations of Hemacandra.

<sup>1</sup> Op. Cit. p. 19 तथापि संस्कृते तदप्रसिद्धमिति निबद्धम्, p. 107 अत्र गोलाशब्दः संस्कृतकवीनां नातिप्रसिद्ध इत्युपात्तः and at several other places.

<sup>2</sup> *Sadbhāṣācandrikā*, B. S. S. V. 14 वाल्मीकिप्रसूतकृतम्.

<sup>3</sup> *Prākṛitavyākaraṇa*, Grantha Pradarśani Series, Intr. V. 9 निजशास्त्रमार्गमनुजिगमि On the word Nija, Pischel, Hultsch, Bhaṭṭanātha Swamin, Laddu and Trivedi have written lots. <sup>4</sup> Pischel, op. cit. § 38. Laddu, *Prolegomena Tu Trivikram's Grantha* p. 32. <sup>5</sup> This has been made use of by Pischel in his *Materialien zur Kenntnis der Apabhraṃśa*.



A cursory glance at the Sūtras of the two, shows how closely they resemble each other. Pischel has already showed this in his edition of Hemacandra's Prākṛit Grammar by noting in the margin similar Sūtras in Trivikrama's grammar. The slight difference is due to terminology and metrical<sup>1</sup> form of the latter. A very few Sūtras from the Apabhṛṃśa section are quoted in the following table as illustration.

Hem.	Trivi.	Hem.	Trivi.
I स्यादौ दीर्घह्रस्वौ	दिहौछुपि	एह एहो एहु	एहोएहु छीनृनपि
स्यमोरस्योत्	स्वम्यतउत्	एइर्जशसोः	जशसोरेइ
सौपुंस्योद्वा	ओन् सौ तु पुंसि	III त्वतलोऽपणः	त्वतलोऽपणं
एट् टि	टि	तव्यस्यइएव्वउं	तव्यस्यएव्वइ
डिनेच्च	डिनच्च	एव्वउंएवाः	एव्वइएव्वाः
II छियां डहे	छियां डहे	क्त्वइइउ इविअवयः	क्त्वइइउए अवि
यत्तदः स्यमोर्ध्वं	यत्तदुंस्वमोः	एप्योप्पिण्वेव्ये विणवः	एप्प्येप्पिण्वेव्येपिणु
इदम इम्वक्कीवे	इदम इख नपुंसके	तुमएवमणाणइमणहिंच	तुमएवमणाणइमणहिंच
एतदः लीपुंक्कीवे	एतदेह		

Trivikrama's time cannot be settled with any certainty. He is later than Hemacandra, i. e. than 1172, and earlier than Kumāraswamin, son of Mallinātha Kolācala, who quotes him both by name and without it. The name of Mallinātha himself is uncertain; but he is believed, after Aufrecht,<sup>2</sup> to have lived not earlier than the 14th century. Prof. Hultzscher<sup>3</sup> pointed out that while a verse of Mallinātha occurs in an inscription of 1532, he quotes the *Vasantarājīya* which was composed about 1400 A. D. Mallinātha must therefore be referred to the end of the 15th century.

Trivikrama may thus be relegated to the fourteenth century at the latest.<sup>4</sup> Bhaṭṭanāthaswamin's claim that Kāṭayavema (circa 1400) quotes from Trivikrama is disproved by Trivedi, who has shown that the Sūtras are partly from Vararuci, partly from Hemacandra. One only is common to Vema and Trivikrama. This allows a sufficient time between Hemacandra and Trivikrama, for the Paṭṭana grammarian to be quoted and made free use of by a southerner.

(b) Lakṣmīdhara, in his *Ṣaḍbhāṣācandrikā*,<sup>5</sup> explains the same 1085 Sūtras as have been commented on by Trivikrama, with the difference that

<sup>1</sup> Bhaṭṭanātha Swamin, Trivikrama and his followers, Ind. Ant. p. 228.

<sup>2</sup> Pischel op. cit. § 38.

<sup>3</sup> In his edition of *Prakṛitarūpāvatara* of Simharāja, p. IV n. 4.

<sup>4</sup> Pischel, op. cit. § 38, says 'He may perhaps be placed in the 13th century.' But this was when Mallinātha's date was not made a little more definite by Hultzscher. Bhaṭṭanātha Swamin, I. A. 1911 p. 221; Trivedi, Ed. of Lakṣmīdhara, p. 8.

Edited by K. P. Trivedi B. S. S. LXXI, Bombay 1916.



he has changed the order of the Sūtras according to subjects in grammar. His work thus corresponds to the *Siddhāntakaumudī* of Bhaṭṭoji Dikṣita. The order of the dialects, however, has been preserved. He does not give copious examples, nor any quotations and therefore is not of much value to Apabhraṃśa.

Lakṣmīdhara quotes Trivikrama with respect, and says "those who want to explain the difficult Vṛtti of Trivikrama should look into Śācandrikā, which is of the nature of a commentary on it." He is thus later than Trivikrama and earlier than Appayadīkṣita<sup>2</sup> who mentions him along with others in his *Prakritamaṇḍipā*. As the latter lived during the latter half of the 16th century, Lakṣmīdhara must be placed in the 15th or the beginning of the 16th at the latest.

(c) Siṃharāja's *Prākṛitarupāvātāra* is a commentary on the Valmiki sūtras like that of Lakṣmīdhara. The former has commented upon 575 out of the total 1085 Sūtras. He no doubt gives more forms than Hemacandra. Trivikrama, Lakṣmīdhara, e. g. under Susasoh XXII 8 he gives a lot of forms of Caduvvugha; but there is no variety in them. Nor are any quotations given. The work therefore is not of much use for Apabhraṃśa.

Siṃharāja does not say to whom the Sūtras belong. In fact, if we argue from his introduction to the Sūtras where he says,<sup>3</sup> "In order to let people know the scientific terminology, the names and technical terms are described," the Sūtras also will have to be ascribed to him. Such is how not the case. He simply took the Sūtras as they were, and without caring to know or to mention who the author was, commented on them.

Hultzsch points out that the author has two unnamed quotations, one of which is from Bhaṭṭoji's *Siddhāntakaumudī* and the other from Nāgārjuna's *Paribhāṣenduṣekhara*. Siṃharāja is therefore a very late writer, scarcely a couple of centuries old. It may be mentioned here that unlike the other three writers of the school, he is a Brahmin and not a Jain.

(5) Mārkaṇḍeya's *Prākṛtasarvasva*<sup>6</sup> is an important work, (i) it does not belong to the Western or Jain school, (ii) as it gives the details

<sup>1</sup> वृत्ति त्रैविक्रमीं गुहां न्याचिरुयासन्ति ये बुधाः ।

षड्भाषाचन्द्रिका तैस्तद्याख्यारूपा विलोक्यताम् ॥ Introductory v. 16.

See also I 1, 1. वृत्तिकारत्रिविक्रमदेववचनात् ।

<sup>2</sup> Hultzsch, op. cit. p. IV; Trivedi, op. cit. Intr. p. 17.

<sup>3</sup> Ed. Hultzsch p. 1 तत्रादौ शास्त्रीयसंन्यवहारपरिज्ञापनार्थं संज्ञापरिभाषे वर्ण्यते.

<sup>4</sup> Op. Cit. VII. Bhaṭṭanāthaswāmin is right when he sneers at Prof. Hultzsch's rendering of पूर्वव्याकरणप्रक्रिया XII 42 by 'eastern grammar'. Ind. Ant. 1911 p. 22.

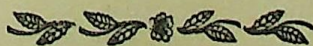
<sup>5</sup> Bhaṭṭanāthaswāmin, l. c. is not right in placing him in the 18th or 14th century.

<sup>6</sup> Edited by Bhaṭṭanāthaswāmin, Granthapradarśani series, February to June 1911.



of the Prākritis, and (iii) as it treats of three varieties of Apabhraṃśa and gives independent illustrations. It is divided into 20 chapters of which two deal with Apabhraṃśa. The quotations are from the (a) *Brhatkathā* (one only), *Saptasati*, *Setubandha*, *Gaudavaho*; (b) *Śākuntala*, *Ratnāvali*, *Mālatīmādhava*, *Mṛcchakaṭika*, *Veṇisaṇhāra*, *Karpūramāñjari*, *Vilāsavati-sattaka*; (c) Bharata Kohala (who seem from the quotations to be a writer on poetics), Bhaṭṭi, Bhojadeva, and Piṅgala.

The predecessors mentioned are Śākalya, Bharata, Kohala, Vararuci, Bhāmaha and Vasantarāja. It is not possible to say whether Mārkaṇḍeya is giving a traditional succession of teachers or simply mentioning names at random. The former seems probable and in that case we may look upon the teachers as succeeding each other. Śākalya's is a hoary name and adopted for his prestige and age, just as the name of Vālmīki seems, in the present stage of our knowledge of Prākṛit grammars, to have been adopted by the Western school. Bharata is well known. Kohala seems to be a historical person, as a quotation<sup>1</sup> has been given from him. He has been mentioned by Puṣpadanta (see ante, section VII) and might be Vararuci's predecessor. Bhāmaha is the well known rhetorician; but he has also written a commentary on Vararuci's grammar called *Manoramā*. Vasantarāja wrote a *Prakṛitasāñjivānī*, a work entirely dependent<sup>2</sup> on Vararuci. Pischel thinks<sup>3</sup> that this Vasantarāja, and a king Kumāragiri Vasantarāja, brother-in-law of Kāṭayavema, are very probably one and the same. This Vasantarāja would thus belong to the first decade of the 15th century. Mārkaṇḍeya will have therefore to be placed after that. He says that he finished his work at the capital of Mukundadeva,<sup>4</sup> who was then ruling over Utkala or Orissa. If this Mukundadeva is the same as is said to have ruled over Orissa about 1664, Mārkaṇḍeya will have to be placed in the 17th century. There is a third evidence probably over-looked by Pischel. Mārkaṇḍeya, besides naming Piṅgalapāda, freely quotes from the *Prākṛtapīṅgala*. Of all the quotations, the one at p. 50 about short and long syllables is conclusive as it gives the verse with the express additional remark (i) इति श्रीमत्पिङ्गलपादैर्दीर्घस्य लघुत्वातिदेशात्. Now the *Prākṛtapīṅgala* quotes as examples verses about the Chouhan King Hammīra who flourished in the early 14th century. The *Prākṛtapīṅgala* therefore may be placed in the 15th and Mārkaṇḍeya much later than that, as Piṅgala to him is already 'Piṅgalapāda.'



<sup>1</sup> Op. Cit. p. 101 राक्षसमिक्षुक्ष्णकचेटाया मागधी प्राहुः इति कोहलः ।

<sup>2</sup> Pischel, op. cit. § 40. <sup>3</sup> Ibid.

<sup>4</sup> Op. Cit. p. 127 श्रीमद्वीरमुकुन्ददेवतृपती.....। शास्युत्कलमेदिनी.....॥









धनवालकया

# भविष्यत्तकहा

५६०

जिणसासणि साकु णिहुअपावकलंकमलु ।

सम्मत्तविसेसु निसुणहुं सुयंपंचमिहि फल ॥

पणविप्पिणु जिणु तइलोयबंधु दुत्तरतरभवणिव्वुद्वंधु ।

भवयणवयणपंकयपयंगु कयकसणमोहंतिमिरोहभंगु ।

णीसेसभरियभुवणंतरालु उक्खयहुक्कम्मतरुमूलजालु ।

अविसाउ अराउ अकोउहलु कंदप्पदप्पदलणेक्कमलु ।

संसारसमुदुत्तरणसेउ अविरोहु अलोहु अणावलेउ ।

परमेसरु परमगुणप्पहाणु संपत्तु परमणिव्वुइनिहाणु ।

अरहंतु अणंतु महंतु संतु सिउ संकतु सुहुसु अणाइवंतु ।

परमप्पउ पहु पंडिउ महत्थु परंमिडि परमकारणकयत्थु ।

सो हियइ धरेवि पवरमहासिरिकुलहरहो ।

वित्थारमि लोइ कित्तणु भविसणराहिवहो ॥ १ ॥

बुहयण संभालमि तुम्ह तेत्थु हउ मंदबुद्धि णिगुणु णिरत्थु ।

मोहंधयारि वामोहमूढु दुग्धरवावारि कयारि छुडु ।

किं करमि खीणविहवप्पहाणु नउ लहमि सोह सज्जनसहाणु ।

अह णिडणु जणु सोहइ ण कोइ धणुसंपय विणु पुण्णहिं ण होइ ।

विणु ताएं जइ जाणि अप्पमाणु कहंभुवमि तोवि पुरिसाहिमाणु ।

वरि करमि किंपि<sup>१</sup> णियमइवियासु कम्मक्खयाइं सुविसुद्धलेसु ।

जसु जिस्सिउ बुद्धिवियासु होइ सो तित्तिउं पयइइ मच्चलोइ ।

पिक्खवि अइरावउ गुलुगुलंतु किं इयरहत्थि मा मउ करंतु ।

१ B सार २ A सार ३ B पणवेप्पिणु ४ B corrected into तमतिमिरभंगु ५ B परमेहि

६ B महाणरहो ७ A च्छ ८ A कयारिच्छुड ९ B विहवप्पहाइं १० B सहाइं ११ B कं पि १२ B तित्तउ

१



भुविसयत्तकहाए ।

यत्ता । महकवकईहु ताहंतणिय किर कवण कह ।

किं उइइ मयंकि जोयंगणउं म करउ पह ॥ २ ॥

इहु सज्जणलोयहो विणउ सिहु जो सुहि मज्झत्यु विसिहु इहु ।

जो पुणु खलु खुहु अइहुसंगु सो किं अब्भत्थिउ देइ अंगु ।

परच्छिहसएहिं वावांरु जासु गुणवंतु कहिमि किं कोवि तासु ।

अवसइ गवसइ वरकइहि दोसइ अब्भासइ महसईहि ।

एकवि रयणभजणसमत्थु एकवि करइ वत्थुवि अवत्थु ।

अणुदिणु वासइ दुव्वासवासु अप्पणउं ण कोइवि कहिमि तासु ।

णउ सकइ देखिवि परहो रिद्धि णउ सहइ सउरिसह गुणसिद्धि ।

जगडंतु भमइं सज्जणहं विहु विवरीउ णिरंकुसु जिह गइहु ।

यत्ता । दुव्वयणवियहु एककुवि दुम्मइं सुअणसय ।

जो भक्खइ मंसु तासु कहिमि किं होइ दय ॥ ३ ॥

अत्थउ खलणु किं तेण ताम आयणणहु कह सवणाहिराम ।

जिणवाणी जा गणहरिण दिइ पुच्छंतहो चितु सेणियहो सिहु ।

तेण यं कियपोत्थयसंचयएहिं तत्थहो वित्थारिय वरकएहिं ।

एव्वहि वटंतए दुसमकालि पसरंतए मोहतमोहजालि ।

चितिय धणवालि वणिवरेण सरसइवहुलद्धमहावरेण ।

विउलहरिपरिद्धिउ वडमाणु जसु समवसरणु जोयणपमाणु ।

तहो गणहरु गोयंसु गुणवरिहु तिं तइयंहं जं सेणियहो सिहु ।

पुच्छंतहु सुयपंचमिविहाणु तहिं आयउ एउं कहाणिहाणु ।

यत्ता । निसुणंतहं एह णिम्मलपुण्णपवित्तकह ।

पच्चूसिं नराहुं पुव्वदिसा इव जणइ पह ॥ ४ ॥

एह भरहंखित्ति सुंदरपएसु कुतुजंगलु नौमि महिविसेसु ।

वणिज्जइ संपय काइं तासु जहिं निवसइ जणु अमुणियपयासु ।

आरामच्छित्तघरवित्ति विहु परिपक्ककलमिगोहणसमिहु ।

जहिं पुरइं पवड्डियकलयलाइं धम्मत्थकामसंचियंफलाइं ।

१ B खुहु २ B सयहिं ३ A वावारु ४ B कईहु ५ B सईहु ६ B एको ७ B देखेवि ८ B वि ९ B वि १० B वटंतइ ११ B धणवालें १२ A गोत्तसु १३ B तइयंहं १४ B एहु १५ B पच्चूसे १६ B भरहखेत्ति १७ B णामें अत्थि देह १८ B परिपक्कसालि १९ A संसियकलाइं



पठमोसन्धी । पयते पित्र सूर्यो दे सोऽथ कोऽप पापसो से ३

जहिं मिहुणइं मयणपरव्वसाइं अवतुप्पतुपरिवडियरसाइं । यत्र मिथुनाति मदनपक्षर  
 जहिं जलइं कयावि न दूसियाइं मयरंदरेणुवामीसियाइं । यत्र जलानि देवायेनेद्वामिता  
 जहिं सरइं कमलपहतं विराइं कारंडहंसवयचुं विराइं । यत्र सरसीसि कमल प्रभा  
 जहिं पंथियं तत्तुच्छायहिं भमंति जत्थत्थमियइं तहिं णिसि गमंति । ताम्राणी सराडनेद्वसमयचु  
 विमरं वियडि वयणइं णियंति पुंडुच्छुरसइं लीलइं पियंति । ताम्राणी विमरं विमरं  
 तहिं गयउरु पाउं पट्टणु जणजणियच्छरिउ । तत्र गजपुत्रा भयदुःखमज्जातिता  
 गयणु सुएवि सग्गखंडु महि अवयरिउ ॥ ५ ॥  
 तं गयउरु को वण्णणहं समत्थु जं पुहइहि मंडणु णं पर्यत्थु । ताम्राणी को वण्णण  
 जं भुत्तु मउडकुंडलधरेहिं मेहेसराइवहुणरवरेहिं । समं भय दयव्या मे उरु  
 जहिं कीलिउ सेयंसाहिवेण पारणउं कराविउ रिसंहु जेण । यत्र कीलि मेने सु  
 महवा चक्केसतु जित्थु आसि जिं भुत्त वसुंधरि जेम दासि । यत्र महवा चक्केसतु  
 पुण सणकुमातु णिहिरयणवांलु छक्खंडवसुहसुहसामिसालु । यत्र सणकुमातु  
 पुण संति कुंथु अरु तिण्णि राय चक्कवइ हाइ तित्थयर जाय । यत्र पुण संति कुंथु  
 जहिं अपणवि णर णरवइ महंत सग्गापवग्गवरसुहइं पत्त । यत्र अपणवि णर  
 जसु कारणि णियसुहितेडवाहिं कुरुवेत्ति भिडिउं कुरुपंडवेहिं । यत्र जसु कारणि  
 जहिं तुंगतवंगि संठिउ संखकुंदधवलु । यत्र तुंगतवंगि  
 जणु सुत्तुवि उडु देवइ गंगाणइहिं जल ॥ ६ ॥  
 तहिं पट्टणि सियेकलयलवमालि वरयरि वटंतए सुसमकालि । यत्र पट्टणि  
 अट्टमइ तित्थि पसरंतणाणि चंदप्पहजिणपच्चक्खमाणि । यत्र अट्टमइ  
 जहिं जणु णिबहु संघडणधीरु धणुसउदिवडुदीहरसरीरु । यत्र जहिं जणु  
 णिमेलसुम्मत्तपयावभाणु वीसडलक्खपुव्वाउमाणु । यत्र णिमेलसुम्मत्त  
 तहिं कालि तित्थु पट्टणि जयासि भुवांलु णांसु णरनाहु आसि । यत्र तहिं कालि  
 कियवसविहेयधरवलयसातु बहुनरनिहायसंखुहियवातु । यत्र कियवसविहेय  
 जणवल्लहं चरिउ विसुद्धवंसु जयलच्छिमरालिहि रायहंसु । यत्र जणवल्लहं  
 तहो धणवइ णामि रायसिद्धि दरवियसियसियकंदोददिद्धि । यत्र तहो धणवइ  
 पउरालंकारु बहुधणु बहुगुणु बहुसयणु । यत्र पउरालंकारु  
 सुइदंसणदेहु नवजुवाणु सुंदरवयणु ॥ ७ ॥

१ A चय २ A पथिय ३ B गयवर ४ जणमणअच्छरिउ ५ A वत्तहं ६ B पत्तत्थ ७ B रिसहो  
 तथु ८ B जं ९ B पाळ १० B भिडिय ११ B थियकलयले १२ B तथु १३ पट्टणं १४ B भुआड  
 णाम १५ B जणवल्लहु







वक्करकुरुडकडक्खिण्हि वरु तज्जिउ कन्नाचक्खिण्हि । लाप्पा यासि  
 रे रे तियलंपड सउहु ठाहि मुहियइं जि केम तिय लेवि जाहि । ले जा रहे हो  
 बहुकामकडक्खविहाविओसि चंगइ थाणंतरि पाविओसि । एकाको प्राप्तादि  
 सुहर्यत्तणगव्वि कउ परिउ दरमलिउ अज्जु कूहि जाहि मित्त । मित्त  
 हंले हले लइ लेहु भणंतियाहि परिवेदिउ अहं कुरंतियाहि । प्रवृत्तात्तु रंदि  
 कवि वंच्छइ सिरि धम्मिल्लज्जु परिमुसइ कावि मणिवलयचूड ।  
 कवि पीडिज्जंति वि भुअवलेण अवमुंडइ रइकोउहलेण । परिउ जाति  
 कवि मइलइ कज्जलतिलउ लेवि कवि विलसइ मुहमंडणु मलेवि । मलेवि  
 कवि काणक्खेवै ठक्कइ च्छलेण वत्थइं खंपइ कुंकुमजलेण ।  
 कवि खिवइ जक्खकइमथवक्कु उवभडवयण वोळइ अवक्कु ।  
 ता । वरमालमलियमणिमउडहउ वरु पिक्खवि पंचावत्थु किउ ।  
 ओवग्गि वि बंधि वि गत्तियउ दुक्कउ वरपक्खकुलत्तियउ ॥ १० ॥  
 आलगउ पीणघणत्थणाउ सोहलयरमणरंजियमणाउ ।  
 कवि काहिवि कुरुलइं णिदलेइ कवि काहिवि मुहमंडणुसिउं वरेइ ।  
 कवि काहिवि वत्थंचलु धरेइ कवि काहिवि अप्पुणुसिउं वरेइ ।  
 कवि कडुइ रसणादासु लेइ कवि च्छोडइ आविल्लउ धरेइ ।  
 गलि कावि हारु तोडइ च्छलेण कवि मल्लज्जु लगइ बलेण ।  
 णिज्जिणिवि एम वरतुणिसत्थु सहं कन्नइं वतु आणिउं कयत्थु ।  
 पइसारिउ मंगलसय करेवि थियबहुजसकित्तिहि घरु भरेवि ।  
 बहुवल्लह पइपरियणहो बाल भमरउलहो जेम सुअंधमाल ।  
 धनु णिययणुणेहि सयलु ताइ अप्पणउ किउ ।  
 पडिवणविहोउं धणवइ मुहुं जोयंतु थिउ ॥ ११ ॥  
 सा कमलसिरि नाउं तहो पत्ती अखलियजिणवरसार्सणिभत्ती ।  
 समचक्कलकाडियलसुमणोहर वियडरमणघणपीणपओहर ।  
 छणससिबिंबसमुज्जलवयणी णवकुवलयदलदीहरनयणी ।  
 थिरंकलहंसलीलगइगामिणि जणहो धणहो परिवारहो सामिणि ।  
 दिव्वाहरणवत्थसंजुत्ती जिणवरमंदिरि भमइं सइत्ती ।  
 सुललियगुरुवच्छलि सोहइ सोहग्गे मयरइउ खोहइ ।

१ B उयत्तणि गव्वे २ B हलि हलि ३ A काणक्खवि ४ B सइं ५ B हेउ ६ B सासणभत्ती  
 थिय ८ B वच्छले



सारसही जग

समवेत

पद्यमति

सहियणु सरलसहाविं देखइ परियणु समविसमि उवलकखइ ।  
 यत्ता । सवियडुविलास सारभूअ पुरि समवयहो ।

अणहुंजइ भोय हियइच्छिय धणवइण सहो ॥ १२ ॥

सोवि ताहिं सवियारउ जंपइ सरससहीव सणेहु समप्पइ ।

करइ केलि पच्छणसमासइ ओहुंजइ वियडुपरिहासइ ।

सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न बोल्लइ ।

मयणाउरमण वेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।

वरकीलापरिआवणु इच्छइ सुहसुहेण तंवोलु पडिच्छइ ।

सिहिणहं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंगणु ।

परिसक्कइ पच्छणवियारिं जिहं ण कलिज्जइ जणि अइयारिं ।

एम ताहि णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।

यत्ता । बहुकालें ताहिं पुत्तजम्मि अहिलसइ मणु ।

निप्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥

कमलसिरिहि समवयसंभूअउ गयउरि सब्बउ तियउ पसूयउ ।

मणि मणाउ अवखेरइ अंगउ एक्कहिं दिणि पुच्छिउ सुणिपुंगउ ।

परमेसर अकियत्थ किलेसइं किं अवसाणि अमहतउ होसइ ।

तं तहितणउ वयणु परियच्छिवि कहइ महारिसि सउणुं णियच्छि

होसइ तुज्झु पुत्तु दिहिगारउ बहुणयविणयपरक्कमसारउ ।

तं गुतुवयणु लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।

कहिउ गंपि धणवइहि पयत्ते तेणवि पुलयपसाहियगत्ते ।

सदहाणि संतोसु पयासिउ ण चलइ जं सुणिणाहिं भासिउ ।

यत्ता । तो थोवदिणेहिं तिवलि तरंगइ पूरियइं ।

संचलिउ पुरंधु अंगइ गवभाजरियइं ॥ १४ ॥

तं जाणिवि कारणु सुहु संचिउ उहयकुलेहिं आणंदु पणच्चिउ ।

किउ आयरु दोहलय णिवंचिय फलमंगलअहितोए सिंचिय ।

जाउ पुत्तु जो सुणिवरभासिउ वंधवलोउ सयलु आसासिउ ।

कोक्काविउ सुणिमित्तुवियक्खणु तेणवि तहो परियाणिउ लक्खणु

१ B सहावे दिक्खइं २ A सहं ३ B ताहं सवियारिउ ४ B सरलसहावे ५ C वियडु ६



एह बालु होसइ बहुजाणउं अण्णुवि बहुणरवरहं पहाणउं ।  
 सारेणरविधार जाणेसइ मंडइ रायलच्छि माणेसइ ।  
 तिं वयणिं पुरवइमणु रंजिउ नेमिंत्तिउ वरवत्थहिं पुज्जिउ ।  
 तोरण मंगलकलस धरेप्पिणु मोत्तियरंगावल्लिउ भरेप्पिणु ।  
 गरवइमंदिरि गउ वद्धावउ सुयणहं पेसिउ वयणु सुहावउ ।  
 घत्ता । पडुपडहरवेण मउ परिगलिउ महागयहं ।  
 धणवइ परितुडु दिइ दाणु वंदिणै सयहं ॥ १५ ॥  
 वियसियवरकमलविहत्थउ पइसइ जुवईयणु सुपसत्थउ ।  
 उच्चिलइ मयविंभलगत्तउ परमोच्छवि मउलावियणेत्तउ ।  
 वत्थाहरणविहूसियसारउ सरहसु परिवड्डियसिंगारउ ।  
 एक्कु मासु गउ एण विणोएं पुणु जिणमहिमाणंदविहोएं ।  
 हरिवलडुहिय सुहिय कयउण्णी पुत्तुच्छंगसंगसंपुण्णी ।  
 वत्थाहरणविहूसियसुवइहिं परिमियसुयणमहाकुलजुवइहिं ।  
 आवणसोह पसाहियपंथी जिणवरमंदिरिं गय स कियत्थी ।  
 जिणवरपुज्जमहिम दरिसेविणुं बहुमणिरयणवरिसु वरिसेविणु ।  
 घत्ता । परमेड्डि पंचमंगलु भणिवि कण्णंतरि धणवइसुअहो ।  
 सुणिवयणभवीसालंकरिउ भविसयत्तु किउ गाउ तहो ॥ १६ ॥

प्रथमः सन्धिः

पप्पवेवि पाउणिण्णासयतु भावि चंदप्पहचलण ।  
 भागंतराउं पंकयसिरिहिं जेम जाउ तं कहमि जण ॥  
 अहिणवरंभगवसोमालउ धणवइधरि परिवड्डइ बालउ ।  
 कमलसिरिहि पीणुण्णयसइहं पिल्लिवि हाकु पियइ थणवइहं ।  
 इत्थिंहत्थु भमइं जणविंदहो चरियसुहावहु सुडु णरिंदहो ।  
 णरणाहिं सइं अंकि लइज्जइ चामरगाहिणीहिं विज्जिज्जइ ।  
 पवरविलासिणीहिं चुंविज्जइ अण्णहिं पासिउ अण्णहिं लिज्जइ ।

१ B तें वयणिं २ B णिम्मत्तिउ ३ B वंदियसयहिं ४ B दरिसेप्पिणु ५ B वरिसेप्पिणु ६ B भवी-  
 सालंकिउ ७ C इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए । वुहधणवालकयाए पंचमिफलवण्णणाए ।  
 भविसयत्तजम्मवण्णणो नाम पढमो संघी सम्मतो ८ B भोयंतराउ ९ B इत्थेहत्थ



हालम। श्रीकेशजी मुच्यते ,

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वेकोरै : नदीभवति  
व्यपारः कोलं  
बोलापार

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सीहासणसिहरोवरि मुचइ वरविलयहि सिरि कुरलइ लंचइ ।  
 क्रोकोउ हसइ विचारहं वंकइ अहतु समप्पइ डसणहिं डंकइ ।  
 चुंविजंतु कवोलइं चीरइ गलि लगंतु थणहिं अहिं खोरइ । गृहाति  
 कोमलपयहिं दलइ थणहारइं आवंचिवि तोडइ सियहारइं ।  
 परिवडइ दिहि दिंतु सउंछहं पढमंकुतु नावइ इहुं पुन्नहं ।  
 घत्ता । चिहइं दरिसंतु महत्तरइ सज्जनजणहियवउ भरइ । सज्जनजणइइइइ  
 आणंदणंदिकलयलरवेण उज्झासाल पईसरइ ॥ १ ॥ (३५/२५६ ३५०)  
 तहिवि तेण गुतुवयणणिउत्तिं परमागमकलगुणसंजुत्तिं । संजुत्तिः  
 मुणिअक्खरसंकेयकयत्थं बहुवायरणसइसत्थत्थं । संकेयकयत्थं  
 सयलकलाकलाव परियाणिय अवगाहणसत्तिए लहु जाणिय । ज्ञातः  
 जोइसमंततंतवहुभेयइं धणुविज्जाणवाणगुणच्छेयइं ।  
 विविहाउहइं विविहसंवरणइ रणि हत्थापहत्थवावरणइं । हत्थापहत्थवावरणइं  
 दिण्णपहरपडिपहरपमुक्कइ लक्खणचलणचंचलाहुक्कइं । वेगो  
 मल्लजुज्झआवग्गणसंचइ ढोक्करकत्तरिकरणपवंचइं । प्रपञ्चाः  
 गयतुरंगपरिवाहणसन्नइं सारासारपरिक्खणगन्नइं । गणनाः  
 घत्ता । एमाइविसिंइइं अण्णहिंमि अंगउ गुणिहिं तासु वरिउ । गुणैः तस्य येष  
 जिणमहिमपुज्जदाणोच्छविण उज्झासालहिं णीसरिउ ॥ २ ॥ तिः कति  
 उज्झासाल मुंएवि घतु आयहो थिरगंभीरगुणिहिं विक्खायहो । विक्ख  
 पिक्खवि णिययसुपुत्तहो चरियइ विज्जाविणयवहुगुणभरियइं । विज्जा  
 धणवइ सुहु समुण्णयमाणउं अणुदिणु दिण्णु गिरंतरदाणउं । हत्ता  
 पुत्तविचित्तगुणिहिं परितुइउ सलहइ धरिणिहिं पुरउ पहिंइउ । परिः  
 पिए सावण्ण एहु णउ दीसइ मंच्छुइ कुलि उज्जोउ करेसइ ।  
 पोमलच्छि विहसेविणु जंपइ पुण्णोदइण काइं ण समप्पइ । पुण्णोदइण  
 रुक्खहो णामिं फलु संवज्झइ किं अंबइं आमलउ णिवज्झइ ।  
 जो तउतणइं अंगि उप्पण्णउं तासु सरीरि होइ किं दुण्णउं ।  
 यत्ता । इय लीलंइं कीलंताइं तहिं बेवि जाम विलसंति रह । रतिः  
 तावण्णहिं दिवसहिं थोवइहिं विहडिय पिम्महं तणिय गइ ॥ ३ ॥

१ B सिहासणि २ B कुरलवि ३ B कोकिउ ४ B समप्पिउ ५ B सज्जनइ ६ B बहुपुण्णइ ७ B म

विसइहिं ८ B दाणुच्छेवण ९ A विज्झासालहो १० B मुंइवि ११ B परिउ १२ B लइ



तासु पुराइउ कम्मु अणिदु जाइवि धणवइहियइ पइदु ।  
 सा कमलसिरि तं जि अवलोयणु चरियइं तं जि ताइं णवजोव्वणु ।  
 तं जि ताहि चारिउ सुणिम्मलु तं वच्छलु वयणु पियकोमलु ।  
 णवर पुव्वकम्महो परिणामि कमलुवि णउ सुहाइ तहो णामि ।  
 जो चिरु पियपेसलइं चवंतउ मुहमुहेण तंबोलु खिवंतउ ।  
 अणुदिणु पियवावारपसंसउ तंहु वट्टइ आलावणि संसउ ।  
 जो परिहासइं केलि करंतउ पणयसमिदु माणु सिहरंतउ ।  
 सो वट्टइ परिचत्तसणेहउ ता किं होइ ण होइ व जेहउ ।  
 तं पिकिखवि मिल्हिय मंदरसु चलिउ पिम्मु परियत्तगुणि ।  
 रणरणउं वहंति महच्छिमइ बहुवियप्प चितवइ मणि ॥ ४ ॥  
 णाहु विरचमाणु पिकवंती परिचितइ मैणि खेइजंती ।  
 एउ अउव्वु किंपि अविस्सिट्टउ एहउ मइं ण कयाइवि दिट्टउ ।  
 गुणिहिंमि गुणअत्तं तिहि रूसइ उवयारिवि दुव्वयणिहिं दसइ ।  
 विणउ वि अविणयरूवि मन्नइ रयणिहिं रइसंगमि अवगणणइं ।  
 एवहिं काइं करमि हउं आयहो निक्कारणि विणट्टसंकेयहो ।  
 एम दुक्खु हियडइ साहारिउ पणएं खेडु कंरिवि पचारिउ ।  
 एउ किर काइं वियभिउ वड्डउ अहिणउं पइं पारंभिउ खिड्डुं ।  
 जइ पढमउं जि हुंतुं तुहुं एहउ तो किर को करंतु मणि रेहउ ।  
 पहिलउ दरिसिवि अतुलु सणेहु निम्मलगुणहं भरेविणुं देहु ।  
 एवहि कक्कस लील पयासिय किं हुअ अण्ण कावि पियभासिय ।  
 सप्पुरिसंहु एउ जम्मसएवि ण संभवई ।  
 जं विणु अवराहि सेविजंतं चलइ मई ॥ ५ ॥  
 अण्णुवि सुहिसयणहं लज्जिजइ पउरलोइ वड्डत्तणु हिज्जइ ।  
 मत्तलोइ खलु चंचलु वासउ संपय जीउ सरीरु असासउ ।  
 जोव्वणु दिर्यंहिं दियहु विलिज्जइ अणुदिणु जररक्खसिए गिलिज्जइ ।  
 जइ मइं कोवि कियउ अवराहु तोवि खमिज्जइ मिल्लिवि गाहु ।  
 तं तहितणउं वयणु अवगणणइं चिरउवयारुवि तिणसमु मैन्नइं ।

१ B जि तं जि २ B तहो ३ B मणेण खिजंती ४ B तह ५ B दुक्खणह ६ B खेड ७ B खेडउ  
 ८ B होत ९ B भरेविण १० B सप्पुरिसहो एहु ११ B सेविजंतं १२ B दियहें दियहो १३ B अवगण्णिनि  
 १४ B माणिवि



अण्णण्हं वावारं दावइ मत्तगइं गिरंकुसु णावइ । हायते  
जिम जिम ताहि आस णउ पूरइ तिम तिम पणइणि हियंइ विसुरइ  
विरुवउ माइ अंगि वरइत्तहो गुरुवयणइम्मि ण लग्गहि चित्तहो ।  
एव्हिं एण समउ ण चविज्जइ ज किउ त जि पडोवउ किज्जइ ।

घत्ता । थिय माणगइंदि समारुहिवि अवमाणिं परिचत्तरइ ।  
पिय वयंणि मयणि आसणि सयणि रइवासहरिवि णउ मिलइ ॥ ६ ॥

तं पणइणिहि पणउ न समप्पइ पिम्मुम्माएं मणु संतप्पइ ।  
अंगइ विरहदाहु ण सहति णयणइं जित्थु णाहु तहिं जंति ।  
वयणु वलेइ मग्गु पिय जंतए किम णिव्वहइ माणु रुचंतिए ।  
अन्नदियहि पुणु पुणु बोल्लावइ णाहं गिरारिउ मणु संतावइ ।  
जें विणु पुणुवि पुणुवि न वलिज्जइ तिंसहुं दीहकसाउ ण किज्जइ ।  
एम भणंति जाम करु पेसइ ताम दुरक्खरवयणइं भासइ ।  
ऊसरु ऊसरु मं करि लग्गहि पियहरि गंवि णिवासउ मग्गहि ।  
काइं किलेसहि काउं अयाणिए किं घिउ होइ विरोलिणं पाणिए ।

घत्ता । तो बुच्चइ अहरु फुरंतियइं णिवसंतिहि तउतणइं घरि ।  
उप्पाइय केणवि भंति पहु जा सा कहि मं हियइ घरि ॥ ७ ॥

तुहुं पुरवरहो सव्वसाहारणु जाणहिं कज्जाकज्जवियारणु ।  
णवर गिरारिउ विप्पियगारउ सुहियउ होइ संगु तुम्हारउ ।  
सेविज्जंति विचित्तसणेहउ मच्छुहु तुहुं जि णं जम्मिवि एहउ ।  
तो वरइत्तिं बुत्तु अवंकउ को सकइ तउ करिवि कलंकउ ।  
हउं मि णाहि तउ विप्पियगारउ जाणहिं तुहुं जि संगु अम्हारउ ।  
णवर ण जाणामि काइंमि कारणु जाउ असत्थपियम्मनिवारणु ।  
केमं कंतिपइ मणि ण कलंकमि खणमिस्सुवि देक्खणहं न सकमि  
मंडवलंति णियंतहो णयणइ अणरामउ करंति तव वयणइ ।

घत्ता । अच्छंतु ताम पियविप्पियइं एकगणिवि म रइ करहि ।  
परियाणिवि एही कज्जगई जं जाणहिं तं मणि घरहि ॥ ८ ॥

- १ B एवहिं २ B पिय वयण मयण आसण सयण ३ B जेथु ४ B अण्णहिं दियहिं पुणुवि  
५ B तेसिहुं ६ B कीउं ७ B विरोलं ८ B सेविज्जंतु ९ B जिणयम्मि १० B केमइं ११ B  
१२ अणरायउ



५०१३: ३७

३२५७३ किं

गिसुगिवि तासु परम्मुहवयणइं सुहुं मउलिउ जलभरियइं णयणइं ।

हियवइ निब्भरु मणु सम्मारिउ दुक्खु दुक्खु पुणु मणु साहारिउ ।

थिय गरुयाहिमाणि मणु लाइवि मच्छरु माणु मरट्टु पमाइवि । प्रमाणाति

णउ पहसइ णउ तणु सिंगारइ तिणिण काल पर जिणु जयकारइ ।

णउ केणवि सहुं णयण कडक्खइ णउ कासुवि गुणदोसइं अक्खइं ।

तोवि ताहं घरवइ ण सुहावइ अवखेरंतु पुणुवि बोलावइ । अवगमयता माये

अच्छहि काइं एत्थु दुक्कंदिरि णीसरु कंति जाहि पियमंदिरि ।

तं दुव्वयणवासु असहंती णिग्गय परियणु आउच्छंती । ५०१४: २५ की

यत्ता क गय रुल्लुलुलंति पियमंदिरहो सुहिपरियणु पिकखंतु थिउ ।

लग्गेवि कंठि णियमायरिहि सुइरु विरसु कारणु किउ ॥ ९ ॥

पुच्छिज्जंति वि जाणि जाणि आउरं ण कहंइ कहोवि किंपि दुक्खाउर । दुक्ख

तं पिकखवि जणरु आसकिउ थिउ हिट्ठासुहुं माणकलंकिउ । माणकलं किं

चित्तइ विविहवियप्पविचारणु एउ न जाणहं कांइमि कारण । जातिवः किं

एह इत्थु घरि गरुयविहाणं आवंति य परिमियवहुलोणं ।

सिंगारिं पयाडियवहुभोगी अह गइंदि अह तुरइ वलग्गी । पयाडियवहु भोगी

एव्वहि दीणवयणविहाणी दीसइ सुट्टु निरुत्तयमाणी । निरुत्तयमाणी

अणुवि णिब्भरु कल्लुणु रुअंती कारण किंपि नत्थि, णउ भंती । नत्थि

मच्छुडु किं दुच्चरिउ पलाविउ सज्जणजणहो णाउं लज्जाविउ । सज्जणजणहो

णिहणु जंतु तियमइउ हयासउ णिम्मलकुलहं कलंकपयासउ । णिम्मलकुलहं

एत्थंतरी धणवइण महल्लउ पेसिउ वयणवियक्खणु भल्लउ । धणवइण

तिं कहिउ एह तुम्हहतणिय पियकुलमग्गविसुद्धमई । तुम्हहतणिय

वरइत्ति विप्पियपियणुणिण घल्लिय परमाधारमई । विप्पियपियणु

तो परियणहं जाउ परिओसु परिहउ लयउ पवड्डियरोसु ॥ १० ॥ पवड्डियरोसु

हरियत्तेण वुत्तु लइ भल्लउ गउ नियघरु सविलक्खु महल्लउ । नियघरु

एत्थंतरी कुमारु कीलंतउ लीलइ णियमंदिरि संपत्तउ । कुमारु

ताम तित्थु णियजणणि ण पिकखइ वुत्तुं दिसंउ णियइजणु पुच्छइ । णियजणणि

पिकखइ परियणु अंसुजलोल्लिउ तक्खणि सोवि हियइ आहल्लिउ । अंसुजलोल्लिउ

१ B सिंहं २ B तुल्लुलुलंति ३ B करइ ४ B एत्थु ५ B विरुणयमाणी ६ B अत्थि ७ B सई  
८ B तेषु ९ B पेच्छइ १० B चुणणं ११ B दिसंइ







बालहु पुरिसपरक्रमवयणिहिं आसासिय जणेरि सहं सयणिहिं ।  
 सन्वहं हियइ चमक परिसइ एहु कोवि सामानु न दीसइ ।  
 जंपइ पुरिसयारि पडिसूरउ मंच्छुहु होसइ आसाऊरउ ।  
 पुज्जिउ विविहगुणालंकरणिहिं पहाणविलेवणवत्थाहरणिहिं ।  
 रयणनिहाणु जेम अवलोइउ तेणवि तं जि गेहु उज्जोयउ ।  
 तहिंमि विचित्तविलासइ माणइ सहं सुहियहिं तंबोलु समणइ ।  
 बहुपरिमलइ णिवंधइ फुल्लइ परिहइ परिहणाइ बहुमोल्लइ ।  
 गुरुवच्छलु करइ जिणु वंदइ सज्जनजणहं मणइ आणंदइ ।

दुद्धर वरतुरंग परिवाहइ अप्पडिकूलु जणणि आराहइ ।  
 कामिणिजणमणयणाणंदणु भमइ जेम णरनाहहो णंदणु ।  
 दोहगु जाउ पंकयसिरिहि पुत्तुवि गुणहि अलंकरिउ ।  
 इत्तहिवि तेण धणवइकइण कवहु संधिपवेसु किउं ॥ १४ ॥

द्वितीयः सन्धिः

पणविवि चंदप्पहु परमगुरु दिहु सम्मत्ते करिवि मणु ।  
 पुणु कहमि जेम किउ गयउरहो भविसिं दीवंतरगमणु ।  
 यल्लिय कमलमहासिरिदेवि धणवइ थिउ पडिबंधु करेवि ।  
 अवगणिणवि सुहिसज्जनवयणइं मोकल्लिवि सुवण्णमणिरयणइं ।  
 णियणयविणयायारपइत्तहो मग्गिवि लइय धीय धणयत्तहो ।  
 दिहि विवाहमंगल उग्घोसिय सुहिसज्जनजणमणि परिओसिय ।  
 पियपरियणपरिवारसणाहिं किउ सम्माणदाणु णरणाहिं ।  
 पुरि पउरालंकारि भणाविउ लगुजोगु सुमुहुत्तु गणाविउ ।  
 पयइं विविहकम्मंतरि लाइय थंभिय कंडुं कहिय णेराइय ।  
 छडतोरणमंगलजलकलसिहिं अइहवसंखतूरकयघोसहिं ।  
 दियवंदिणजयजयमाहप्पें किउ विवाहु भविसत्तहो वप्पें ।  
 दडिसंखतूरकाहलरवेण रहसिं गयउरु गहगहइ ।  
 हरियत्तहो परियणि रणरणउ कमल कलंकु मणिव्वहइ ॥ १ ॥

१ B मण रणिरणउ २ सावण्ण ३ B सवाणइ ४ B बहोमुल्लइ ५ C adds इय भविसत्तकहाए पयडि-  
 यम्मत्तकाममोक्खाए । वुहधणवालकयाए बीयो संधी परिच्छेओ सम्मतो । ६ B मण ७ B कंडुकइय  
 B वूरणिगघोसहिं



परिणिय सा धणयत्तहो धूय गब्भेसरि नामेण सरुअ ।  
 पुण्णिमइंदरुंदससिवयणी दंतपंतिपहपहसियवयणी ।  
 सयलकलाकलावसंपुण्णी अहिणवलच्छि नाइं अवइण्णी ।  
 बालमराललीलगइगामिणि सा किय णियपरिवारहो सामिणि ।  
 पियवल्लह जणमणु दुल्लालइ सुविहिए णियपरियणु परिपालइ ।  
 पियपइहरहो णेहु वड्ढावइ कमलहि पइपरिहवहु दावइ ।  
 नियसोहरणु भोगु संपालइ विरहदवग्गि अंगि पज्जालइ ।  
 जिणमंदिरि वच्चइ सिंगारिं परिमियपउरजुवइपरिवारिं ।

घत्ता । अहिमाणमरद्विसट्ठगइ अहिणवसिरिसोहगगजुव ।  
 रणरणउं दिति पंकयसिरिहि भमइं णयरि धणयत्तसुव ॥ २ ॥  
 परियणि पियवयणिहिं जणु रंजइ णाहु विचित्तगुणेहिं अणुहुंजइ ।  
 जाणइं पियमुह सुहवामोहणु मणि चित्तिउ सइ सुरयारोहणु ।  
 सल्लिउ ईसि ईसि अवरुंडणु अहरकबोलकंठउरखंडणु ।  
 सुहसिक्कारकणिरउरकंपणु सरहसु ससलिलरमणसमप्पणु ।  
 कररुहपंतिपुलयपरिउंचणु पणयरोसमयरोसनिरुंभणु ।  
 वीणालावणिगेयपरिक्खणु कुडिलवियारि सरोसनिरिक्खणु ।  
 दिन्नपहरपडिपहरपडिच्छणु अलयगाहपडिगाहसमिच्छणु ।  
 विवभमभावफुरियअहरेक्खणु मंदरायबहुरायवियक्खणु ।  
 पियपरिहासवासविहडावणु मयणुक्कोवणंगुपयडावणु ।  
 बंधकरणवावारवियंभणु सुहकरफंससमयरसथंभणु ।

घत्ता । धणवइवि कामभोगंतरिउ ताहि माणु माणि धरइ ।  
 पियवयणकमलमयरंदरसु पंकइं भमरु जेम सरइ ॥ ३ ॥  
 ताहं विहिंमि गंजोल्लियगत्तहं हियइच्छिय विलास माणंतहं ।  
 रइरसवसवावारविणोएं केणवि कूरगगहसंजोएं ।  
 गब्भेसरिहि गब्भु संपज्जइ दुक्कियदुक्खनिहाणु व णज्जइ ।  
 जिम जिम रिउ सोणियजलु थंभइ तिम तिम मणि रणरणउं विं  
 जिम जिम चउरंगइं चउरंसइ तिम तिम खामोयरु विद्धंसइ ।  
 जिम जिम गब्भु लेइ सव्वंगइं तिम तिम भंजइ तिवलि तरंगइं



एत्थंतरि सुहिबंघवलोएं अहिसिचियफलमंगलतोएं ।  
 पुत्तुप्पन्नु सयणु परिओसिउ बंधुयत्तु पिऐ णाउं पयासिउ ।  
 यत्ता । परिपालिउ लालिउ बडुविउ सअलकलाकलावकलिउ ।  
 कीलंतु जुवाणुभावि चडिउ पउरि महायणि दुल्ललिउ ॥ ४ ॥  
 समवयवणिजुवाणसयपरिमिउं परिवड्डियपयावसुहकैम्मिउं ।  
 राउलि सण्णमाणु धणयत्तउ णवजोव्वणगुणरूवसइत्तउ ।  
 भमइं णयरि किँल कीलासत्तउ विविहइं बहु दुण्णयइं करंतउ ।  
 विणय विहेय सुहिय संभावइ कुडिलहं दप्पसाडु दरिसावइ ।  
 छंदाइत्तवयणि रइ मन्नइं मँज्झत्थइ सुअणइं अवगन्नइं ।  
 पडिसक्कइ मग्गि पडिसूरिं वासइ मयपरिमलकप्पूरिं ।  
 पट्टणि सुत्तविसुत्तइ चाहइ दप्पुडुर तुरंग परिवाहइ ।  
 वणिवरकुलइं सेव जंपावइ पुरयणु गिरवसेसु कंपावइ ।  
 परजुवइहिं परिसक्कइ वंकउ जंपइ पडु पंगणि समडक्कउ ।  
 यत्ता । जोव्वणवियारनिम्भरभरिउ अच्चुम्भडसिगारमइं ।  
 संबोहिवि सुहिबंघवसयइं संचल्लिउ कंचणपुहइ ॥ ५ ॥  
 दुक्खिवि सहं जणणिं किउ मंतु तुरिउ ताय परिवड्डियतंतु ।  
 मइं तं कणयदीउ पइसिन्वउ अच्छइ ताम एहु सुहसेवउ ।  
 तं णिसुणिवि परिवड्डियमंतिं करयलु वयणि दिव्वु विहसंतिं ।  
 तुडेहिं चडिवि जइ तं किर किज्जइ वयणुवि नउ करालु जंपिज्जइ ।  
 बोल्लहि पुत्त जेम अण्णाणिउं किं वणिउत्तहं मग्गु न याणिउं ।  
 सुहियहि हियउ णाहिं अप्पिन्वउ परिमिउं थोउ थोउ जंपिन्वउ ।  
 अत्थु विटप्पइ विविहपयारिहिं वंचिवि करसन्नासंचारिहिं ।  
 अप्पुणु पक्खे भंडु सलहिन्वउ अण्णहो चित्तु विचित्तु लहेव्वउ ।  
 अप्पुणु अंगु णाहि दरिसिन्वउ अण्णहो तणउं परामरिसिन्वउ ।  
 यत्ता । परकज्ज सुणंतुवि णउ सुणइं अप्पण कज्जहो णउ चलइ ।  
 ण कलावइं केणवि णियचरिउ परहो अंगि पइसिवि कलइ ॥ ६ ॥  
 अइकिलेसि जइ अत्थु विटप्पइ विउसवियड्डहं तेण समप्पइ ।  
 अच्छिज्जइ सुहझाणणिउत्तहि देवधम्मगुरुपूयपवित्तहि ।  
 अण्णजस्मि पुव्वज्जिउ जं धणु तं एसइ पुच्छंतु वरंगणु ।

१ B तहो २ B सेविउ ३ B णिय ४ B मज्झत्थहं सुवणहं ५ B कलावहि



तं णिसुणिवि दिण्णउं पडिउत्तरु तुहुं सुसामि सप्पुरिसु महंतरु ।  
 परमहु मणि ण ठाह तउ जंपिउ काणीणहं कायरहं मणप्पिउ ।  
 एउ कम्मु परदीणवरायहं असरीरहं परिपीडियकायहं ।  
 अह धुत्तहं सुलोयपरिभूयहं सुहमहुरहं पच्छण्णविरुअहं ।  
 जं वेसत्तणेण विढविज्जइ तेण काइं किविणत्थें किज्जइ ।  
 आसणसयणपमुहउवदांणेहिं भोयणु देइ गरुयसम्माणिहिं ।  
 मित्तु कैरिवि हियवइ ताडिज्जइ कयविक्रयच्छलेण वंचिज्जइ ।  
 होइ अत्थु जो एण विहाणिं तेण काइं बहुदुक्खणिहाणिं ।  
 यत्ता । जं अतुलु तुलिवि आढत्तइण होइ जसहु आवाहणउं ।  
 तं धणु विलसंत वयंतहंमि सुहडहं चरियपसाहणउं ॥ ७ ॥  
 तं णिसुणेवि भणइं वणिसारउ मइं पडिवण्णु वयणु तुम्हारउ ।  
 तुहुं म करेहि किंपि कयविक्रउ अच्छहि पउरमज्झि समडक्कउ ।  
 मं सुंहु भणिवि कोवि पडिवक्कहि विलसहि मज्झु अत्थु जिम सक्क  
 तं णिसुणेवि पयंपइ णंदणु सज्जणजणमणणयणाणंदणु ।  
 णियववसायदायउच्छल्लह अतुलु होइ माहण्णु महल्लह ।  
 पिर्यरि विढत्तु अत्थु विलसंतह कवण कित्ति जसु कवणु जियंतह  
 अहवइ ताय काइ वित्थारिं पुव्वक्कियकम्महो अणुसारिं ।  
 णरहो बुद्धि उप्पज्जइ तेम होसइ पुव्वविहिउ जं जेम ।  
 तिं वयणिं धणवइ संवासिउ समउ सरूवइ मंतु पयासिउ ।  
 बंधुअत्तु असगाहिपयट्टउ णियववसायदायसंघट्टउ ।  
 लइ तं करउ किंपि जं विहियउ होसइ पुव्वजम्मि जं लिहियउ ।  
 यत्ता । पडिवज्जिउ तं पि सरूअइ सावि सुइरु चिंतंति थिय ।  
 किं सुंदरु किंतु ण सुंदरु लइय गमणवावार किय ॥ ८ ॥  
 तुरिउ गमणसामग्गि पयासिय सुइसत्थत्थवंत संभासिय ।  
 जाणाविउ भूवालणरिंदहो समइ परिट्ठिउ सज्जणविंदहो ।  
 हट्टमग्गि कुलसीलणिउत्तहं घोसण दिण्ण पुरउ वणिउत्तहं ।  
 चल्लउ जो चल्लइ कयविज्जे बंधुअत्तु संचलिउ वणिज्जे ।  
 साहुमाणि वणिउत्तहं चाहइ अधणहं भंडुल्लइ संवाहइ ।

१ B दीणहंमि २ B दाणइं ३ B करेवि हियइं ४ B विलसतहं यंतहमि ५ B छहि ६ B  
 ७ B भंडोल्लइ



तं गिसुणेवि पमायपँउत्तहं मंतिउ थोवविहववणिउत्तहं ।  
 अहुं पुरजणमणयणाणंदणु सेवहं<sup>१</sup> धणवइसेडिहि गंदणु ।  
 पँइसहुं अतर तरिवि सहुं आएं अवसिं लच्छि होइ ववसाएं ।  
 वणितणु रुहरहसेण समागय सज्जिय करहवसहमहिसह सय ।  
 यत्ता । इत्तहि वि तेण धणवइसुइण पइपरिहवमाणुव्वहणि ।  
 करकमलकयंजलि संपुडिवि भविसिं आउच्छिय जगणि ॥ ९ ॥  
 माइ महल्लमहुज्जमविज्जे बंधुअत्तु संचलिउ वणिज्जे ।  
 तेण समाणु सइंमि जाइव्वउ तं वोहित्थु तीरि लाइव्वउ ।  
 देसंतरपवासु माणिव्वउ गियपुण्हं पमाणु जाणिव्वउ ।  
 दइवायत्तु जइ वि बिलसिव्वउ तो पुरिसिं ववसाउ करिव्वउ ।  
 तं गिसुणेवि सगग्गिरवयणी भणइं जणेरि जलद्वियणयणी ।  
 हा इउ पुत्त काइं पइं जंपिउ सिविणंतरि वि णाहिं महु जंपिउ ।  
 एक अकारणि कुवियवियप्पें दिण्णु अणंतु दाहु तउ वप्पें ।  
 अण्णु वि पइं देसंतरु जंतहो को महु सरणु हियइ पँजलंतहो ।  
 अण्णु वि तेण समउ तउ जंतहो णिव्वुइ खणु वि णाहिं महु चित्तहो ।  
 यत्ता । को जाणइं कण्णमहाविसइ अणुदिणु दुम्मइमोहियइं ।  
 समविसमसहावहिं अंतरइं दुट्ठसवत्तिहि दोहियइं ॥ १० ॥  
 एकुमिक्खु ववसाउ करंतहं समसाहिड्डिउ भंडु भरंतहं ।  
 विहि पडिकूलु अम्ह पडिसक्कइ अत्थहं छेउ करिवि को सक्कइ ।  
 एकदव्वअहिलासविचित्तइ को जाणइं दाइयहं चरित्तइ ।  
 जइ सरुव्वदुट्ठत्तणुभासइ बंधुअत्तु खलवयणहिं वासइ ।  
 तो तउ करइ अमंगलु जंतहो मूलु वि जाइ लाहु चितंतहो ।  
 जंपइ मामहु महुरकलाएं चंगउ वुत्तु पुत्त कमलाएं ।  
 अम्हहं एत्थु वसंतहो तेहउ को वि ण मित्तु पहाणु सणेहउ ।  
 बंधुअत्तु पुरमज्झि सइत्तउ राउलि सण्णमाणु धणयत्तउ ।  
 यत्ता । जइ जणणिव्वयणविसविसमगइ दाइय मच्छरु मणि वहइ ।  
 तो तुम्हहं अम्हहं सयणहमि वंचिवि कुलि परिहउ करइ ॥ ११ ॥  
 भविसयत्तु विहसेविणु जंपइ तुम्हहं भीरत्तणिण समप्पइ ।  
 अइयारिं वामोहु ण किज्जइ समवयजणि पोढत्तणु हिज्जइ ।

१ B ° णिउत्तहं २ B अहो ३ B सेवहो ४ B पइसहु अंतरेणि सहु आयइ ५ B डउजंतहो ।



अइणएण जणि कायरु वुच्चइ अइभएण जइ लच्छिए सुच्चइ ।  
 अइमएण दप्पुब्भडु णावइ अइघिएण भोयणु वि ण भावइ ।  
 अइरुविं तियरयणु विणासइ अइयारिं सव्वहो गुणु णासइ ।  
 जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।  
 जइ सो कहव सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।  
 एकुसरीरुजाउ विहिभायहिं तहिं किर काइं रायवेयारहि ।  
 अण्णु वि तहिं कुलसीलनिउत्तहं होसहिं पंचसयइं वणिउत्तहं ।  
 तेहिं समाणु पंथि पवहंतहो केम करेसइ दोहु वहंतहो ।  
 अण्णु वि अम्हहं तेण समाणु किंपि ण पुब्बविरोहविहाणु ।

घत्ता । मं माइ चित्तु कायरु करहि फुडु कम्मइं कम्महु कारणु ।  
 खुट्टइ जीविज्जइ जेम णवि तेम अखुट्टइ नउ मरणु ॥ १२ ॥  
 मामहं सालि महंतरवयणइं सुणिवि सुणिवि अणुमणिणवि सयणइं ।  
 णयदिट्ठंतहेउ विक्खायइं जंपिवि कियइं निरुत्तरवायइं ।  
 एम करेवि समुच्चउ गोत्तहो भविसु पढुक्कु पासि बधुयत्तहो ।  
 सो पिकखेवि तेण सकियत्थें अब्भुत्थाणु कियइ परमत्थें ।  
 विहडप्फड विमुक्कसिंणारिं पच्चासत्तु खुहियपरिवारिं ।  
 अवियलदिट्ठिपलोयणसीलिं सव्वावसरसमप्पियलीलिं ।  
 अमुणियकज्जागमणवियप्पिं सविणयवयण दिण्ण माहप्पिं ।  
 तणुपच्छण्णपिहियपरिहासइ सुपरिट्ठियणायरियइं भासइं ।

घत्ता । पणवंति करु करयलि धरिवि फुडुतडवियडपडुत्तरिण ।  
 सम्माणु दाणु पेसणु करिवि बोल्लिउ नेहनिरंतरिण ॥ १३ ॥  
 अहो वट्टइ अच्चरिउ महंतरु एउ कज्जेण केण किउ संचरु ।  
 एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ  
 भविसयत्तु पियवयणहिं तज्जइ विणु कज्जे किर को पडिवज्जइ ।  
 तुहं परिपुण्ण अहिट्ठियदब्बें पहुसम्माणदाणगुणगब्बें ।  
 अम्हइं वणिवरवरमाहप्पहो जीवहं करिवि सेवें तइ बप्पहो ।  
 उज्जउ तुम्हतणउं आयणिणवि किउ अम्हइं चित्तु अणुमणिणवि ।  
 सुट्ठु वि णरहं परिट्ठियकायहं सिज्झइ किंपि णाहिं असहायहं ।  
 जइ तउ ठाइ करंतउ एहउ तेण विमणिणउं णीसंदेहउ ।



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सविणउ भणइं काइं किर बुच्चइ ओसहु गुलियउ कासु ण रुच्चइ ।  
हउं सकियत्थु अज्जु हउं धणणउं हउ परमत्थगुणिहिं संपुण्णउं ।  
सिज्जइ किण्ण णरहं कयउण्णहं होइ सव्वु परिवडिण पुण्णहं ।  
पुर पउरालंकारसमण्णिउ पइं चल्लंत ताउ संचल्लिउ ।

आसिगहणु महु तउ अमिलंतहो एयहिं तउ ण विसउ चल्लंतहो ।

संकेउ करिवि सुहसंगरय णियणियणिलयहो बेवि गय ।

आउच्छिवि सुहिवंधवसयण बेवि परमसम्भावयरय ॥ १४ ॥

बंधुयत्तु गंजोल्लियगत्तउ णिययजणेरिहि कहइ सइत्तउ ।

माए माए दिहु कज्जु अहिट्ठिउ भविसयत्तु महु समउ परिट्ठिउ ।

जंपिवि गुणदोसइं सुहियंतरु मइंसहुं संचल्लिउ देसंतरु ।

तेण सहाएं सव्वइं कज्जइं महु सिज्जंति अज्जु णिरवज्जइं ।

तं णिसुणेवि सरूवइं बुच्चइ आयहो सरलसहाउ ण मुच्चइ ।

एहु महंतु पुत्तु तउ वप्पहो सामिउं पउरधणहो माहप्पहो ।

सहुं जणणिए गेहहो णीसारिउ अच्छइ कढकढंतु मणि खारिउ ।

जइ रंजिवि पहु णिम्मलगुणिहिं जणणिवयणु हियवइ धरइ ।

तो पहरिवि कण्णमहाविसिण अमहहं पडिपरिहउ करइ ॥ १५ ॥

आएंसहुं संकेउ ण किज्जइ पुव्वविरुद्धइ हियय ण दिज्जइ ।

जाम ण चित्तंतरिण वियंभइ जाम ण पउरुमहायणु थंभइ ।

जाम ण गेह महातरु भंजइ जाम ण मणु भूवालहो रंजइ ।

ताम उवाउ कोवि चितिज्जइ कलितरु वरहो मूलु छिदिज्जइ ।

तेम करिज्जहि मज्झि समुदहो जेम ण मिलइ पुणु वि णियविंदहो ।

तं संकेउ तेण मणि भाविउ थिउ सविलक्खु वयणु मउलाविउ ।

माइ अणिट्ठु तुम्ह जो थामहो लुहमि लीह तहु तणयहो णामहो ।

माणु मरहु तासु दलवट्टमि रयणायरहो मज्झि आवट्टमि ।

करमि तेम परिवड्ढियच्छायहो जेम ण मिलइ पुणु वि णियमायहो ।

तं वयणु सुणिवि पुत्तहुतणउं हरिसिय बंधुअत्तजणणि ।

सियकुसुमकयंजलि पिउ चवइ अणुमग्गि चंपइ धरणि ॥ १६ ॥

अविसु वि जिणवरपडिमउं सिंचिवि अहिसिंचिवि अंचिवि परियंचिवि ।

१ B परिपरिहउ ।



विणयविहेउ पडिच्छियपेसणु जणणिहि पुणु वि करइ संभासणु ।  
 अंगु भरेवि गरुयसम्माणहो देहि आएसु माइ पत्थाणहो ।  
 अच्छिज्जहि सुहझाणु समारिवि परिहवसल्लु हियइ अवहारिवि ।  
 समउ सरुवइं सरलु करिज्जहि मं दुव्वयणदोसु पडिवज्जहि ।  
 अणइच्छियइं होंति जिम दुक्खइं सहसा परिणवन्ति तिह सोक्खइं  
 सावि सिप्पि चंदणहो भरिप्पिणु अहिणवकंचणपत्ति करेप्पिणु ।  
 वंदणु करिवि वयणु अवलोइवि दहिदुव्वक्खय सिरि संजोइवि ।  
 घत्ता । संवरिवि हियउ लोयण लुहिवि दुक्खु दुक्खु मणि संभवइ ।  
 जिणपडिम सेस करयलि करिवि पियपेसलवयणइं चवइ ॥ १७ ॥  
 अइरुहुहियविरल्लियगत्तें गियणंदणु सिक्खवइ पयत्तें ।  
 पइं विणु मज्झु कालु अइदुत्तरु होसइ दिणु वि नाइं संवच्छरु ।  
 अज्जवि पुत्त निरारिउ बालु दूरविएस तुज्झु को कालु ।  
 दिहु होज्जहि उत्तमगुणवग्गहो रक्खिज्जहि लंछणु कुलमग्गहो ।  
 होइ जुवाणभाउ सवियारउ अमुणियकज्जाकज्जपयारउ ।  
 चलतियमइहि पवड्डियमाणहु गयवइयहं दूहवहं जुवाणहु ।  
 वहुरइ वयणालाउ ण किज्जइ जंपंतिहु महियलु जोइज्जइ ।  
 गयणइं होंति जुवाणहं सुद्धउ तरुणिवयणदंसणरसल्लुद्धउ ।  
 घत्ता । जोव्वणविधाररसवसपसरि सो सूरउ सो पंडियउ ।  
 चलमम्मणवयणुल्लावएहिं जो परतियहिं ण खंडियउ ॥ १८ ॥  
 पुरिसिं पुरिसिन्वउ पालिन्वउ परधणु परकलत्तु णउ लिन्वउ ।  
 तं धणु जं अविणासियधम्मे लब्भइ पुव्वक्खियसुहकम्भे ।  
 तं कलत्तु परिओसियगत्तउ जं सुहिपाणिग्गहणि विदत्तउ ।  
 गियमणि जेण संक उप्पज्जइ मरणंति वि ण कम्मु तं किज्जइ ।  
 अण्णु वि भणमि पुत्त परमत्थे जइवि होहि परिपुण्ण महत्थे ।  
 तरुणितरललोयण मणि भाविउ पहुसम्माणदाणगुणगाविउ ।  
 तहिंमि कालि अम्हहिं सुमरिज्जहि एकवार सुहदंसणु दिज्जहि ।  
 परधणु पायधूलि मणिज्जहि परकलत्तु मइं समउ गणिज्जहि ।  
 जंपिज्जहि जणणयणाणंदणु जिणहु तिकाल करिज्जहि वंदणु ।  
 घत्ता । जिणधम्मगुणुज्जमसंजमिण सुहु सिज्जउ गमणागमणु ।  
 रक्खिउ जिणसासणदेवएहिं विदविवि आवहि अतुलु धणु ॥ १९ ॥



तो कुमार संचलित तुरंतउ तं संकेयभूमि संपत्तउ ।  
 अणिन्तहि सुहिसयपरियरियउ बंधुयत्तु णयरहो णीसरियउ ।  
 अणिन्तहि सहायसंजुत्तहं चलयइं पंचसयइं वणिउत्तहं ।  
 अणिन्तहि कलयलसंघट्टइं करहवसहवाहणइं पयट्टइं ।  
 अणिन्तहि दिहपीडियचोल्लइं उक्खित्तइं भंडइं बहुमोल्लइं ।  
 अणिन्तहि वणिवरवरपत्तिउ पियसुहसुहदंसणु अलहंतिउ ।  
 उम्माहउ रणरणउं वहंतिउ पुणु पुणु पियसुहकमलु नियंतउ ।  
 विरहदवगिगल्लुक्खियकायउ नियनियपइ अणुअंचिवि आयउ ।  
 उम्मुहसुहकमलउ उहंडउ कज्जलजललवमइलियगंडउ ।  
 यत्ता । नियपइपिम्मपरव्वसिहिं अहिणवजोवणइत्तियहिं ।  
 उप्पायउ कासु न रुद्धुरुहउ जुवइहिं सासु सुवंतियहिं ॥ २० ॥  
 धणवइ नियनंदणइ समप्पइ पउरहो पियपेसलइं पयंपइ ।  
 अहो वणिउत्तहो तहो गुणगारउ जो णयविणयपरक्कमसारउ ।  
 दूरविएसवणिज्जवियड्डुहं चाइदाइपडिवाइगुणट्टुइं ।  
 विन्निवि सुव तुम्हहं निक्खेवउ आयहं च्छलु सव्वहं दिक्खेवउ ।  
 जो जहिं देसि पहाणु नरिंदहो सो तहिं देखिवि समुहडविंदहो ।  
 तहु मंतिणइं करेवि सुपुज्जइं दरिसिवि पियपाहुडइं अउव्वइं ।  
 चोरइ चरइं अणुज्जु अवक्कइ भडभोइयचंहोडचाणक्कइ ।  
 सव्वइ वंचिज्जहो अवलोइवि वंचणमइहु अवंचिय होइवि ।  
 ता । अइवहु सम्माणदाणु करिवि संपेसिय संपुडिवि कर ।  
 चडुलंगतुरंगिहि आरुहिवि संचलिय सुंदर कुम्बर ॥ २१ ॥  
 अग्गेयदिसइं मलहंति जंति कुरुजंगलु महिमंडलु सुअंति ।  
 लंघंति वियणकाणण पलंव पुरगामखेडकव्वडमडंव ।  
 जउणानइसलिलु समुत्तरेवि जलदुग्गइं थलदुग्गइं सरेवि ।  
 अन्नन्नदेमभासइं नियंत रयणायरे वेलाउलइं पत्त ।  
 लक्खित्तउ समुहु जललवगहीरु सण्णुरिसु व थिरु गंभीरु धीरु ।  
 आसीविसोव्व विसविसमसीलु वेलामहल्लकल्लोललीलु ।  
 दिट्टइं विउलइं वेलाउलाइं कयविक्रयरयवयणाउलाइं ।  
 धम्मत्थकामकंखिरसुहाइं सुवियड्डुवयणविलयामुहाइं ।

१ B जुवाणकुलउत्तियहिं २ B चहडोचाडक्कइ ।



तहि थाइवि जलजंतइं कियाइं परिहरिवि वसहमहिसयसयाइं ।  
 जलजंताकम्मंतरु करेवि करणइं पियवयणहिं संवरेवि ।  
 वहणहिं आरूढ महापहाण वणिवरहं सयइं पंचहिं समाण ।  
 घत्ता । गिज्जावयवयणुज्जुअमुहइं किंखवयइं णं णं भडइं ।  
 संचलइं रयणायरहो जलि खरपवणाहयधयवडइं ॥ २२ ॥  
 दिढ बंधइं जिह मल्लरगणाइं गिल्लोहइं जिह मुणिवरमणाइं ।  
 गिन्निभण्णइं जिह सज्जणहियाइं अकियत्थइं जिह दुज्जणकियाइं ।  
 वहणइं वहंति जलहररउहिं दुत्तरि अत्थाहिं महासमुदि ।  
 लंघंतइं दीवंतरथलाइं पिक्खंति विविहकोऊहलाइं ।  
 इय लीलइं वचंताहं ताहं उच्छाहसत्तिविक्रमपराहं ।  
 दुप्पवणे घणतरुवरसमीवे वहणइं लग्गइं मयणायदीवे ।  
 कल्लोलबोलजलरववमाले असगाहगाहगहणंतराले ।  
 तीरंतरे जं संघट्ट पोथ उत्तरिय तरिवपमुहाइं लोय ।  
 घत्ता । सो दिट्ठु तेहिं मयणायगिरि णयणालोयसुहावणउं ।  
 दुल्लंघु दुसंचरु दुग्गमु नं पियारु महिलहंतणउं ॥ २३ ॥  
 तहिं घणतरुसमीवि मयणायदीवि हिंडंति ते वणिंद ।  
 दूरुज्झियपमाय परिमुक्कचायचक्कलियगीढविंद ।  
 किवि जलु आहरंति कुंभइं भरंति आवंति तं जि लेवि ।  
 फलतरु चुणंति सन्वइं मुणंति कुसुमइं खुडेवि ।  
 किवि मिल्लिवि बंधुयत्तु सो भविसयत्तु पइसरइं तं अरन्नु ।  
 तरलतमालतालीमात्तूरमालसालईंदुमरवन्नु ।  
 पिक्खइं कहिमि ताइं पंकयसराइं सयवत्तसोहियाइं ।  
 कत्थइं पाणियाइं अवमाणियाइं करिजूहडोहियाइं ।  
 कत्थइं गिज्झराइं पडिरवकराइं जलरेणुभूसियाइं ।  
 वरतणुकुसुमगंधपरिमलसुयंधमयरंदमीसियाइं ।  
 कत्थइं मणहराइं किसलयहराइं दलवहलपत्तलाइं ।  
 कत्थइं मुहरसाइं चित्तियवसाइं करगिज्झवरफलाइं ।  
 कुसुमइं उच्चिणंतु मेइणि मिणंतु संचरईं एम जाम ।  
 ता बोहित्थवाल निज्जियखयाल संमिलिय सयल ताम ।  
 जंपइं बंधुयत्तु, कंदइयगत्तु किं सयल इत्थु आय ।



जोइवि कहइ को वि अज्ज वि ण कोविच्छुंहु णत्थि तुम्ह भाय ।

तं सुणिवि तेण बहुमच्छरेण वावरिउ अइरउहु ।

अवलोइउ खरेण कहुअक्खरेण तज्जिवि णिययविंदु ।

घत्ता । आएसिउ भिउडिभयंकरिण उच्चलहो सुग्गरघणइं ।

तंडवहो पवणधयवडइं खणु वि म धरहु पओहणइं ॥ २४ ॥

अहो लोयहो महु आएस माणु धरि अत्थि किंपि माणाहिमाणु ।

न करिब्वउ इत्थु विचारु को वि संचलहु तुरिय वोहित्थ लेवि ।

तं सुणिवि तेवि कलुणइ सुमीस करयल मलंति विहुणंति सीस ।

हा बंधुयत्त पइं काइं वुत्तु सप्पुरिसहं कहिमि ण एउ जुत्तु ।

उप्पणु जइ वि परिहउ गहीरु घाइज्जइ तो वि ण नियसरीरु ।

इह रत्तिपरत्तिवि अहियदोसु विसहिब्वउ कह दुब्बयणघोसु ।

तं वयणु सुणिवि कोवग्गिदित्तु पज्जलिउ णाइं हवि घिएण सित्तु ।

णवि सुणहुं सबत्तिविरोहु अम्ह अणित्तहं को वावारु तुम्ह ।

लइ करहु ताम जलजंतकम्मु पच्छइ चिंतिज्जहु परमधम्मु ।

घत्ता । तं वयणु सुणिवि णायरजणहु नं सिरि वज्जदंडु पडिउ ।

वोहित्थइं लेवि दुरासि खलु गहिरमहासमुदि चडिउ ॥ २५ ॥

पमुक्के कुमारे दुरायारिएहिं अमोहे जलोहे वहंतेहिं तेहिं ।

यियं विंभियं तं वणिंदाण विंदं विथप्पाउरं करयलुग्गिणमुदं ।

अहो सुंदरं होइ एयं ण कज्जं अगम्मं पि गंतूण खद्धं अखज्जं ।

गयं णिप्फलं ताम सव्वं वणिज्जं हुवं अम्ह गोत्तम्मि लज्जावणिज्जं ।

ण जत्ता ण वित्तं ण मित्तं ण गेहं ण धम्मं ण कम्मं ण जीयं ण देहं ।

ण पुत्तं कलत्तं ण इट्ठं पि दिट्ठं गयं गयउरे दूरदेसे पइट्ठं ।

खयं जाइ नूणं अहम्मेण धम्मं विणट्ठेण धम्मेण सव्वं अकम्मं ।

कयं दुक्कियं दोहएणं हएणं सुहायारभट्ठेण दुट्ठेण एणं ।

अणिट्ठं कणिट्ठं भुअं सप्पहाएं समुदे रउदे खयं तुम्ह जायं ।

घत्ता । सो णत्थि विसुरिउ जेण णवि तं पिकखेविणु दुच्चरिउ ।

धणवइ वि णिरोहायामुगउ इत्थु विच्चि विंभयभरिउं ॥ २६ ॥

तृतीयः सन्धिः

१ B ऊहु २ C adds इय भविसत्तकहाए पयडियधम्मत्यकाममोक्खाए । बुद्धधणवालकयाए पंचमी-  
धयणणाए तीओ सन्धी परिच्छेओ सम्मतो ॥



चंदप्पहु जिणु हियवइ धरिवि जासु पहाविं विमलमइ ।  
 पुणु कहमि जेम भविसत्तु गरु तिलयदीवि लाहउ लहइ ॥  
 अहो जिणु अंचहु मं परु वंचहु इंदिय खंचहु सुक्किउ संचहु ।  
 बंधुयत्तु कुलकिस्तिविणासु गउ वोहित्यइं लेवि हयासु ।  
 भविसु वि सरि करचलण धुएवि जाम एइ वरकमलइ लेवि ।  
 ताम ण कोइवि पिक्खइ तित्थु विंभिउ मणि अमुणियकज्जत्थु ।  
 सुण्णउं तं पएसु ण सुहाइ कमलइं मिल्लिवि उम्मुहुं धावइ ।  
 पिक्खइ ताम समुदि वहंतइ धुयधयवडइं ताइं जलजंतइं ।  
 दुक्खहो भरिउ हियइ आहल्लिवि गउ खलु बंधुयत्तु मइं मिल्लिवि ।  
 करु महियलि हणेवि उरि कंप्पिउ ण चलिउ जं चिरु जणणिए जंप्पिउ  
 णहु कज्जु कहिं अब्भुद्धरणउं वणि असमाहिए आयउ मरणउं ।

घत्ता । अण्णण्णइं चित्तिजंति मणि खलविहि अण्णण्णइं सरइ ।  
 सुहु वि वियडु गुणसयभरिउ दइउ परम्मुहुं किं करइ ॥ १ ॥  
 हा हय पावकम्म मइवज्जिय किउ अजुत्तु हयबुद्धि अलज्जिय ।  
 णियकुलमग्गु भग्गु जसु हारिउ दुज्जणजणि जंप्पणउं सम्भारिउ ।  
 कवडु करिवि जं परु वंचिज्जइ आएं गुणवंतहं लज्जिज्जइ ।  
 एत्तिउ दुक्खु मज्झु निक्कारणु कुलहो कलंकु जाउ जं दारुणु ।  
 गयउरि अयसपडहु वज्जाविउ तायहोतणउं णाउं लज्जाविउ ।  
 अह इत्थु वि ण विसाउ करिब्बउ मं च्छुडु एण एम होइब्बउ ।  
 जइ तं तेम घडिउ तं तेणइ तो किर काइं विसुरिय एणइ ।  
 एउ चिंतंतु विसाएं मिल्लिउ विहुणिवि बाहुदंड संचल्लिउ ।  
 इउ वणु इउ सरीरु धम्मद्वउ करि खलविहि जं पइं पारडउ ।  
 घत्ता । चिंतंतु एम उब्भडवयणु दूरविसज्जियमरणभउ ।

संचलिउ सम्मुहु वणकाणणहो णं मुक्कं कुसुमत्त गउ ॥ २ ॥  
 पइट्ठो वणिदो वणे तम्मि काले पइट्ठो तहिं दुण्णिणरिक्खे खयाले ।  
 दिसामंडलं जत्थ णाउं अलक्खं पहायं पि जाणिज्जए जम्मि दुक्ख  
 भमंतो विभीसावणं तं वणं सो णियच्छेइ दुप्पिच्छराइं सरोसो ।  
 कहिंचिप्पएसे सजूहं गयंदं महालीलकल्लोलगंडं सणिहं ।  
 कहिंचिप्पएसे णिएउं णरिदं ण णट्ठं ण रुट्ठं सदप्पं मइंदं ।  
 कहिंचिप्पएसे वणं कज्जलाहं गयं भुंदिणीसावराहं वराहं ।



कहिचिप्पएसे समुण्णोण्णघोसो हुओ पायडो वंसयाले हुयासो ।  
 कहिचिप्पएसे मऊरं पमत्तं णडंतं पि अप्पाणयं विण्णडंतं ।  
 यत्ता । अवियलचित्तु मुणेवि गय एम सुइरु हिंडंतु थिउ ।  
 अइमुत्तयमंडइदुमहो तलि वियडसिलायलि वीसमिउं ॥ ३ ॥  
 करचरण धुएवि वरकुसुम लेवि जिणु सुमरिवि पुप्फंजलि खिवेवि ।  
 फासुयसुयंधरसपरिमलाइं अहिलसिवि असेसइं तरुहलाइं ।  
 थिउ वीसवंतु खणु इक्कु जाम दिणमणि अत्थवणहु दुक्कु ताम ।  
 हुअ संझतेयतंविस्सराय रत्तंवरु णं पंगुरिवि आय ।  
 पहि पहिय थक्क विहडिय रहंग णियणियआवासहो गय विहंग ।  
 मउलियऽरविंद वम्महु वित्तु उप्पन्न बालमिहुणहं मरट्टु ।  
 परिगलिय संझ तं णिएवि राइ असइ व संकेयहो चुक्क णाइ ।  
 हुअ कसण सवत्ति व मच्छरेण सिरि पहय णाइं मसिखप्परेण ।  
 हुअ रयणि बहलकज्जलसमील जगु गिलिवि णाइं थिय विसमसील ।  
 अवरुप्परु पयडंतेहि गुज्जु मिहुणहि पारंभिउ सुरयजुज्जु ।  
 एहइ पडिवणि क्कालि कालि गहभूअजक्खरक्खसवमालि ।  
 वणि विसमि विएसि विचित्त पत्तु तह वि हु अकंपु कमलसिरिपुत्तु ।  
 यत्ता । परमिट्ठि पंच हियवइ धरेवि दुविहें पच्चक्खाणु किउ ।  
 अहियरिवि मत्तु सत्तक्खरउ परमप्पउ ज्ञायंतु थिउ ॥ ४ ॥  
 परिगलिय रयणि पयडिउ विहाणु णं पुणु वि गवेसउ आउ भाणु ।  
 जिणु संभरंतु संचलिउ धीरु वणि हिंडइ रोमंचियसरीरु ।  
 सुणिमित्तइं जायइं तासु ताम गयपयहिणंति उड्ढेवि साम ।  
 वामंगि सुत्ति रुहरुहइ वाउ पियमेलावउ कुलकुलइ काउ ।  
 वामउ किलिकिंचिउ लावएण दाहिणउं अंगु दरिसिउ मएण ।  
 दाहिणु लोयणु फंदइ सबाहु णं भणइं एण मग्गेण जाहु ।  
 थोवंतरि दिट्ठु पुराण पंथु भविएण वि णं जिणसमयगंथु ।  
 सप्पुरिसु वियप्पइ एण होमि विज्जाहर सुर ण च्छिवंति भूमि ।  
 णउ जक्खहं रक्खहं किण्णराहं लइ इत्थु आसि संचरु णराहं ।  
 संचलिउ तेण पहेण जाम गिरिकंदरि सो वि पइट्टु ताम ।  
 चित्तवइ धीरु सुंडीरु वीरु लइ को वि एउ भक्खउ सरीरु ।  
 पइसरमि एण विवरंतरेण निव्विडउ कज्जु किं वित्थरेण ।  
 ४



घत्ता । दुत्तरु दुलंघु दूरंतरिउ ताम जाम संचरहिं णउ ।

भणु काहं ण सिज्जइ सउरिसहो अवगण्णंतहं मरणभउ ॥ ५ ॥

सुहिसयण मरणभउ परिहरेवि अहिमाणु माणु पउरिसु सरेवि ।

सत्तक्खरअहिमंतणु करेवि चंदप्पहु जिणु हियवइ धरेवि ।

गिरिकंदरि विवरि पइहु बालु अंतरिउ णाहं कालेण कालु ।

संचरइ बहलकज्जलतमालि णं जिउ वामोहतमोहजालि ।

सेइउ गिरुद्ध पवणुच्छवेण बहिरिउ पमत्तमहुअररवेण ।

चिंतिउ अचिंतणिवुइवसेण कंटइउ असमसाहसरसेण ।

अणुसरइ जाम थोवंतरालु तं णयरु दिहु ववगयतमालु ।

चउगोउरचउपायारसारु चउधवलपओलिदुवारफारु ।

मणिरयणकंतिकब्भुरियदेहु सियकमलधवलपंडुरियगेहु ।

घत्ता । तं तेहउ धणकंचणपउरु दिहु कुमारिं वरणयरु ।

सियवंतु वियणु विच्छायछवि णं विणु णीरिं कमलसरु ॥ ६ ॥

तं पुरं पविस्समाणएण तेण दिट्ठयं तं ण तित्थु किंपि जन्न लोयणाणइ

वाविकूवसुप्पहूवसुप्पसण्णवण्णयं मढविहारदेहुरेहिं सुहु तं रवण्ण

देवमंदिरेसु तेसु अंतरं णियच्छए सो ण तित्थु जो कयाइ पुज्जि

पिच्छए

सुरहिगंधपरिमलं पसूअएहिं फंसए सो ण तित्थु जो करेण गिण्हि

वासए

पिक्खसालिधण्णयं पणट्ठयम्मि ताणए सो ण तित्थु जो घरम्मि ले

पराणए

सरवरम्मि पंकयाहं भमिरभमरकंदिरे सो ण तित्थु जो खुडेवि णेइ

मंदिरे

इत्थगिज्झवरफलाहं विंभएण पिक्खए केण कारणेण को वि तोहि

भक्खए

पिच्छिऊण परधणाहं खुब्भए ण लुब्भए अप्पणम्मि अप्पए वियण

चित्तए

पुत्तिचोज्जु पट्ठणं विचित्तबंधबंधयं वाहिमिच्छतंजणं दुरक्खसेण स

पुत्तिचोज्जु राउलं विचित्तभंगिभंगयं आसि इत्थु जं पहुं ण या

कहं गय



पुत्तिचोज्जु कारणं ण याणिमो असंहमं एकमित्तएहिं कस्स दिज्जए  
सुविग्गमं ।

यत्ता । विहुणियसिरु भरडक्खियलोयणु पइं पइं विंभइ अणिमिसजोअणु ।  
णवतरुपल्लवदलसोमालउ हिंडइ तित्थु महापुरि बालउ ॥ ७ ॥

पिक्खइ मंदिराईं फलअहुग्घाडियजालगवक्खइं ।

अद्धपलोयराइं णं णववहुणयणकडक्खइं ।

अह फलहंतरेण दरिसियगुज्झंतरदेसइं ।

अद्धपयंधियाइं विलयाण व ऊरुपएसइं ।

पिक्खइ आवणाइं भरियंतरभंडसमिद्धइं ।

पयडियपण्णयाइं णं णाइणिमउडइं चिंधइं ।

एक्कथणाहिलासपुरुसाइव रंधिपलित्तइं ।

वरइत्तजुवाणइं णं वड्डुकुमारिहु चित्तइं ।

जोएसरविवायकरणाइं व जोइयथंभइं ।

विहडियणेसणाइं मिहुणाण व सुरयारंभइं ।

पिक्खइ गोउराइं परिवज्जियगोपयमग्गइं ।

पासायंतराइं पवणुहुअधवलधयग्गइं ।

जाइं जणाउलाइं चिरु आसि महंतरभवणइं ।

ताइंमि णिज्झुणाइं सुरवइसम्मत्तइं मिहुणइं ।

जाइं णिरंतराइं चिरु पाणियहारिहु तित्थइ ।

ताइं वि विविहिवसेण हुअइं णीसइसुदुत्थइ ।

यत्ता । सियवंतणियाणइं णिइवि तहो उम्माहउ अंगइं भरइ ।

पिक्खंतु णिययपडिविंबतणु सण्णउं सण्णउं संचरइ ॥ ८ ॥

भमइं कुमारु विचित्तसरूवे सव्वंगिं अच्छेरयभूएं ।

हा विहि पट्ठणु सुट्ठुरवण्णउं किर कज्जेण केण थिउ सुण्णउं ।

हट्ठमग्गु कुलसीलणिउत्तहिं सोह ण देइ रहिउ वणिउत्तहिं ।

टिंटाउत्तएहिं विणु टिंटाउ णं गयजोव्वणाउ मयरट्ठउ ।

वरघरपंगणेहिं आहोयइं सोह ण दिंति विवज्जियलोयइं ।

सो वरणइंमि रसोइपएसइं विणु सज्जणाहिं णाइं परदेसइं ।

१ B जोव्वणि मयणपरट्ठउ



घत्ता । हा किं बहुवायावित्थरिण आपं दुहिण को ण भरिउ ।  
 तं केम पडीवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥  
 एम दिट्ठु तं पट्ठणु वालें खयकालावसाणु णं कालें ।  
 लीलइं परिसकंतु महाइउ जसहणरायदुवारु पराइउ ।  
 राउलु सीहदुवारहो पिकखइ दरवियसंति णाइं सविलक्खइं ।  
 दिक्खइ णिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।  
 पिकखइ तुरयवलत्थपएसइं पत्थणभंगाइ व विगयासइं ।  
 पिकखइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकदमि लित्तउ ।  
 पिकखइ कणयवीढु सिंहासणु छत्तु सचिंधु सचामरवासणु ।  
 णिप्पहु पट्ठुपरिवारविवज्जिउ हसइ व णाइं विलक्खु अलज्जिउ ।  
 मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।

घत्ता । सहमंडवि रायजसोहणहो पिकिखवि परिसकंतु णरु ।  
 मुत्ताहलमालझुलुकइहिं रुवइ व थोरंसुवहिं घरु ॥ १० ॥  
 आउहसाल विसाल विसंतिं चित्त विचित्त परामरिसंतिं ।  
 अग्घाइउ सुअंधु मयपरिमलु णं पुब्बक्खियसुकियमहाफलु ।  
 सोउ करिवि नवकमलदलच्छिणं णं णीसासु मुक्कु घरलच्छिणं ।  
 तूरभेरिदडिसंखसहासइं वीणालावणिवंसविसेसइं ।  
 जसहण सामिसाल अच्छंतए पुरपउरालंकारसमत्तइं ।  
 एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लएविणु णावइ ।  
 बहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि बईसिवि ।  
 निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णउं ।

घत्ता । तं जिणभवणु णिएवि धवलत्तुंगुविसालु ।  
 वियसियवयणुरविंदु मणि परिओसिउ बालु ॥ ११ ॥  
 दिट्ठु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।  
 पवरारामगामपरियंचिउ इंदणरिंदसुरिंदहिं अंचिउ ।  
 धवलत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।  
 वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिट्ठवद्धकडिल्लउ ।  
 आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।  
 बहुघणघुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चच्चंकिउ ।



अगगइ कमलवावि सुमणोहर णं कामिणि सच्छायपओहर ।  
 तहिं अवयरिवि अंगु पक्खालिवि कमलहं खुडिवि धुएवि अणुमालिवि ।  
 अहिमुहुं चलिउ धवलसियवाहहो दिट्ठु विंबु चंदप्पहणाहहो ।  
 यत्ता । परिअंचिवि अंचिवि परमगुरु अवलोइवि सव्वायेण ।  
 समदिट्ठिए सामाइउ करेवि थुइ आढत्त णरेसरेण ॥ १२ ॥  
 तिलयदीवंतरत्थेण चंदप्पहं संथुअं भविसयत्तेण चंदप्पहं ।  
 भरहखेत्तम्मि काले चउत्थे जए वट्ठमाणम्मि तस्से य तित्थेसए ।  
 सिसिरकालम्मि उन्हालए पाउसे मत्तलोयम्मि दसलक्खपुव्वाउसे ।  
 उस्समाणं धणूणं दिवड्डं सयं जेण पत्तं पवित्तं सिवं सासयं ।  
 अट्ठमं जेण तित्थं पवित्ताइयं जस्स जस्से तिलोयम्मि वट्ठावियं ।  
 जस्स वायाइं भुवणत्तयं मोइयं केवलेणं तिलोयं पउज्जोवियं ।  
 जेण मिच्छत्तमोहं च णिण्णासियं दिव्वभासंतरेणं जयं भासियं ।  
 जेण लोयस्स लोहत्तणं फेडियं दुट्ठकंदप्पदप्पं च पंचेडियं ।  
 अप्पमत्ताण भत्ताण संती सया देसिउं दाविया जीवलोए दया ।  
 णाह कज्जेण तेणं मए संथुओ जेण तुम्हाण पासं गमं तक्कुओ ।  
 देहि अम्हाण माणम्मि काउं दयं अक्खयं अव्वयं तं महंतं पयं ।  
 यत्ता । तहिं तिलयदीवि भविसिं णमिउं इत्थु काले धणवइ थुणइं ।  
 अणुणंतपढंतसुणंतहंमि देहि भडारा विमलमई ॥ १३ ॥

चउत्थः सन्धिः

तं निसुणहुं जेम सइं भविसाणुरव वरइ ।  
 भविसत्तु कुमारु पाणिगहणु जेम करइ ॥  
 चंदप्पहुजिणुसामि नमंसिवि पावकलंकपंकु विडंसिवि ।  
 चउविहसवणसंघु अहिणंदिवि अप्पउ सलहिवि गरहिवि निंदिवि ।  
 होइवि भविसयत्तु कयउन्नउं सुहसिज्जासणि पट्ठि निसन्नउ ।  
 सोवइ निंद जाम थोवंतरु तामन्नित्तिहि चलिउ कहंतरु ।  
 पुव्वविदेहि सुणिंदु जसोहरु संठिउ सुक्कज्झाणि परमेसरु ।  
 नाणुप्पणु तासु तं केवलु चउविहदेवागमणु समुज्जलु ।  
 पुच्छइ अच्चुयनाहु सुरेसरु चिरु महु मित्तु आसि जो वणिवरु ।

C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भवि-  
 त्तिलकपुरवण्णणो णाम चउत्थो सन्धी परिच्छेओ सम्मतो ।



फुडु धणमित्तु नाउं गुणवंतउ अणुदिणु पियवच्छल्लु करंतउ ।  
 महु वयणिं जिणधम्मि पवत्तिउ सो कहिं नाह कवण गइ पत्तउ ।  
 घत्ता । तहु गुण सुमरंतु नाह विसूरइ मज्झु मणु ।  
 करु करिण धरेवि पुणु वि करमि वयणालवणु ॥ १ ॥  
 तं निसुणेप्पिणु कहइ जसोहरु निसुणइं अच्चुयसग्गपुरंदरु ।  
 जंबूदीवि भरहि ससिदप्पणि अज्जवखंडि सुसमि अवसप्पिणि ।  
 अट्ठमि जिणवरिंदि ससिकंतए पंचपयारि नाणि पवहंतए ।  
 सुयणसमिद्धि समुन्नयमाणए दीह दिवडु धणुहं सयमाणइ ।  
 सुविहिए सिसिरुहालए पाउसि जणि वीसद्धलक्खपुब्बाउसि ।  
 कुरुजंगलि भूवालनरिंदहो पट्टणि हत्थिनायपुरिविंदहो ।  
 धणवइ रायसिट्ठि सुपसिद्धउ पहुपरिवारे तिवग्गसमिद्धउ ।  
 परधणु पायधूलि जो मन्नइं पिक्खवि परकलत्तु अवगन्नइं ।

घत्ता । भूवालु नरिंदु सप्परिवाउ समंतिगणु ।  
 तहो वयणु निएइ किं पुणु पउरु सपउरयणु ॥ २ ॥  
 तहो कमलसिरि कंत सुमणोहर चक्कलपीणुत्तुंगपओहर ।  
 बालमराललीलगइगामिणि सव्वहो पइपरिवारहो सामिणि ।  
 विणएं ताइं मुणिंदु समासिउ तेण वि पुत्तजम्मु आएसिउ ।  
 सुउ उप्पन्नु सयणु परिओसिउ भविसयत्तु तहु नाउं पघोसिउ ।  
 परिवड्डिउ सिक्खविउ महत्थइ सुअसत्थत्थगंथसदत्थइ ।  
 सा कमलसिरि पुराइयकम्मिं गुरुगहणेण विणासियधम्मि ।  
 सीलचरित्तकुलक्कमजुत्तु वि परिसेसिं कंतिं गुणवंति वि ।  
 विणयवरिड्ड इड्डपियरुल्लिय घरवासहो नीसारिवि घल्लिय ।

घत्ता । हरियत्तहो गेहि जाइवि थिय निव्वुइ जणिवि ।  
 परिपालिउ बालु लच्छिण दोहित्तउ भणिवि ॥ ३ ॥  
 वरइत्तिं नयविणयपयत्तहो परिणिय अन्न धीय धणयत्तहो ।  
 नाउं सरूवसरूवमणोहर उरयडि अज्झम्मिल्लपओहर ।  
 ताहिं पुत्तु उप्पन्नु मनोहरु सयलकलाकलावपसरियसरु ।  
 वंधुयत्तु नामेण महामइ धणहो निमित्तं करिवि महामइ ।  
 चल्लिउ कंचणमहि सुमरिप्पिणु पंचसयइं वणिउत्तहं लेप्पिणु ।



पंकयसिरिसुओ वि गयउ खेरिहि अणइच्छंतिहिं मंडजणेरिहिं ।  
 निग्गउ सोवि वेवि समहाइय गिरिमयणायरदीवि संपाइय ।  
 सो तहिं तेण पुव्वउवरोहिं जणणिहिं तणहं सवत्तिविरोहिं ।  
 दुट्ठिं दाइयमच्छरु मन्निवि घल्लिउ पंचवि सय अवगन्निवि ।  
 तित्थु रन्नि अविसन्नु भमेप्पिणु अइमुत्तयमंडवि निसि नेप्पिणु ।  
 यत्ता । गिरिविवरि पइट्ठु तं पइसंतु जाम सरह ।

धणकणयसमिद्धु तिलयमहापुरि पइसरह ॥ ४ ॥

तं पट्ठणु परिभमिउं रवन्नउं अन्नपसत्तु कलत्तु सुवन्नउं ।  
 चंदप्पहजिणभवणि पवन्नउं अच्छइ आसणपट्ठि निसन्नउं ।  
 एवहिं वरतियरयणु लहेसइ अनु वि कहिउ जेम जं होसइ ।  
 तं परमत्थु तेण मन्नेप्पिणु मुणिवरपयपंकयइं नवेप्पिणु ।  
 गउ सुरवइ तं दीउ रवन्नउं दिट्ठु वीरु जिणभवणि निसन्नउं ।  
 भामरि देवि समउ आहासिवि चंदप्पहजिणविंबु नमंसिवि ।  
 सुहिण सुअंतु मित्तु पिकखेविणु भित्तिहिं अक्खरपंति लिहेप्पिणु ।  
 पभणिउं माणिभहु जक्खेसरु एहु सुमिच्छु मज्झु जाईसरु ।  
 तुज्झु समप्पिउ मइं निक्खेवउ सहुं कंतइं मइं समु पिक्खिक्खवउ ।  
 गयउरि दिणयरकरअरविंदहो पइ मेलेव्वउ सज्जणविंदहो ।

यत्ता । गउ एम भणेवि अच्छुअसग्गसुराहिवई ।  
 थिउ होइ पसन्नु माणिभहु जक्खाहिवई ॥ ५ ॥  
 भविसु वि उज्झिवि जाम पलोअइ लीलइं पुरउ भित्ति अवलोयइ ।  
 अक्खरपंति जाम परिभावइ ताम निरारिउ हियइ सुहावइ ।  
 उट्ठइ वयणपवाहु रवन्नउं अहो भविसत्त काइं थिउ वुन्नउं ।  
 जिणहरपुव्वदिसइं संपुन्नउं जं पंचमउं गेहु सोवन्नउं ।  
 तहिं अच्छइ कुमारि सुमणोहर कक्कसपीणुत्तुंगपओहर ।  
 लउहरमणि नियकुलसोवासिणि सा तउतणिय धणिय पियभासिणि ।  
 उट्ठहि जाहि ठाहि किं सेरउ एउ पट्ठणु असेसु तउकेरउ ।  
 तं वार्यंतु करइ साहारणु एउ न जाणहं काइंमि कारणु ।

यत्ता । मुहिं करयलु देवि परिचिंतइ विंभयभरिउ ।  
 इउ काइं विहाणु असुउ असंभउ अच्छरिउ ॥ ६ ॥

१ B पंचसयइं २ B ताम



अहिणउ लिहिउ एउ विणु भंतिए दीसइ पडिउ चुणु तलि भित्ति  
 किं पच्छनु को वि वेयारइ कवडिं जिणभवणहो नीसारइ ।  
 अहवइ एण काइं सवियप्पे मरणु वि नाहि अपूरिं मप्पे ।  
 खुट्टइ नाहिं जेम जीविज्जइ अणखुट्टइ वि तेम न मरिज्जइ ।  
 एउ जाणिवि जं साहसु मुचइ तं पुरसत्तहीणु जण युचइ ।  
 एम्व भणिवि सो चलिउ तुरंतउ पंचमु गेहंगणु संपत्तउ ।  
 चडइ वीरु वित्थयसोवाणइं वरभवणहो पिकखंतु निवाणइं ।  
 मणिकवाडमणिजालगवक्खइं मणितवंगतोरणइं सलक्खइं ।

घत्ता । जामाउ व लील परिचिंतइ अहिणवसुरउ ।

मुत्ताहलदंतु हसइ व लीलइं सासुरउ ॥ ७ ॥

चंदकंतिपहधवलियधामइं कहिंमि थोरमुत्ताहलदामइं ।  
 कहिंमि रयणकुट्टिमपहरंजिउ तमरउ मणिदीवियहिं परज्जिउ ।  
 तहिं सुविचित्तचित्तपयसंचरि निरु सविसुद्धफलिहभवणंतरि ।  
 दिट्ठ कुमारि वियणि सोवणघरि लच्छि नाइं नवकमलदलंतरि ।  
 जिणसासणि छज्जीवदयाइ व पंडियमरणि सुगइपरिमाइ व ।  
 मुहुमारुण मलयवणराइ व सिंहलदीवि रयणविकखाइ व ।  
 सोहइ दप्पणि कील करंती चिहुरतरंगभंग विवरंती ।  
 सो फलिहंतरेण सा पिकखइ सा वि तासु आगमणु न लक्खइ ।

घत्ता । नं वम्महभल्लि विंधणसीलजुवाणजणि ।

तहि पिक्खवि कंति विंभिउ झत्ति कुमारु मणि ॥ ८ ॥

उप्पलदलदीहरपायहिं नहमणिकिरणकरंबियच्छायहिं ।  
 जंधोरुयगुज्झंतरपासइं सुणियत्थइं मिज्झीणपरिवासइं ।  
 पोतंतरउग्भिन्नपयासइं तं विहसंति पिहियपरिहासइं ।  
 वियडु नियंबबिंबु सोहिल्लउ रेहइ अच्चाइडकडिल्लउ ।  
 रोमावलि वलि अंगि विहावइ थिय पिपीलिरिंछोलि व नावइ ।  
 रसणादामनिबंधणु सोहइ किंकिणिरणझणंतु मणु खोहइ ।  
 समचक्कलु कडियलु किसुमज्झउ नज्जइ करयलमुट्ठिहि गिज्झउ ।  
 तिवलितरंगइं नाहीमंडलु नं आवत्ताइडु महाजलु ।  
 पीणुन्नयनिविडइं थणवट्टइं निग्भिडइं हारावलिथट्टइं ।  
 मालहमालाकोमलबाहउ रयणकडयकेऊरसणाहउ ।



सरलंगुलिसुरेहकोमलकर संज्ञावय व नाइं नहतंवि ।  
 रयणाहरणविहसियकंठिं वेलासिरि व उवहिउवकंठिं ।  
 किउ अपमाणु णिउत्तु मुहुल्लउ अहरउ नावइ दाडिमहुल्लउ ।  
 उत्तुंगिं तिकखगं नासिं पच्छन्नेण व अमुणियसासें ।  
 कन्निहिं कुंडलजुअगंडयलिहिं नयणहिं दीहकसणचलधवलहिं ।  
 भउहाजुअलएण सुविहत्तें भालयलेण अद्वससियत्तें ।  
 महुपियपेसलमहुरालाविं सिरु आवंचिय केसकलाविं ।  
 सो पिकखेवि अणोवमरूवे अच्छेरइं विब्भमसंभूवे ।  
 बोलाविय नायरपरिहासइं मणहरकामुक्कोवणभासइं ।  
 हे मालूरपवरपीवरथणि अच्छहिं काइं इत्थु वज्जियजणि ।  
 कारणु काइं नयरु जं सुन्नउं मढविहारदेहुरहिं रवन्नउं ।  
 राणउं कवणु आसि इह राउलि धयतोरणमणिसंभरमाउलि ।  
 तं निसुणेवि सलज्जियवयणी थिय हिट्टामुहपगलियनयणी ।  
 मइलकवोलकज्जलामीसिय नियकुलदेवयाइं मं भीसिय ।  
 ता । वरइत्तु पुत्तियहु तउतणउ मुहकमलु निहालहि करि विणउ ।  
 लइ जलु पक्खालहि लोयणइं मं चिरु करि दुक्खुक्कोयणइं ॥ ९ ॥  
 तो पंगुरणु करेवि समुट्ठिय संभासणवासणइं परिट्ठिय ।  
 वयणु वलेवि समुहुं अवलोइउ नं मयणावयारु संजोइउ ।  
 पहउ कडक्खचक्खुविखेविं नं पढमावयासु अवलेविं ।  
 चितइ वरकुमारि घरु आयहो पेसणु काइं करमि हउं आयहो ।  
 भायरपियरमित्तसुहिबंधव होंति पढमदंसणि सुहि बंधव ।  
 एयहो पुणु परनरहो विसेसणु काइं करमि पढमउं संभासणु ।  
 बहुविहु एम वियणु वहंती ठिय महि वामइं पइ विलिहंती ।  
 पढमदंसणायामविओहिं अच्छइ जाम एम मइमोहिं ।  
 तं पिकिखवि पियसंगमधुत्तिं विहसिउ कमलमहासिरिपुत्तिं ।  
 जं घरगमणायारु मुणिज्जइ तं परइत्थु गेहि जाणिज्जइ ।  
 ता । तिं वयणिं ताहि मणु अहिमाणकलंकियउ ।  
 कुलमग्गायारि दूसणु सहियि न सकियउ ॥ १० ॥  
 सविणय वलिय कुलंकुसवन्नइं करिणिबरोहवियक्खणसन्नइं ।

१ B संज्ञा इवय २ B सा



अग्घजलोहु पिहिय सिंगारिं दिन्नु सुवन्नमेणभिगारिं ।  
 आसणु कणयवीदु अप्फालिउ सुयणु वइदु वयणु पक्खालिउ ।  
 किउ गउरउ मग्गे पडिसूरिं वरतंबोलु दिन्नु कप्पूरें ।  
 मयपरिमलघणघुसिणामोइउ गंधामलयपिंदु संजोइउ ।  
 कंचणपत्ति करेवि समप्पिउ तेण वि सरसु वियारउ जंपिउ ।  
 न्हाइवि कमलमहासरि आयउ पइसारिउ संतिहरु महाइउ ।  
 भोयणु भुंजाविउ सुहचारिहिं छडरसलडुअखंडपयारिहिं ।  
 देविणु विणयवयणु संभालिउ चुट्टिउ सलिलु वयणु पक्खालिउ ।  
 मिसलिवि परमामोयविमदणु करयलि मलिवि दिन्नु हरियंदणु ।  
 पुणु घुसिणिं मयपरिमलपूरिं पुणु तंबोलु दिन्नु कप्पूरिं ।  
 करपेसियइं गियंबनियत्थइं मणिकडयइं देवंगइं वत्थइं ।  
 पुरउ निविट्ट सुअणु अवलोइउ सयलु वि नियवित्तंतु निवेइउ ।

घत्ता । तउ काइं कहमि सुंदरसुयण अम्हंतणिय विचित्त कह ।  
 निसुणंतकहंतहं जणियभय कन्नंतरहो वि दुव्विसह ॥ ११ ॥  
 राणउं इत्थु जसोहणु होंतउ सो इउ तिलयदीउ भुंजंतउ ।  
 तह भवयत्तु समुन्नयमाणउं मज्झु पियरु वणिवरहं पहाणउं ।  
 मायरि मयणवेय सुहचिट्ठी तह नायसिरि नाउं सस जिट्ठी ।  
 हउं भविसाणुरूव लहुआरी तिहिंमि ताहं पाणहंमि पियारी ।  
 तिन्निमि ताइं आसि गुणवंतउ तिन्निमि जिणवरसासणि भत्तउ ।  
 तिन्निमि दिहसम्मत्तपहावइं तिन्निमि गुरुवच्छल्लसहावइं ।  
 तिन्निमि दिन्नचउव्विहदाणइं तिन्निमि नयरि समुन्नयमाणइं ।  
 तिन्निमि ताइं बहुगुणभरियइं खलविहिकलिकालिं अंतरियइं ।

घत्ता । तं निययकुडुंबु सुमरिवि अंगइं हल्लियइं ।  
 हुअ गगिरवाय नयणइं अंसुजलोह्लियइं ॥ १२ ॥  
 बहुअच्छरियवयणसंखुत्तिं किउ हुंकारु पुणु वि वणिउत्तिं ।  
 अंसु फुसंति चवइ मिगलोयण हेट्टामुहमुहकमलपलोयण ।  
 आवइ असुरु इत्थु बलवंतउ सो परिभमइं नयरु जगडंतउ ।  
 पट्टणि तेण सयलु जणु मारिउ दल वट्टिवि समुद्धि संचारिउ ।  
 केण वि कारणेण खलहुट्ठिं हउं परिहरिय तेण पाविट्ठिं ।



पुणु वि पुणु वि मं भीसिवि मिलिय अच्छमि तेण इत्थु इक्कलिय ।  
सुंदर तुहु वि खणु वि मं थक्कहि लहु मइ लेहि जाहि जइ सकहि ।  
अहु कुलधवल एउ दरिसावहि अन्नहो जणहो मज्झि मेलावहि ।  
यत्ता । तुहुं दीसहि कोवि धीरु वीरु विक्रमचरिउ ।  
नउ जाणहं केम इत्थु दुसंकडि अवयरिउ ॥ १३ ॥  
तं निसुणिवि पंकयसिरिपुत्ति विहसिउ सीलकुलकमजुत्ति ।  
हे पसयच्छि कहिउ पइं चंगउ महु अच्छेरयविंभिउ अंगउ ।  
हउं मि इत्थु दइविं संजोइउ नियबंधवसयणहिं विच्छोइउ ।  
जेण समाणु वणिज्जे आयउ तेण जि वणि घल्लिउ असहायउ ।  
सेरंउ दीविं दीउ भमंतउ वलणि तउ मंदिरि संपत्तउ ।  
एवहिं दूरिं दुरिउ विसज्जहि अभउ अभउ भउ सयलु विवज्जहि ।  
तुहुं वणिवरकुमारि कुलि पुंगले हउं वणिउत्तु देसि कुरुजंगले ।  
विहिवलणिं संघडिउ मागउ मच्छुडु होसइ सयलुवि चंगउ ।  
यत्ता । तं निसुणिवि ताहे अंगगइं आहल्लियइं ।  
सज्जसिवि गयाइं मयरद्धयसरसल्लियइं ॥ १४ ॥  
ताम तरलतरलावियनयणइं सज्जसवसमउलावियवयणइं ।  
विभमहावकडक्खणसीलइं वम्महसरसंपेसणलीलइं ।  
परपेरियमणाइं जंपिज्जइं जं ठिउ तुरिउ किन्न तं किज्जइं ।  
पभंणइं वीरचरित्तु अकंपिउ चंगउं पइं पसयच्छि पयंपिउ ।  
अह महु मुद्धि परिप्फुडमाणहो अत्थि निवित्ति अदत्तादाणहो ।  
जाम्वहिं मज्झु को वि पइं देसइ तामहिं सब्बु तेम तं होसइ ।  
अह नउ देइ कोइ तउ अंगउ तो अम्हहं साहम्मियसंगउ ।  
यत्ता । तो चित्तिउ ताए एहु कोवि सामनु नवि ।  
संवरिउ वियारु नहि अत्थवणहो दुक्कु रवि ॥ १५ ॥  
ताम ताइं परिहासपवित्तइं निम्मलसीलकुलकमजुत्तइं ।  
इच्छावसरनिरोहु किलंतइं आसणि सयणि वयणि अमिलंतइं ।  
नियकुलमग्गायारु सरंतइं चंदप्पहजिणमहिम करंतइं ।  
थियइं बेवि गंजोल्लियगत्तइं दियहइं केवि जाम संपत्तइं ।  
ताम थक्कइं विहुरु पवज्जिउ महि थरहरिय गहिरु नहि गज्जिउ ।

१ B तेउरु



बालइ कलणु सहु किउ कायरु लहु आयउ खलु खुहु निसायरु ।  
लइ वटइ अवसाणु निरंतरु नियविक्किउ कयंतदंतंतरु ।  
तो पिक्खवि अवलंबिय धीरिं मं भीसिय कुमारि वरधीरिं ।

यत्ता । आद्युट्टइं ताइं सत्त परमसिद्धकखरइं ।

सम्मत्ति जाइं कयकल्लाणपरंपरइं ॥ १६ ॥

तओ आगओ सो अराइन्नराओ महाभीमभाभासुरो भिन्नकाओ ।  
असंतो विसंतो सुपच्छन्नमित्तो कुले सुप्पहूवाण भूआण मित्तो ।  
अखोणीवल्लगो असावन्नभासो घणंधारघोरो कयंदट्टहासो ।  
सिरे उद्धकेसो जलंतंतरिक्खो सचम्मट्टिसेसो भिसं दुण्णिगरिक्खो ।  
सया भूलयाभंगुरावत्तगतो दुरालोयणो दुम्मुहो रत्तमित्तो ।  
फुरंताहरूट्टो समीरं गिलंतो ललंतंतजीहो हविं दुग्गिलंतो ।  
महापावकम्मो सुसंघट्टगाढो कयंतुच्च कुट्टो करातुंगदाढो ।  
नराणं वराणं व दिट्ठीविणासो पइट्टो सि तं मंदिरे सो हयासो ।

यत्ता । आवंतहो तासु धीरु वीरु रहसिं भरिउ ।

वसुनंदउ लेवि मंडलगु करयलि धरिउ ॥ १७ ॥

सो निएवि जालोलिभयंकरु अग्गिफुलिंददितु सयसक्करु ।  
विरसु मुक्कु हुंकारु भयावणु कुरुडकयंतलीलदरिसावणु ।  
तेण वि दिट्ठु कुमारु अकायरु वडवानलिण नाइं रयणायरु ।  
न खमिउं खणु वि भवीसहो कंतिं तज्जिउ सुहडालाव चयंतिं ।  
अरि अरि ढंढवाल भडभोइय कहिं पइसरहि कयंतिं चोइय ।  
खलमुहि वाइओसि पुरलोएं निहणु नेमि पइं अज्जु अजोएं ।  
एम सरोसु चवंतिं बालिं धारायरु निरुड्डु जिह कालिं ।  
दाहिणकरु करवालें चप्पिउ वामउं वसुनंदइण झडप्पिउ ।  
तं निसुणेवि निसायरु झक्किउ परिचितइ मणेण आसंकिउ ।  
नउ सामन्नु कोवि नरु दीसइ जो महु समुहुं भडत्तणु दरिसइ ।

यत्ता । एउ विरसु रसंतु मइं संघारिउ सयलु पुरु ।

पडिवयणसमत्थु एहउ कोवि न दिट्ठु नरु ॥ १८ ॥

एहु न इत्थु नयरि संजायउ अहु कोवि पासंडिउ आयउ ।

आसि एत्थु जो राउ जसोहणु तेण वि न किउ किंपि आओहणु ।

१ B अराइन्नराओ



अन्नवि नरनरिंद मइं भक्खिय केणवि नियमज्जाय न रक्खिय ।  
 एहु अउच्चु कोवि महु भावइ अन्न वि नियलोयणहं सुहावइ ।  
 इउ चिंतंतु जाउ जाईसरु भवपच्चइण सरिउ जम्मंतरु ।  
 नामग्गहणु विहंगिं जाणिउं पियपेसलवयणहिं सम्माणिउं ।  
 अहो भविसत्त काइं एकल्लउ कुसलु सरीरि तुज्झु थिउ भल्लउ ।  
 तावसु पुच्चजम्मि हउं होंतउ कोसिउ नामिं नयरि वसंतउ ।  
 वज्जोअरखलेण अवमाणिउं पइं वच्छलवयणिहिं सम्माणिउं ।  
 यत्ता । तहो पडिउवयारु एहु मित्त मइं तुज्झ किउ ।  
 धणकणयसमिहु पुरु सहं कन्नइं अल्लविउ ॥ १९ ॥  
 जो तहिं आसि मंति वज्जोयरु अरिपुरनयराहिवहं मणोहरु ।  
 चिरु हउं आसि जेण अवहत्थिउ अन्नहो सेव कराविउ पत्थिउ ।  
 पहु पुरु पउरु मज्झु अणुराइउ भंजिवि जेण दियंवरि लाइउ ।  
 सच्चि हउं नयरिं अवगणिउं पइं परि किंपि किंपि अणुमणिउं ।  
 तं मुउ तेण कसाएं तत्तउ मरिवि धोरु असुरत्तणु पत्तउ ।  
 मरिवि धोरु असुरत्तणु पत्तउ एत्थु वि तिलयदीवि हुउ राणउ ।  
 मइंमि तासु पडिवइरु समारिउ सनयरु सपरिवारु संघारिउ ।  
 यत्ता । वहरइं न कुहंति कालिं कहिम्मि जणंति भउ ।  
 अह दुग्गइ निंति असमाणियइं न जंति खउ ॥ २० ॥  
 तिं वयणिं परिओसियगत्तइं विन्निवि तक्खणि हुअइं सइत्तइं ।  
 भविसमहानरेण तो वुच्चइ जइ तुम्हहमि मणहो इउ रुच्चइ ।  
 जइ सच्चउ उवसमिउ तमालहो तो तं करहु जुत्तु जं कालहो ।  
 तं पडिवणु वयणु अवियारिं मायामंडउ किउ वित्थारिं ।  
 पूरिय रंगावलिलजलकलसहिं छडतोरणतरुपल्लवकलसहिं ।  
 दरिसिउ सज्जणजणु दिहिगारउ वत्थाहरणसोहसियसारउ ।  
 वड्डिउ नंदिसहु चउपासहि अहिहवसिरिमंगलविन्नासिहिं ।  
 सा भविसाणुरूअ सुहिलोएं अहिसिंचिय मंगलजलतोएं ।  
 परिहाविय सेयंवरत्तइं पाणिग्गहणि जाइं सुपसत्थइं ।  
 उम्मालिय मुत्ताहलदामिहिं मालइकुंदविमीसियधामिहिं ।  
 दसण चिहुर कररुह निप्फंकिय मणहर हरियंदण चच्चंकिय ।

१ B सोवि २ B लिंति ३ B जणंति



अहरइं अलयरउ संचारिउ कज्जलु छुडु तिलउ वच्चारिउ ।  
 सिहि पच्चक्खु पुरउ पज्जालिउ लग्गुजोग्गु सुमुहुत्तु निहालिउ ।  
 ता सुहपियदंसणि अणुराइय भविसयत्तकरपल्लवि लाइय ।  
 घत्ता । एक्कासणि ताए बइसारिप्पिणु किउ विणउ ।  
 पियवयणु चवेवि असणिवेउ उप्पमिवि गउ ॥ २१ ॥  
 सोहहिं ताइं तेत्थु वरइत्तइं सरलसहावइं सुंदरचित्तइं ।  
 निहुअनेहनिग्गभरमणमिसलइं सुहमारुयपरिओसियभसलइं ।  
 नवसयवत्तसमुज्जलवत्तइं चंदप्पहजिणहरि संपत्तइं ।  
 भामरि देविवि इइ सणाहहो दरिसिवि पुज्जमहिम जिणनाहहो  
 चंदप्पहजिणभवणहो तिन्नइं लीलइं नियमंदिरि अवइन्नइं ।  
 तहिंमि संति संतिहरि करेप्पिणु विणएं कुलदेवय सुमरेप्पिणु ।  
 घत्ता । एत्तियइं करेवि नियकुलमग्गअहिट्ठियइं ।

सुहपिम्मरयाइं रइवावारि परिट्ठियइं ॥ २२ ॥  
 निज्झुणि वियणि गेहि निवसंतहं कामकामु आहारु असंतहं ।  
 मयणवियारु ताम उप्पज्जइं अच्चुग्गभडविलासरइ छज्जइ ।  
 रमहिं भोय परिवड्ढियमयणइं निग्गभरदरमउलावियनयणइं ।  
 दियहि दियहि अन्नन्नइं कीलइ सुरवरवरविज्जाहरलीलइ ।  
 सरहसगाढालिंणपीलइं निहुअसरसपरिउंवणसीलइं ।  
 वरपल्लंकतूलिसुहसयणइं अवगणियसुवन्नमणिरयणइं ।  
 सरसरुवजोव्वणमयमत्तइं कयनहनियरकलंकियगत्तइं ।  
 उग्गभडसुरयमल्लपडिमल्लइं फुडियाहरइं सिढिलधम्मिल्लइं ।  
 थियइं एम परिवासियगत्तइं अमियरसोव्वमभोगासत्तइं ।  
 ताम जाम नवनेहनिरंतर कालहो गय बारह संवच्छर ।  
 घत्ता । एत्तियए कहेवि धणवालिं सरसइ नमिय ।  
 भविसत्तहो कन्वि संधि समाणिय पंचमि यं ॥ २३ ॥

पञ्चमः सन्धिः

१ B इत्तियइं २ C adds इय भविसत्तकहाए पयडियधम्मत्यकाममोकखाए बुद्धयणवालक  
 मीफलवण्णणाए भविसयत्ततिलकपुरपवेशविवाहकझाणवण्णणो णाम पंचमो सन्धी परिच्छेओ सम्मत्तो



सुव्वयवयणेहिं तववयनियमगुणन्नइय ।

तं निसुणहुं जेम कमलइं सुवपंचमि लइय ॥

अच्छउं ताम एउ अक्खाणउं दीवंतरि भविसत्तकहाणउं ।

कह संचरिय विचित्तपया सिरिगयउरि जहिं सा कमलमहासिरि ।

अच्छइ दुक्खमहण्णाविखित्ती सुअविओइजालोलिपलित्ती ।

आसणु सयणु वयणु नउ भावइ सिढिलवलय वायसु उड्ढावइ ।

रडि वायस जइ किंपि वियाणहिं भविसयत्तु महु पंगणि आणहिं ।

किं कइयहंमि दिवसु तं होसइ जहि सो सरहसु सोइउ देसइ ।

दुक्करु एम एउ पियसंगउ एवहिं खलविहि विनडइ अंगउ ।

गयउरि सव्वउ तियउ सउन्नउं नियभत्तारपुत्तपरिपुन्नउं ।

कावि न मइं जेही दुहभायण सुहिसयणहं बहुदुक्खुप्पायण ।

एम रुअंति सरीरु किलेसइ वयनियमहिं उववासहिं सोसइ ।

यत्ता । विहि विनडहि काइं केणवि किउ अब्भुद्धरण ।

अह मेलहि पुत्तु अह संखेविं दइ मरण ॥ १ ॥

एत्थंतरि अज्जियगणसारी सुव्वय नाउं महव्वयधारी ।

तह वच्छल्लु करइ सा सेवय नं पचक्खमहासुयदेवय ।

हे कमलसिरि पुत्ति मं सोअहि जिणवयणामय मणु संजोयहिं ।

किं सुहिसयणवयणु अवगन्नहिं चंचलजीव लोइं रइ मन्नहिं ।

सुहदुक्खइं कयधम्मामहंमि जीवहो होंति पुराइयकम्मि ।

मं छुडु पइं दुहकम्मपरंपरि असुहु किंपि किउ अन्नभवंतरि ।

किमि दुहकम्मपयडि संजोइय ति पइपुत्तसुहिण विच्छोइय ।

कहु घरु कहु परियणु कहु बंधउ मं तुहुं करि असगाहिं धंधउ ।

अज्जवि एम गइवि तं भावहि जेण महंतमहादिहि पावहि ।

यत्ता । गुरु पुच्छि वि पुत्ति सुअपंचमि तिविहेण लइ ।

जिं पुणु न कयावि इट्ठविओउ न संभवइ ॥ २ ॥

तं निसुणेवि भणइं ससिवयणी मुक्काहरणपरम्मसुहवयणी ।

कमलइं वुत्तु महावयधारिए सुअपंचमि किम लेमि भडारिए ।

सुव्वय कहइ सुणंतहं सव्वहो पढमागमि नंदीसरपव्वहो ।

अह कत्तिए अह फग्गुणि आवइ अह असाढमासे संपावइ ।

१ B गुणुणयइ २ B सायउ दोसइ



पढमउं सियपंचमिहि लइज्जइ सुअपंचमि सा तेण भणिज्जइ ।  
 अक्खमि जेम मुणिदहं सिट्ठी तेहिंमि जिणपरमागमि दिट्ठी ।  
 चित्थिकामधेणु जा सुक्खहो सुहसोवाणपंतिकयमोक्खहो ।  
 सुयणहिं जिणसासणि उवसंतिहिं किज्जइ जिव्व घरवासि वसंतिहिं  
 घत्ता । जो ताहि फलेण वंच्छइ सासयसुक्खनिहि ।

जाणेविणु तेण पढमउं ता उववासविहि ॥ ३ ॥

एक्काहारु करिवि तव तन्हइं सुमरिन्वउ चउत्थिअ वरन्हइं ।  
 पच्चक्खवि पच्चक्खें सूरिं विसयसंगु परिवज्जिवि दूरिं ।  
 रयणि वसिवि चंचलु मणु खंचिवि पुणु पच्चूसकालि जिणु अंचिवि ।  
 नाणहो गुरुहु विमुक्कवियारिहिं पुज्ज करेविणु अट्ठपयारिहिं ।  
 तिहिं सक्खिहिं उववासु लइज्जइ परमजिणागमजुत्तिए किज्जइ ।  
 अच्छिज्जहु सुहझाणु समारिवि घरवावारु हियइ अवहारिवि ।  
 दसविहु धम्मक्खाणु सुणंतहं जीवाजीवपयत्थ मुणंतहं ।  
 धम्माहम्मवियारणु लक्खिवि अखलिउ बंभचेरु परिरक्खिवि ।  
 तिन्नि काल जिणनाहु नवेप्पिणु तद्दिणु रयणि वि एम गमिप्पिणु ।  
 पुणु दिवसयरउअइ पडिवन्नइं जिणपुज्जाविहाणसंपुन्नइं ।  
 छट्ठिहि एक्कवार सुंजिन्वउ तवविहि पुन्नपुंजु पुंजिन्वउ ।

घत्ता । अच्छिन्वउ एम मासि मासि सियपंचमिहिं ।

तवनियमगुणेहिं जाम समाणिय सयलविहि ॥ ४ ॥

पढमउं पंचमास उवसिज्जइ पुणु संवच्छर पंच लइज्जइ ।  
 सव्वइं सत्तसट्ठि उववासइं होति महातवरिद्धिपयासइं ।  
 पच्छइ पुणु उज्जवणु करिन्वउ पंच पयारु सव्वु वि वरिन्वउ ।  
 पंचिदियहं वियारु जिणेन्वउ मंगलु पंचपयारु भणिन्वउ ।  
 पंचाचारु करुणु अणुमन्निवि पंच लएवि पंच अणुमन्निवि ।  
 चामरकलसछत्तभिगारइं ताइमि दरिसिवि पंचपयारइं ।  
 पोत्थइ पंचमिसत्थु लिहाइवि पंचवन्नवत्थइं उच्छाइवि ।  
 जासु नाहिं उज्जवणविहोउ तहो विउणारउ तं जि निओउ ।

घत्ता । सुव्वयवयणाइं कमलइं सिरिण पडिच्छिइइं ।

करमउलि करेवि तिविहंतरिण समिच्छिइइं ॥ ५ ॥

सुव्वयाइ जं कहिउ हियत्ति कमलइं तं जि लयउ परमत्थि ।

१ B विवणउ विहि



नंदीसरि पढमागमि सुखइ सुअपंचमि उववासिय मुद्रइ ।  
 दरिसियपुज्जमहिम दिहिगारी भवियायणभणनयणपियारी ।  
 थिय वयनियमसीलसंजुत्ती बहुउववासपरीस सहंती ।

अखलियजिणवरसासणिभत्ती मासि मासि उववासणिउत्ती ।  
 मासि मासि गुरुवयणइ भावइ मासि मासि महदाणइ दावइ ।  
 मासि मासि उज्जवणइ पोसइ मासि मासि साहम्मिय तोसइ ।  
 मासि मासि पुन्रप्फलु संचइ मासि मासि इंदियबलु खंचइ ।  
 मासि मासि गुरुवरणइ वंदइ मासि मासि अप्पाणउं निंदइ ।  
 वरि एण तवेण दीणहिं मज्झु पुत्तु मिलउ ।

पुण पच्छइ होउ तं सिब सासयसुहनिलउ ॥ ६ ॥  
 तं निसुणेवि कलुणु दुक्कंदिरु निय सा सुव्वयाइं जिणमंदिरु ।  
 करिवि पणाउ तिनाणपहाणउ पुच्छिउ रिसि परमागमजाणउं ।  
 परमेसर बहुदुक्खजणेरी एह धीय हरियत्तहो केरी ।  
 भत्तारिं परिहरिय वराइय पुच्छइ तुम्ह किंपि दुहघाइय ।  
 एयहिं तणउं पुत्तु गुणवंतउ सो परएसि कवण गइ पत्तउ ।  
 तहो आगमणु कहिंमि जइ देक्खहो तो सग्भावसरूवइं अक्खहो ।  
 अह नउ मिलइ कहिंमि गउ दुग्गमि तो परिहरउ आसि पियसंगमि ।  
 अह कालिं अंतरिउ कहाणउं तो सव्वहं अवसाणु पहाणउं ।  
 तो भणइं सुणिंदु एयहिं नंदणु नउ मरइ ।

वहुभोयासत्तु विविहविलासकैलि करइ ॥ ७ ॥  
 अन्नहिं दीवंतरि सकलत्तउ अच्छइ कामभोयआसत्तउ ।  
 एत्थु वि पुणु आगमणु करेसइ अज्जु रज्जु नरवइहिं धरेसइ ।  
 तुज्जु वि बहुसम्माणु करेसइ अज्जवि बहुवहुसयइं वरेसइ ।  
 अज्जवि तुहुंमि भणिव्वी राणी होसहि बहुनरवरहं पहाणी ।  
 तं निसुणेवि जणणि परिओसिय आसावसरवियप्पि पोसिय ।  
 सुव्वय भणइं सुणिउं पइं एउ न चलइ सुणिवयणहो संकेउ ।  
 तं निसुणिवि गय गेहि सइत्ती थियमुणिवयणरसायणि तित्ती ।  
 बंधुयत्तहो जणेरि मणि झूरइ धणवइ पहुअत्थाणि विसूरइ ।  
 किं किज्जइ राय वट्टइ भारिय कज्जगइ ।  
 चिरयालपवासि मंच्छुडु कुसलिहिं ताहं जइ ॥ ८ ॥



अहो नरिंद महु मणु संघट्टइ खलइ बुद्धि रणरणउं विसट्टइ ।  
 विन्निवि सुय घल्लिय परएसहो मंच्छुडु हउं भायणु हुउ अयसहो ।  
 विहिं तिहिं वरिसिहिं सत्थु परावइ एत्तिउ कालु न कोवि चिराव ।  
 गयवइयहिं वणिवरवरपत्तिहिं उम्माहउ रणरणउं वहंतिहिं ।  
 घरि घरि नियकम्मइं परिचत्तइं घरि घरि ओवाइयइं पउत्तइं ।  
 जे जे सामुदिय वाणिज्जिय ते ते कोक्खिवि राएं तज्जिय ।  
 अहो तुम्हइं न सुणिउं देसंतरि वोहित्थियहं पमाउ जलंतरि ।  
 पुच्छिज्जंतु वि नायरलोयहिं पर सिरु धुणहिं वयणु अवलोयहिं ।

घत्ता । नायरहं सएहिं पुच्छिय पहि पंथियहं सय ।

पर सिरु विहुणंति को वि न जाणइं कहिमि गय ॥ ९ ॥

विदाणउं मुहकमलु सखुवहिं नियचरियहि अप्पं परिहूयहिं ।

हा विहि मइं सिक्खविउ विरुवउ मंच्छुडु महुमि अंगि संभूअउ ।  
 परहो सरीरि पाउ जो भावइ तं तासइ वलेवि संतावइ ।

वट्टइ असरणु कालु पउत्थहो दुक्करु किंपि कुसलु तहो सत्थहो ।  
 किं समुदि वोहित्थइं फट्ठिवि वोइय सलिलि सयल आवट्ठिवि ।  
 किं महुतणउं वयणु मणि बुज्झिवि सुअ विन्निवि अवरुप्परु जुज्झि ।  
 नियदुच्चरिय सयलु मणि भावइ अण्णु वि सुअविओउ संतावइ ।  
 ताहिं वि दुक्खु जाउ विउणारउ दुक्कहणीउ गुज्झु विरुआरउ ।

घत्ता । पुरि अंबरहुल्लु सरससहाउ सणेहवउ ।

खेडु णइं केम नंदणु हत्थावारणउ ॥ १० ॥

एत्थंतरि अच्छरियपहाणउं तिलयदीवि संचरिउ कहाणउं ।

तहिं वरनयरि वियणि निवसंतहो इच्छियकामभोय भुंजंतहो ।

एकहिं दियहिं पगुणगुणवंतए बुच्चइ भविसयत्तु नियकंतए ।

नाह तइउ मइं नउ पैरियाणिउं एत्तिउ कालु कहिमि नउं पुच्छिउं ।

थिय चिंतंति सुइरु वंच्छिच्चइ अवसरु कहिमि न हुउ पुच्छिच्चइ ।

कवणु देसु जहिं तुहुं उप्पन्नउं कवणु नयरु सुरसिरिसंपुन्नउं ।

राणउं कवणु तित्थु दिहिगारउ कवण जगणि पिउ कवणु तुहारउ ।

घत्ता । तं निसुणिवि तेण गियसहएसहो संचरिउ ।

जलु नयणिहिं मुक्कु हियवउ कलुणसरहो भरिउ ॥ ११ ॥

१ B आम्बर २ B परियच्छिउ ३ B वंचेच्चउ



सा नियजम्मभूमि सुमरंतउ नियजणेरिवच्छल्लु सरंतउ ।  
 परिचितइ परिवड्डियसोएं काइं एण महुतणइं विहोएं ।  
 अच्छइ जणणि कहिंमि दुक्खल्लिय बहुदुज्जणदुव्वयणहिं सल्लिय ।  
 जाइं सुइरु चितविउ सुआसइं पुत्तजम्मदोहलयपियासइं ।  
 नवमासहिं नियकुक्खिहिं धरियउ पुणु रउरवकालहो नीसरियउ ।  
 नियसरीरखीरिं परिपालिउ अणुदिणु पियवयणहिं दुल्लालिउ ।  
 ताहिं कयाइ न मइं किउ चंगउ आयउ दुक्खें पूरिवि अंगउ ।  
 एउ चितंतु कंतु दुव्वयणउं पिकिखवि अंसुजलोल्लियनयणउ ।  
 सइं वत्थंचलेण पियकंतए लुहिय नयण तरलावियनित्तइं ।

यता । नीसासु मुएवि किउ विच्छायउ सुहकमल्लु ।

संभरिउ कुडुंबु ताए वि नयणिहिं सुक्कु जल्लु ॥ १२ ॥  
 अवरुप्परु पक्खालिय नयणइं अवरुप्परु जंपिवि पियवयणइं ।  
 अवरुप्परु नियमणु साहारिउ सोयमहाजलि अप्पउ तारिउ ।  
 भणइं कुमारु पवड्डियमंगलि पिए महु जम्मभूमि कुरुजंगलि ।  
 हत्थिनायपुरि पुहइपसिद्धउ पहु भूवालनरिंद समिद्धउ ।  
 धणवइ नाउं जणणु अम्हारउ नरवरिंदपरिवारपियारउ ।  
 मायरि कम्बल सुअणादिहिगारी हरिबलदुहिय सासु तुम्हारी ।  
 सइ चारित्तसीलसंपुत्री लच्छिहिं तणइं अंगि उप्पत्री ।  
 अण्णुवि बंधुयत्तु महु दाइउ तेण समाणु वणिज्जे आयउ ।  
 मिलियइं पंचसयइं वोहित्थइं वेलाउलेहिं चडिवि उत्तित्थइं ।  
 दुव्वाएं उल्लूरिवि भग्गइं गिरिमयणायरदीवि उवलग्गइं ।

ता । हउं तेण छलेण दुट्ठसवत्तिहिं मच्छरिण ।

वणि वंचिवि सुक्कु दुन्नयदोसपरंपरिण ॥ १३ ॥  
 सो खल्लु बंधुयत्तु मइं मिल्लिवि अप्पणु गउ वोहित्थइं पिल्लिवि ।  
 हउंमि तित्थु वणगहणु भमेप्पिणु अइमुत्तयमंडवि निसि नेप्पिणु ।  
 गिरिकंदरि सो विवरि पइट्टउ तं लंघिवि पुरु इउ मइं दिट्टउ ।  
 धणकंचणसमिद्धु जणवज्जिउ तं पिकखंतु भमिउं अपरज्जिउ ।  
 दिट्ठु सयल्लु धुयधयमालाउल्लु सालंकारु सगेहु सराउल्लु ।  
 चंदप्पहजिणभवणि पवन्नउं जिणु अंचिवि सुहसयणि निसन्नउं ।  
 अक्खरपंति लिहिय तहिं दिट्ठी पंचमि गेहि ताइं तुहुं सिट्ठी ।



सा वायंतु एत्थु संपाइउ तुह सुहसुहदंसणु निज्झाइउ ।  
 पइं अक्खिउ वित्तंतु चिराणउं पट्टणु खड्डु जेम हउ राणउं ।  
 पुणु भोयणु भुंजाविउ लीलइं बिन्निवि थियइं असंगाकीलइं ।  
 आयउ असणिवेउ बलवंतउ सो वि पुब्बकम्मि उवसंतउ ।  
 तिं तुहुं मज्झु दिन्न सहं वित्तिं मइं परिणिय परिओसियचित्ति ।  
 बिण्णिवि थियइं भोय भुंजंतइं रहरसपसरमहामयमत्तइं ।  
 एत्तिउ कालु जाउ सुहसंगउ एव्हिं नितु उम्माहिउ अंगउ ।

घत्ता । चिरुमुक्क रुअंति जणणि परमसन्भावयरय ।

सा मज्झु विओइ किं जीवइ किं मरिवि गय ॥ १४ ॥  
 तो वरि मंतु किंपि तं किज्झइ जेण निययसज्जणहं मिलिज्झइ ।  
 किं बहुएण वि एण विहोएं जं न दिट्ठु सुहि बंधवलोएं ।  
 जं सुहु असणेहिं रचंतए जं सुहु अंधारइ नचंतए ।  
 जं सुहु सिविणंतरु पिच्छंतए तं सुहु एत्थु नयरि अच्छंतइ ।  
 तो वरि एवहिं एउ पउंजहं लहु महग्घमणिरयणइं पुंजहं ।  
 बिण्णिवि वारवार उत्थल्लहं सायरतीरि बहेविणु घल्लहं ।  
 जो तहिं सत्थवाहि को एसइ सो अम्हहं नियनयरहो नेसइ ।

घत्ता । जंपेविणु ताए चलवावारि परिट्ठियइं ।

भंडारइं लेवि रयणपुंज पुंजइं कियइं ॥ १५ ॥  
 चंदप्पहु जिणवरु जय कारिवि सुदिह निविड वासणइं समारिवि ।  
 देवितूलु मणिरयणहं भरियउ संवाहिवि घरपंगणि धरियउ ।  
 चलियइं वेवि लेवि नियखंधि नीसरियइं तहो विवरहो रंधिं ।  
 पुणुवि तित्थु अइमुत्तातंडवि किउ आवासु विउलि लयमंडवि ।  
 तं मिल्लिवि पुणरवि संचल्लइ दिणि दिणि वारंवार उत्थल्लइ ।  
 पयफंसिं परिमलिय वसुंधर तं जि विणोउ जाउ तें वासर ।  
 संवाहियइं अणेयपयारइं बहुमणिरयणकणयभंडारइं ।  
 चेलियाइं णाणाविहवन्नइं जाइजाइ लोयणहं रवन्नइं ।  
 बहुअन्नन्ननामगुणवेयइं नवकुंकुमकणिसारुणतेयइं ।

घत्ता । घणसारजुआइं मयपरिमलहरियंदणइं ।

उव्हिवि कयाइं पुंजइं नयणाणंदिरइं ॥ १६ ॥

मणिकेऊरकडयकडिसुत्तइं मणिकंचुअइं रयणपज्जुतइं ।



धूलाहलमुत्ताहलदामइं आहरणइं विचित्तबहुनामइं ।  
 परियलउवहिवेसकल्लोलइं उज्जलकणयथालकचोलइं ।  
 पद्मसणइं कडयवेयडियइं विहुमदुमचामीयरघडियइं ।  
 सिरिकुलभवणरवणसिंगारइं दप्पणकलसचमरभिगारइं ।  
 अंजणघुसिणतूलिपल्लंकइं चरुयकडाहसुवन्नमडकइं ।  
 संखसिप्पिवहुगुणसंभूअइं अवराइमि अणेयबहुरुअइं ।  
 परियडिडि वि धणरिद्धि समारिय वणिवइ स वणरिद्धि संचारिय ।

यत्ता । उत्थामिय सावि नायमुद्दसिज्जइं सहिय ।

चितियफलसारा जा सा तिलयदीवि अहिय ॥ १७ ॥

धणु तरुमूलजाले अणुसंधिवि उप्परि दुमहो पडाय निवंधिवि ।  
 अच्छमि जाम तित्थु वणि लीलइं सुरकिन्नरविज्जाहर कीलइं ।  
 ताम वहिवि दुप्पवणि लाइउ सो बंधुअत्तु तहिं जि संपाइउ ।  
 लगइं पंचसयइं वोहित्थइं पब्भट्टइं वेलाउलतित्थइं ।  
 झीणइं 'तित्थि तित्थु भमंतइं कहिंमि नाहि सुहि निव्वुइ पत्तइं ।  
 हुअ वणिउत्त सयल मुहकायर गलियगन्धववसाय अणायर ।  
 ललियकेस मलपंकियविग्गह जरकप्पडनेवत्थपरिग्गह ।  
 सिढिलचरिय परिवज्जियसंजम निद्वण निरलंकार निरुज्जम ।  
 तं मयणाउ दीउ पिकखंता झूरिय थोरंसुयहिं सुयंता ।  
 एउ तं वणु जहिं एण अणिट्ठिं किउ तं मिच्छकम्मु पाविट्ठिं ।  
 उज्झइ को न महासइसाविं अम्हइं खउ गय तेण जि पाविं ।  
 यत्ता । वरतरुसिहरग्गि दिट्ठ पडाय सुहावणिय ।

हकारइ नाइं सन्नइं सिय भविसहो तणिय ॥ १८ ॥

सो पिकखंतु पडाय महानरु वणि पइसंति जाम थोवंतरु ।  
 विन्निवि ताम लयाहरि दिट्ठइं मउअतूलि पल्लंकि निविट्ठइं ।  
 तक्खणि कन्नोसन्निय वायहिं गय नासिवि पच्छन्नहिं पायहिं ।  
 तुरिउ गंपि बंधुयत्तहो अक्खिउ अम्ह देउ सहं देविए लक्खिउ ।  
 जाम न कहिंमि जाइ आयासहो ताम तुरिउ तुम्हइं मि पयासहो ।  
 तं निसुणेवि सोवि संचल्लिउ पिकिखवि जणसमूहु उत्थल्लिउ ।

१ B कथइं.



तिय भयविहल जाय नउ संठिय एउ काइं पभणंति समुट्ठिय ।  
 धीरिय नरिण होहि भयवज्जिय आइय इत्थ केवि वाणिज्जिय ।  
 यत्ता । तं पिक्खवि ताए बंधुअत्तु लज्जाभरेण ।

थिउ वयणविलक्खु पहउ नाइं मसि खप्परिण ॥ १९ ॥  
 पिक्खवि भविसयत्तु सियवंतउ सालंकारुवयणु सकलत्तउ ।  
 झत्ति लिहेवि फुसिउ नंदाइउ थिउ सविप्पु कसणु विच्छायउ ।  
 कयपणाउ संवरिवि निलीणउं चिरु दुच्चरिउ सरंतु विलीणउं ।  
 सज्झसवसि वहंतु आयल्लउ भविसिं वुत्तु भाइ थिउ भल्लउ ।  
 कहिं परिभमिउं कालु किम खेविउ कवणु पएसु वणिज्जे सैविउ ।  
 काइं विट्ठत्तु वित्तु ववसायहो कुसलु खेसु सव्वहो संघायहो ।  
 तिं वयणिं मणाउ आसासिउ अंसुवाए पडिवयणु पयासिउ ।  
 कुसलु कहिमि किं होइ वरायहो दुन्नयदोसविडंविक्कायहो ।  
 हउं पाविट्ठु धिट्ठु अकियत्थउ भट्टायारु दुरासु विगत्यउ ।  
 नियकुलमग्गायारविरोहउ इहलोयहो परलोयहो दोहउ ।

यत्ता । दोहत्तणसाउ महु इहलोयवि संभविउ ।

दुहदुम्मियदेहु दीविं दीउ परिभमिउ ॥ २० ॥  
 एवहिं करहि किंपि जं रुच्चइ कित्तिउ वारवार किर वुच्चइ ।  
 मइं अवराहु तुम्ह किउ दोहिं केण वि दुम्मइमणवामोहिं ।  
 तं जइ खमहिं न खमहिं कयाइ वि तो अम्हहं तुहुं सरणु सयाइवि ।  
 तं निसुणेवि पयंपइ जिट्ठउ जं किउ तुम्हि तं जि महु सिट्ठउ ।  
 एवहिं पुणु सुवियप्पिउ किज्जइ तं न नट्ठु जं वलिवि लइज्जइ ।  
 लइ संवरहो जाहु नियदेसहो होउ च्छेउ सव्वहंमि किलेसहो ।  
 सयलहं विणयालाव पयंपिय सयलहं गंधामलय समप्पिय ।  
 सयलवि गय तं कमलमहासरु तो जाणिवि एक्कंतहो अवसरु ।  
 भविसइं वुत्तु भवीसु महानरु सामिय मज्झु महंतु महाडरु ।  
 चिरु वावरिउ जेण निन्नेहउ तासु न गम्मइ नीसंदेहउ ।

यत्ता । तुहुं एकसरीरु एयहो बहु समूहु समउ ।

जइ दोसहु जंति तो पाणहंमि करंति भउ ॥ २१ ॥  
 तो वुच्चइ विल्लहलसहाविं सच्चउ एउ परमसव्वभाविं ।



दीसइ इक्कवार जो जेहउ आजम्मु वि सहाउ तसु तेहउ ।  
 परइत्तिउ जं पच्छुत्ताविउ दुम्मइदोसविडंबण पाविउ ।  
 अन्नुवि निंदिउ गरहिउ तेहउ एव्हहिं जम्मि वि न करइ एहउ ।  
 पचेलिउ आयहो पिउ बुचइ पुच्छाइयउ करेवि न मुचइ ।  
 जइ हम्मइं दुव्वयणकरालिं तो एमहिं जि करइ जं कालिं ।  
 अह कुलमग्गविणासहं आयहं कवणु गहणु बंहु महंमि वरायहं ।  
 पिउ आयहि समाणु जं बुचइ तं किर कुलमज्जाय न मुचइ ।  
 जइ पुणरवि ओसरइ पमायहो तो तं करमि जुत्तु जं आयहो ।  
 इत्थंतरि सयल वि संपाइय न्हाइवि कमलमहासरि आइय ।  
 आएसिय कम्मयर पघाइय इंधणसलिलसमुचइ लाइय ।  
 महिसारवियरविंदहिं अंचिय छडय पयन्न सुआसण संचिय ।  
 यत्ता । नवनेहरसाइं करिवि वयणसंभासणइं ।  
 दलतुंगमयाइं दिन्नइं उच्च वरासणइं ॥ २२ ॥  
 सयलवि विणउ करिवि बइसारिय लहु च्छडरसरसोइ संचारिय ।  
 लइय वेल वित्थारिउ परिथलु कणयथालु कचोलसमुज्जलु ।  
 वड्डिउ भोज्जु पउर पइसारउ सालिदालिसालणयपियारउ ।  
 लीलइं भुत्तु विसेस विहोएं पुणु कप्पूरकरंबियतोएं ।  
 बुट्टिउ रयणकणयभिंजारिहिं थिय तरुमूलजालि वित्थारिहिं ।  
 पुणु वणि घरविहूइ दरिसाविय बहुमुल्लइं वत्थइं पहिराविय ।  
 पिउ जंपिचि नयविणयकयत्थें दिन्नु घुसिणु तंबोलु सुहत्थें ।  
 यत्ता । तं पिक्खवि तित्थु सिरु विहुणंति भणंति नर ।  
 अहो देखहो तुम्हि पुण्णहं तणउं पहाउ पर ॥ २३ ॥  
 बंधुअत्तु पणवंतु पयंपइ अहो अच्छरियं किन्न समप्पइ ।  
 अम्मइं दीविं दीउ भमंता सुअ ववसायसयइं चिंतंता ।  
 कहिंमि नाहिं एक्कुवि लउ पाविउ पचेल्लिउ नियमूलु विलाविउ ।  
 तुहं पुणु घल्लिउ इत्थु वणंतरि थिउ असहाउ दुपेच्छि दुसंचरि ।  
 तहिंमि नाहिं कवि आवइ पत्तउ पचेल्लिउ हुउ बहुसियवंतउ ।  
 एत्थुवि वणि विठत्त किम संपय किम सियवंत कंत सुंदरवय ।  
 बुचइ पुव्वक्खिय सुहकम्मि भाइ सयलु संपज्जइ धम्मि ।  
 १ Δ बहु बहुमि वरायहि



घत्ता । न पयासिउ गुज्झु दूरवियप्पमहामइण ।  
इत्थियइं कहेवि संधि सम्माणिय धणवइण ॥ २४ ॥

पष्ठः सन्धिः

ससिकंति ससिप्पहु परमजिणु पणविप्पिणु भावें एकमणु ।  
पुणु कहमि कवडु दुन्नयभरिउ तहु खलबंधुयत्तहो चरिउ ।  
भविसिं ते सयलवि सम्माणिवि नियकसमरहो संख परियाणिवि ।  
जोइवि सइं हत्थे संचालिय विज्जय लिहिय पयड संभालिय ।  
सयलहं नियनामंकइं दिन्नइं वासणतुंडइं करिवि पच्छन्नइं ।  
निबिडइं बहुबंधइ बहुमोल्लइं कम्मरयहिं उक्खित्तइं चोल्लइं ।  
वहणहिं भंडारहिं संजवियइं अंतरगुज्झपएसह ठवियइं ।  
तं पिक्खवि गंजोल्लियगत्तहिं लोयहिं निवसहएसु वलंतहिं ।  
दूरट्ठाणु सुणिवि मणि झूरिउ पक्खहं कारणि सुट्ठु विसूरिउ ।  
होउ सुमंगलु भविसनरेसहो चालिय जेण समुहं सहएसहो ।  
घत्ता । नियजम्मभूमि सुमरंतइहिं दूरंतरु हियइ धरंतिथहिं ।  
सहएसहो सबडम्मह हुअहिं उम्माहउ किउ वणिवरसुवहिं ॥ १ ॥  
चवइ कोवि संभरिवि सएसहो मंच्छुडु होसइ च्छेउ किलेसहो ।  
कोवि भणइं परिवद्धियमंगलु अज्जवि मित्त दूरि कुरुजंगलु ।  
कोवि भणइं ओवाइय देसहं जइ दुत्तरु मयरहरु नरेसहं ।  
कोवि भणइं भविसयत्तु सउन्नउं जा एसइ बहुसियसंपुन्नउं ।  
एहु पुणु बंधुयत्तु सियवज्जिउ काइं कहेसइ गंपि अलज्जिउ ।  
घोसण देवि वणिज्जेण आयउ नियमूलुवि दूरासिं खाइउ ।  
कोवि भणइं लइ तुम्हि सवारहो बहुदुविरुडु बोल्लु अवहारहो ।  
घत्ता । कोवि जंपइ च्छेयहो अप्पणउं मं करहु अणुज्जुअ जंपणउं ।  
इउ बंधुयत्तु जइ संभलइ तो तुम्ह मिरिय मत्थइ दलइ ॥ २ ॥  
इत्थंतरि सुमुहुत्तु समारिउ किउ चउक्कु चंदणु वच्चारिउ ।  
पुज्जिय जलदेवय वित्थारिं पुप्फक्खयवलिदीवंगारिं ।  
सहुं लोयहिं आरूडु महानरु मुक्कबंध उच्चलिय मोगगरु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफल्लव  
बंधुयत्ततिलयपुरप्पवेसभविसदत्तमेलापणं णाम लद्धमो संधी परिच्छेओ सम्मतो ।



लइय पवण धयवड संपालिय कंडवइहिं जलमगग निहालिय ।  
 दिन्न तूर उग्योसिउ कलयलु छुडु छुडु हल्लोहलिउ महाजलु ।  
 तो भविसाणुखुव गमसंकुल नियकरु जोइवि जाय समाउल ।  
 विहडप्फड वरइत्तहो अक्खइ सा थिय नायमुइ तरुपक्खइ ।  
 चलिउ सो वि तं वयणु सुणेप्पिणु गउ विज्जाहरकरणु करेप्पिणु ।  
 आवइ जाम ताम जलवम्मइं हुअइं सलिलि अत्थाहि अगम्मइं ।  
 पक्खेविणु चलइं पओहणइं कर उब्भेवि धाहाविउ धणइं ।  
 अहो तुम्हइं कहिं संचलिय लहु सो पच्छइ जो भंडारपहु ॥ ३ ॥  
 तं निसुणिवि खुहियइं वणिउत्तइं पडिउ सहु धरियइं जलजंतइं ।  
 उब्भिय कर पुरलोउ वियंभिउ अहो इउ पुणु वि काइ पारंभिउ ।  
 अज्जवि भविसयत्तु तडि अच्छइ किर संचलिय तुम्हिं कहु पच्छइ ।  
 कल्लइं भरिय गरुयसम्माणहो कज्जाकज्जु किन्न परियाणहो ।  
 तं निसुणेवि सरूवहि पुत्तिं वुच्चइ दुन्नयदोसनिउत्तिं ।  
 चंगउं धम्मु तुम्हिं वक्खाणिउं अह परमत्थवियारु न जाणिउं ।  
 पइ मिल्लिवि जा लग्गइ जारहो सा फिट्ठइ नियपरघरवारहो ।  
 मइं धणु देवि वणिज्जिं आणिय एवहिं तेण तुम्हिं सम्माणिय ।  
 सो सियवंतु भणिवि अणुमन्नहो मइं पर खीणविहउ अवगन्नहो ।  
 वरकुलधम्मु होइ जइ एहउ तो किर सामिदोहु सो केहउ ।  
 पल्लदुहु लेवि पओहणइं वणि मिल्लहु कहिमि जियंतु मइं ।  
 भविसत्तु नेहु धणवइभवणि जिं होइ महग्घिम तुम्ह जणि ॥ ४ ॥  
 जाणमि होई जेम जं जेहउ पर विहिवलणु परिट्ठिउ एहउ ।  
 जा नीसरइ कुलंगणगेहहो सा परियण उत्तरइ सणेहहो ।  
 एकवार जो चडिउ कलंकइ जम्मु वि तासु लोउ आसंकइ ।  
 तइयहं हउं कुलमगगहो चुक्कउ जइयहं भविसयत्तु वणि मुक्कउ ।  
 एवहिं जं सुअणत्तणु किज्जइ तं पर अप्पाणउं वंचिज्जइ ।  
 एहु अहियववसायसइत्तउ सुहिउ होइ किं पुरि पइसंतउ ।  
 जणि अप्पणु पयाउ पयडावइ अम्हहं अवसु कलंकु चडावइ ।  
 तो वरि वणि मिल्लिउ सुहु जम्मि मरउ जियउ अप्पणइं सकम्मि ।  
 वणिउत्तहं तो अवहेरि किय लइ चलहु चलहु घोसण भमिय ।



महसइहिं दडत्ति हियउ पडिउ छुडु गहिरमहासमुहि चडिउ ॥ ५ ॥  
 वहणसमूहु निएवि जलि जंतउ भविसयत्तु रुणुरणइं महंतउ ।  
 काइं करमि जं छलिउ अणिट्ठिं वंचिउ पुणु वि तेण पाविट्ठिं ।  
 विहलु जाउ जं चिरु परिचित्तिउ पुणरवि दुक्ख महन्न विधित्तिं ।  
 तं सहएसगमणु नउ साहिउ जणणिहितणउं वयणु नउ चाहिउ ।  
 गयउरि बंधुयत्तु पइसंतए धणवइघरि सोहलयमहंतए ।  
 महु आगमणवयणु अलहंती उम्माहउ रणरणउं वहंती ।  
 हयदाइयदुव्वयणभवित्तिए एव्वहिं मरइ माइ विणु भंतिए ।  
 घत्ता । हउं वंचिउ बंधुयत्तुचरिउ चंगउ पिसुणत्तणु वावरिउ ।  
 खलखुदपिसुण विवरीयविहि पूरंतु मणोरह होउ दिहि ॥ ६ ॥  
 अण्णु वि आसि महादिहिगारउ पियकलत्तु पाणहंमि पियारउ ।  
 न मुणहं तहिंमि कावि गइ होसइ अह जं जेण गहिय तं तासइ ।  
 मइं वंचिवि जो पोयइं पिल्लइ सो अवसाणि सावि किं मिल्लइ ।  
 इच्छइ जइ वि नाहि तो फिट्ठइ दिढसीलहो बलेण जइ छुट्ठइ ।  
 एम सुइरु सुवियप्पु करंतउ पुणु पुणु पियसुहकमलु सरंतउ ।  
 थिउ जोयंतु ताम जलवम्मइं जाम हुअइं नयणहंमि अगम्मइं ।  
 पियसुहसुहदंसणु अलहंतउ विरहविसमवेयण असहंतउ ।  
 वुण्णउं रुलुघुलंतु परिसक्खिवि दसवि करंगुलीउ मैसरक्खिवि ।  
 चलिउ पुणु वि सविलक्खहिं पायहिं तरु पहणंतु सिढिलकसघाण  
 जहिं सैंउं पिएण आसि कीलंतउ तं लयभवणु पुणु वि संपत्तउ  
 घत्ता । वणि रमियइं भमियइं कीलियइं सुमरंतु सणेहुप्पीलियइं ।  
 तरुपक्खिरुअहंमि जणंतु भउ लयमंडवि मुच्छाविहलु गउ ॥ ७ ॥  
 दूसहपियविओयसंतत्तउ मुच्छइं पत्तउ ।  
 सीयलमारुएण वणि वाइउ तणु अप्पाइउ ।  
 करयलि नायसुह संजोइवि पुणु पुणु जोइवि ।  
 तेण पहेण पुणु वि संचल्लिउ विरहिं सल्लिउ ।  
 पत्तु परिब्भमंतु दुक्खाउरु तं जि महापुरु ।  
 पुणरवि तें पएसैं परिसक्कइ कहिंमि न थक्कइ ।

१ A. विधित्तउ २ B. रुण्णउं ३ B. समडक्खिवि ४ B. सहं



दुम्भणु तं पइहु वरमंदिरु नयणाणंदिरु ।  
 पियहिं पयल्लयाइं परियच्छइ सौं न नियच्छइ ।  
 सुमरिवि वारवार उम्माइय पंचसु गाइय ।  
 दुन्नउ नाहि कोवि संभालइ दिसउ निहालइ ।  
 पियविरहानलेण संतत्तउ सो हिंडंतउ ।  
 पइसइ चंदकंतिचइतालइं सव्वसुहालइं ।  
 चंदप्पहु जिणु सामि नवेप्पिणु भामरि देप्पिणु ।  
 वता । तइलोयसिहरपुरगामियहो किय थुइ भुवणत्तयसामियहो ।  
 जय तुहुं गइ तुहुं मइ तुहुं सरणु लइ एवहिं देहि समाहिमरणु ॥ ८ ॥  
 इत्थंतरि संचरइ महाकहं जहिं सा भविसयत्तमणवल्लह ।  
 अच्छइ वहणसमूहि वहंती दूसहु पियविओउ विसहंती ।  
 पोयंतर वरभवणि रवन्नइ पत्तलपिहुलफलयसंच्छन्नइ ।  
 मउअतूलिपल्लंकु सुएविणु थिय जरपीदुखंडु तलि देप्पिणु ।  
 बंधुअत्तु वि करेवि इक्कंतरु ताहि पदुक्कु फलयभवनंतरु ।  
 नियडु निविट्टु तारतरलच्छिहिं चारणपुरिसु नाइं नियलच्छिहिं ।  
 भमरु अमउलियकमलदलच्छिहिं नं दारिदकंडु धनलच्छिहिं ।  
 बोलाविय किं काउ किलेसहि किं न तूलिपल्लंकि बईसहि ।  
 किं अच्छहि मउलावियवयणी अंसुपवाहजलोल्लियनयणी ।  
 सुद्धि तुज्झु को परिहउ आणइं जाहि अणंगु अंगि रह माणइं ।  
 गयउरि जाहि समउ सुहिलोए परियणु परिपालहि सुनिओएं ।  
 एउ असेसु कोसु तउकेरउ सुहियणजणआणंदुजणेउ ।  
 जिम सो तित्थु आसि पियदंसणु तिम हउं तुज्झ पडिच्छियपेसणु ।  
 ता । तं निसुणिवि मणि संघट्टु किउ विहि काइं असंभउ दक्खविउ ।  
 चितंतिहि वयणु समच्छरिउ सो अंसुपवाहिं अंतरिउ ॥ ९ ॥  
 ताहिं सोवि पडिवयणु धरंतउ नियडकवडचाडुयइं करंतउ ।  
 अंसु फुसंतु जाम करु पेसइ तक्खणि झत्ति पलित्त महासइ ।  
 उट्टिय संवरंति विहडप्फड दोच्छिउ रे ऊसरु तियलंपड ।  
 नउ नंदहि चिरु आएं भाएं गउ खउ सहु अप्पणइं सहाएं ।

१ B सासणियच्छइ २ B घोसिउ



एत्तिउ कालु आसि खलु देवरु एवहिं ढकुं साणुगद्धु खरु ।  
 चंगउ नियकुलधम्मु सम्बारिउ पसुवहंतणउ मग्गु अवहारिउ ।  
 हियवइं महु आसंक गुरुक्की सा नियजणणि केम तउ चुक्की ।  
 निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहं मरणावत्थइं ।

घत्ता । छेयावसाणि कुवि किं करइ जसु रुद्धउ जीविउ अवहरइ ।  
 हय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥  
 तो सबिलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।  
 होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।  
 जं वलिवंड करेवि न छंडमि तं किर केम भाणु नउ खंडमि ।  
 तं निसुणिवि चितवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।  
 दीसइ गरुआवेसु भरंतउ किम रक्खिउ बलिवंड करंतउ ।  
 जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।  
 तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।  
 हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।  
 गहिरीजंति सलिल आवत्तइं मोडिजंति परम्महु पत्तइं ।

घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्जावइहिं ।  
 नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥  
 तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ बहुबुद्धिमहंतिहिं ।  
 एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।  
 जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय  
 एम्ब भणेवि कज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।  
 परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।  
 तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुच्चइ दय ।  
 तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।  
 अहो जइ केण वि किउ महु पच्चउ तो उवसमउ एउ फलु सच्चउ  
 घत्ता । तो जाय संति पच्चउ मिलिउ बंधुअत्तहो तणउं गव्वु गलिउ ।  
 लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥  
 तो कयविक्रयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।  
 नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।



विक्किउ इकु रयणु तहिं कड्डिवि सवियक्खणजणमणि परियड्डिवि ।  
 जं तहो मुल्लि महाधणु पाविउ तेण पउरि जणि सिरु विहुणाविउ ।  
 तुंगइंद तुरय संचारिय अहिणवरायलच्छि अवयारिय ।  
 लइयइं थलवाहणइं सुलक्खइं करहवसहमहिसय सयसंखइं ।  
 पहि पओहणइं जाण जंपाणइं दूसावासइं सियकल्लाणइं ।  
 वन्नविचित्तचित्तपरिवत्थइं दिन्नइं उज्जलाइं नेवत्थइं ।  
 गुज्झावरणसीलसुनिउत्तइं पेसिय वणि विहूइ वणिउत्तइं ।  
 कयपेसणउं पसाहियतिलयउ धरियउ पिंडवासु वरविलयउ ।  
 आवासिय अंतरि तरुजालहो थिउ खंधारु नाइं भूवालहो ।  
 यत्ता । तं पिक्खवि सा भवयत्तसुय अहिणवमुणालसोमालभुअ ।  
 परिचितइ उत्तमसत्तमइ इयकालहो एउ न संभवइ ॥ १३ ॥  
 परिहवसल्लु केम विसहिज्जइ जइ वुज्जणहं मज्झि निवसिज्जइ ।  
 पियमि सलिलु जं भुंजमि भोयणु जं लोयणहं करमि अवलोयणु ।  
 तं अविणउ संभवइ निरुत्तउ विणु नाहिं महु एउ न जुत्तउ ।  
 लइ परिहरमि जाम पडिवज्जइ सिविणइं सासणदेवय तज्जइ ।  
 विसहि पुत्ति मं काउ किलेसहि पुणरवि चिंतियसुहइं लहेसहि ।  
 भंतिए ताइं देहु अप्पायउ ओसहमित्तु असणु आसाइउ ।  
 जंपइ किंपि नाहि सवियारिं सहुं सवियड्डुजुवइपरिवारिं ।  
 समुहुं सएसहो दिन्नु पयाणउं वहइ समूहु समुन्नयमाणउं ।  
 समविसमइं लंघंति महाइय जउणानइहिं तीरि संपाइय ।  
 यत्ता । जलि तरणि तरंड परिट्ठविय गयउरि वद्धावा पट्ठविय ।  
 नंदणविओइमोहियमइहिं परिओसु जाउ मणि धणवइहिं ॥ १४ ॥

सप्तमः सन्धिः

पणवेवि मोहमयनिम्महणु चंदप्पहु चंदुज्जलवयणु ।  
 निसुणहुं पवंचुअविसुद्धमणु गयउरि बंधुयत्तसमागमणु ।  
 सुयविओयउब्बाहुलिहूअहिं वामउ लोयणु फुरइ सरूअहिं ।  
 कुरुलउ वायसेण घरपंगणि भणइं सावि आहल्लिय नियमणि ।  
 कुरुलहिं काइं अलिउ असुहावउ बंधुअत्तु परदेसहो आवउ ।

१ B इत्थियइं २ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंच-  
 धणवणणाए भविसयत्तुपवंचणो, बंधुयत्तजउणाणयसमागमो णाम सत्तमो सन्धी परिच्छेओ सम्मतो ॥



तक्खणि सो पइदु वद्धावउ अक्खिउ सयलहं वयणु सुहावउ ।  
 पणवइ बंधुयत्तु अणुराइउ जउणानइहिं तीरि संपाइउ ।  
 धाइउ सयलु लोउ विहडप्फडु केण वि कहोवि लइउ सिरि कप्पडु ।  
 केण वि कहो वि छुडु करि कंकणु केण वि कहो वि दिनु आलिणु  
 केण वि कहो वि अंगु पडिबिंबिउ केण वि कहो वि लेवि सिरि चुंवि  
 यत्ता । गयवइयहिं कम्मइं मिल्लियइं नयणइं हरिसंसुजलोल्लियइं ।  
 पियकुसलाकुसलु करंतियइं चित्तइं संदेहविडंबियइं ॥ १ ॥  
 वणिवइ अंसुजलोल्लियनयणउं पुच्छइ पुणु वि सगगिरवयणउं ।  
 अहो किं सच्चु एउ पइं जंपिउ किंपि वियारहि करहि मुहप्पिउ ।  
 पभणइं वत्तयारु मं मुज्झहिं आयउ बंधुयत्तु फुडु बुज्झहि ।  
 मइं मिल्लिउ परिहैत्थु वहंतउ जउणानइपवाहु लंघंतउ ।  
 वट्टइ तउ नंदणहो पयाणउं पडुखंधारहो अणुहरमाणउं ।  
 धर दलंतु तुक्खारतुरंगिहिं पडिपिल्लंतु मत्तमायंगहिं ।  
 वहइ सिमिरु सहएसाकंखिहि करहवसहवाहणहिं असंखहिं ।  
 ता दिहि दिंतु सयलुसुहिविंदहो सिट्ठि पराइउ पासि नरिंदहो ।  
 यत्ता । जाणाविउ पुत्तहो आगमणु पडु पभणइं हरिसुप्फुल्लतणु ।  
 लइ चंगउ जायउ पउरयणि थिउ सयलु वि जणु सविसन्न मणि ॥  
 एत्थंतरि जाणिवि सुपयत्तं कमलहिं कहिउ गंपि हरियत्तं ।  
 परिहरि पुत्ति सोउ संतावउ आयउ सिट्ठिहि धरि वद्धावउ ।  
 जाणाविउ अत्थाणि णरिंदहो खेउ कुसलु सव्वहो जणविंदहो ।  
 तं निसुणेवि सावि परिओसिय जाय उच्चरोमंचविहूसिय ।  
 पट्ठणि आवणसोह कराविय तोरणि मंगलकलस धराविय ।  
 अहिमुहुं सयलु लोउ संचल्लिउ पउरु सपिंडवासु उत्थल्लिउ ।  
 दिदु विंदु रहसेण पधाइय अवरुप्परु आवीलिय साइय ।  
 सुयणहिं अंसुजलोल्लियनयणिहिं पुच्छिउ कुसलु सुहासियवयणि  
 झल्लरिपडहसंखनिग्घोसिं पट्ठणि पइसरंति परिओसिं ।  
 यत्ता । धणकणयरयणकामिणिपउरि सो बंधुयत्तु पइसंतु पुरि ।  
 बहुकोऊहलपिल्लियमणिण अवलोइउ नायरियायणिण ॥ ३ ॥  
 तं पिक्खवि पइसंतु निरंतरु नायरीउ बोल्लंति परुप्परु ।  
 सहियरि एहु सुसिट्ठिहि नंदणु पुत्तु सरूवहिं नयणाणंदणु ।



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साहसधीरु महाववसायउ अतुलु महाधणु विठविवि आयउ ।  
 पइसइ सुहडविंदपरियरियउ वीरचरीउ महियलि अवयरियउ ।  
 एम नयरनायरिहु चवंतिहु नियनियघरि मंजरिउ भमंतिहु ।  
 बंधुयत्तु वरभवणि पइट्टउ उक्कंठियउ जणेरहिं दिट्टउ ।  
 आणंदसमागमगविभयइं संभासणवयणइं थंभियइं ।  
 सहसत्ति न सक्किउ जोयणिहिं हरिसंसुगलत्थियलोयणिहिं ॥ ४ ॥  
 कयणवाउ निविट्टु वरासणि दिन्न दिट्ठि सुहिसयसंभासणि ।  
 बहु अवइन्न पुरउ जंपाणहो नं परमेसरि सिवियाजाणहो ।  
 दुक्कउ वरजुवइउ चउपासिहिं पढमसमागमकमविन्नासिहिं ।  
 निद्धसमिद्धसमप्पियवयणिहिं चवलतारतरलावियनयणिहिं ।  
 वरभालघलपसाहियतिलयहिं पासि सरूअहिं नियवरविलयहिं ।  
 विणउ करेवि नेवि आसण्णए एह तउ सासु पदरसिय सन्नइं ।  
 थिय तहितणउं वयणु अवलोइवि पच्चासन्नु जुवइजणु जोइवि ।  
 नउ पणवाउ करइ नउ जंपइ हियइ अणेयउ वाय वियप्पइ ।  
 तो बहुमंगलसंगिच्छइणइं चंदणचउक्कनिम्मच्छणइं ।  
 दरिसिवि सुहुं जोइउ नंदणहो नउ नवइ न जंपइ काइं बहु ॥ ५ ॥  
 जणणिहिं वयणु सुणेवि अणुज्जे सण्णउ नियपरिवारु अलज्जे ।  
 नेहु ताम इक्कंतपएसहो अज्जवि मणि संभरइ सएसहो ।  
 तो लंजियगणेण ओसारिय लहु इक्कंतभवणि वइसारिय ।  
 परिवेढिय वरतियहिं सुवेसहिं मणिकंचीकलाविनिग्घोसहिं ।  
 संथुअ वरविलयहिं तुहुं धन्नी जा वरभवणि इत्थु उप्पन्नी ।  
 अंगणगणहो समुन्नयमाणी सुहु भुंजहि गयउरहो पहाणी ।  
 अज्जवि किं संभरहि सएसहो अंगु समोडहि मयणावेसहो ।  
 लुहि लोयणइं माणु अवहारहि वत्थाहरणसोहसिंजारहि ।  
 निसुणंतिवि तं भविसाणुमइ नियपइविओयसंतत्तमइ ।  
 अवगन्नइं पियसंभासणइं जिणभावण जेम कुसासणइं ॥ ६ ॥  
 अवगण्णिणयउं ताम वरवेसउ कियउ अणुत्तरवयणविसेसउ ।  
 वियसिवि कुलजुवइउ आहल्लउ नवजोव्वणगुणरूवमहल्लउ ।  
 दंसणु कोऊहलपियइत्तिउ सजलसमुज्जलविज्जुलकंतिउ ।  
 कावि णियइ तरलावियनयणिहिं कावि चवइ पियवयणुल्लाविहिं ।



आणइं कावि घुसिणु बहुपरिमलु कावि निरंजणनयणिहिं कज्जलु ।  
 दरिसइ कावि समुज्जलवत्थइं कावि कुंदकुसुमइं सुपसत्थइं ।  
 कावि समुज्जलु दप्पणु दावइ कावि निहित्त चित्त परिभावइ ।  
 कावि ताहि तंबोलु समप्पइ कावि किंपि सवियारउ जंपइ ।

घत्ता । वरजुवइहिं ताइ सुहप्पियइं उवयारसारभावट्ठियइं ।

पिक्खेविणु सा भविसाणुमइं पचेत्तिउ दुक्खु समुव्वहइ ॥ ७ ॥

एत्थंतरि परिओसियमणेहिं आणंदु पणच्चिउ सज्जणेहिं ।

ओरसइ तूरु जयनंदिघोसु पइसरइ सरइ जणु जणियतोसु ।

दिज्जइ हरियंदणु घुसिणु सारु पिज्जइ पियवयणामोयचारु ।

खिज्जइ अणिट्ठलोयाहिमाणु दीसइ सुहिसंगसु रइनिहाणु ।

नच्चइ तरुणीयणु कयपयासु महमहइ चूयमयरंदवासु ।

रम्मइं सोहलउ मणोहिरासु विलसिज्जइ दिज्जइ धणु पगासु ।

पडुपडहसंखकाहलनिनाडु अंतरिवि चडइ वंदिणहं सहु ।

तहिं जो किउ सुहिसयणाणुराउ सो दुक्कुरु तहो जम्मणि विजाउ ।

घत्ता । एत्तहिं महुमासहो आगमणु एत्तहिं पियपुत्तसमागमणु ।

परमोच्छवि रोमंचियभुवहो सुहुं वियसिउ धणयत्तहो सुवहो ॥ ८ ॥

जिम तित्थु तेम पंचहिं सएहिं किय भवणसोह निव्वुइगएहिं ।

घरि घरि मंगलइं पघोसियाइं घरि घरि मिहुणइं परिओसियाइं ।

घरि घरि तोरणइं पसाहियाइं घरि घरि सयणइं अप्पाहियाइं ।

घरि घरि बहुचंदणच्छडय दिन्न मरुकुंदवणयदवणय पइन्न ।

घरि घरि सरेणुरइपिंजरीउ सोहंति चूयतरुमंजरीउ ।

घरि घरि चच्चरिकोऊहलाइं घरि घरि अंदोलयसोहलाइं ।

घरि घरि कय वत्थाहरणसोह घरि घरि आइइ महाजसोह ।

घरि घरि सरूवरंजियमणाइं जुवइहिं जोइयइं सदप्पणाइं ।

घत्ता । घरि घरि जलमंगलकलस किय घरि घरि घरदेवय अवयरिय ।

घरि घरि सिंगारवेसु धरिवि नच्चिउ वरजुवइहिं उत्थरिवि ॥ ९ ॥

तं गयउरु सो पउरसमागसु सो सियपक्खु वसंतहो आगसु ।

ताइं निरंतराइं चूअवणइं ताइं धवलपुंजवियइं भवणइं ।

सो बहुपरिमलडु वणतूरउ पियसुहसीयलु दाहिणमारुउ ।

सा पुरसोह कासु उवमिज्जइ जा पिक्खवि सुरहिमि रइ किज्जइ ।

१ A सुरहिमि रइ दिज्जइ



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जहिं उज्जाणपुरइं सुहसंचिय दाहिणपवणपहयकुसुमंचिय ।  
जहिं मरुकुंदकुसुमसंचलियउ दवणयमंजरीउ नवहलियउ ।  
जहिं आयंभिरफुल्लपलासउ सोहइ नाइं पलित्तु हुंवासउ ।  
जहिं बहुरसविसेसवसकमलइं बहुकुसुमइं धुणंति भमरउलइं ।

पता । जहिं मालहकुसुमामोयरउं चुवंतु भमइं वणि महुअरउं ।

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अइमुत्तए वि जहिं रइ करइ सो बालवसंतु को न सरइ ॥ १० ॥  
ऐत्तहे वि सा कमलमहासिरि मग्गु नियइ थणपन्हपयासिरि ।  
चंदणछडउ दिण्णु जणु पेसिउ अहिमुहु मंगलकलसु निवेसिउ ।  
पंगणि वित्थरियइं सयवत्तइं धरियइं दहिदोव्वक्खयपत्तइं ।  
केण वि कहिउ असेसु गविट्टउ भविसयत्तु जणि कहिमि न दिट्टउ ।  
तं निसुणिवि सहसत्ति चमक्खिय उट्ठिय सोयदवग्गिदमक्खिय ।  
गुज्झावरणगूढ सुणिउत्तहं घरि घरि भमिय नयरि वणिउत्तहं ।  
कारणु किंपि कोवि नउ साहइ पर पियवयणु चवइ सुहुं चाहइ ।  
जाइवि ताम सँखवइं जाएं जणणिवयणसंकेयसराएं ।

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पता । कर मउलि करेवि कवडिं पणविप्पिणु सिरिण ।  
संखुहियमणेण जंपिउ किंपि सगग्गरिण ॥ ११ ॥  
पुच्छिउ कुसलु वयणु थिउ भल्लउ सो कहिं तुम्हतणउं सत्थिल्लउ ।  
भणइ कुडिल्लु अणुज्जु अवक्कउ सो अन्नहिं दीवंतरि थक्कउ ।  
केणउं किंपि समग्गलु लेसइ कहिंमि दिणिहिं सोवि आवेसइ ।  
तहो जंपंतहो वयणु पलोइवि थिय कवोलि करयलु संजोइवि ।  
नउ सुंदरइं चवंतहो वयणइं थोरंसुयहिं निरुद्धइं नयणइं ।  
किउ संघट्टु विहुरु चिंतंतिए अकुसलु किंपि जाउ विणु भंतिए ।  
हा विवरीउ जाउ विहि दुट्ठिय रुल्लुलंति सहसत्ति समुट्ठिय ।  
घरुमि न पत्त समुन्निभयवाहिहिं अट्ठवहिज्जि विणिग्गयधाहिहिं ।  
पता । हा पुत्त पुत्त उक्कंठियहिं घोरंतरि कालि परिट्ठियहिं ।  
को पिक्खवि मणु अब्भुद्धरमि महि विवरु देहि जिं पइसरमि ॥ १२ ॥  
हा पुव्वजम्मि किउ काइं मइं निहिदंसणि जं नयणइं हयइं ।  
हा पुत्त नयरि वद्धावणउं महु दीणहि वयणु दयावणउं ।

१ B पुइइ २ A दवणयमंजरीजों ३ B हुवासउ ४ B एतहिं त्रिलास ५ A सरुअहिजाए



हा पुत्त जंतु विणिवारियउ ताएं बहुवारउ वारि यउ ।  
 हा एहइं कहिंमिं मुहुत्ति गउ जं वलिवि न दिट्ठु पुणन्न मउ ।  
 हा पुरि छणदियहु समावडिउ महु दीणहि दुव्वसंतु पडिउ ।  
 हा मिलिय सयलसयणहं सयण हउं मुद्ध एक पर दीणमण ।  
 हा पुत्त बाल कीलइं सुहइं एवहिं ताइंमि विनडंतु मइं ।  
 हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि सज्जणहो ।  
 घत्ता । हा पुत्त पुत्त पइं दुत्थियइं खलखुइहं घणु वरिसिउ हियइं ।  
 महु पुणु पर एवहिं जिणु सरणु लइ होउ समाहिए सहं मरणु ॥ १३ ॥  
 तं कूवारु सुणिवि दोमियमणु विभिउ कर मलंतु नायरजणु ।  
 दुम्मणवयणु कहइ अन्नोन्नहु पिकखहु एउ काइं आयन्नहो ।  
 दारुणु रुअइ धीय हरियत्तहो न सुणहं किंपि जाउ भविसत्तहो ।  
 को वि भणइं जइ एहउ जायउ तो धणवइहि चित्तु विच्छायउ ।  
 को वि भणइं एउ को पडिवज्जइ आएं वट्ठावणउ न छज्जइ ।  
 तं निसुणिवि अन्निकिं वुच्चइ मंछुडु एउ सरूवहिं रुच्चइ ।  
 जाय बोल्ल धणवइहिं घरंगणि ताहि वि संक पईसइ नियमणि ।  
 एउ न जाणहं काइंमि कारणु रोवइ कमल सदुक्खउ दारुणु ।  
 घत्ता । हा विहि अजुत्तु मइं सिक्खविउ आएं मंछुडु तं तेम किउ ।  
 किउ वयणु सरूवहि दुम्मणउं अवलोइउ मुहुं पुत्तहोतणउं ॥ १४ ॥  
 तो पुरवइ गलिअंसुपवाहिं पुच्छइ बंधुयत्तु असगाहिं ।  
 अहो जइ भविसयत्तु अच्छंतउ तो वट्ठइ सोहलउ महंतउ ।  
 भणइं सरूअ पुत्त फुडु अक्खहि एवडंतरि गुज्जु न रक्खहि ।  
 नंदणु भणइं अम्मि को जाणइं सो थिउ दीविं तहिं जि पयाणइं ।  
 अम्हहंसिय देखणहं न सकइ परिहउ माणु वहइ सकलंकइ ।  
 थक्कु पइज्ज करेवि अयाणउं नउ घरु जामि निरुन्नयमाणउं ।  
 तो धणवइ मणाउ अवमाणिउं विरूअउ कियउ जन्न समाणिउं ।  
 एवहिं जो अवमाणि थक्कु तहो आणिवि सक्को वि असक्कु ।  
 घत्ता । तं वयणु सुणेवि तवंगि थिय भविसाणुरूअ मणि पज्जलिय ।  
 लइ कहमि सयलु एयहो चरिउ अणुहवउ किंपि दुन्नयभरिउ ॥ १५ ॥  
 पुणु वि दीहु चित्तवइ महासइ आएं पइहरि कज्जु विणासइ ।  
 वरि अप्पाणु हणेविणु घाइउ मं पइभवणि दोसु उप्पायउ ।



तो वरि कइवि दिणइं पडिवालिवि पच्छइ मरमि देहु अप्फालिवि ।  
इत्तहि सुव्वयाइं दुव्वासिरि नियमुणिवरहो पासि पंकयसिरि ।  
पुरउ पणाउ कराविय सा तहो सामिय एह धीय हरियत्तहो ।  
आयहिं कंतु रूवगुणवंतउ रायसिट्ठि जो पउरि महंतउ ।  
अह तेण वि परिहरिय न जोइय अच्छइ दुक्ख महन्न विढोइय ।

एकु पुत्तु हियवइं साहारणु तासुवि गउ संदेहहो कारणु ।

चिरु वट्टइ परएसि वसंतहो सुम्मइं वत्त न कावि जियंतहो ।

जे गय तेण समउ ते आइय तेहिंमि किंपि भंति उप्पाइय ।

यत्ता । असहंतिहि पुत्तविओयदुहु आयहिं दिणु रयणि वि नाहिं सुहु ।

छेयट्ठिय पर मग्गइं मरणु मइं आणिय तुम्ह पायसरणु ॥ १६ ॥

भणइं सुणिंदु पिहियरयणत्तउ अच्छइ एयहि पुत्तु जियंतउ ।

दिणि तीसमइं इत्थु आवेसइ रयणिहिं पच्छिलपहरि मिलेसइ ।

सुक्किलपंचमि जा वइसाहहो तहिं रयणिहिं तहु आगमु चाहहो ।

मं मणि करउ किंपि उव्वेवउ आयएं पुत्तरज्जु भुंजिव्वउ ।

अज्जवि एह भणिर्व्वी राणी होसइ बहुनरवरहं पहाणी ।

तिं वयणिं आणंदु पणच्चिय निसुणिउं जेहिं तेवि रोमंचिय ।

सुव्वय भणइं करहि दिदु पच्चउ जम्मसए वि न होइ असच्चउ ।

तं निसुणेवि जाय दिहि देहहो गय कमलसिरि पराणिय गेहहो ।

यत्ता । थिय लीहउ दितिं गणंति दिण वयसंजमनियमनिउत्तमण ।

जइ न मिलइ सुउ तीसमइं दिणि ता पइसमि पजलंतइ जलणि ॥ १७ ॥

तो धणवइवि पउरु संजोइवि पियपाहुडइं अउव्वइ ढोइवि ।

दरिसइ नियनंदणु नरनाहहो अंतेउरहो विहूइसणाहहो ।

तेण वि कुसलु भणिवि पियवाएं किउ सम्माणदाणु अणुराएं ।

सालंकारु पउरु परिहाविउ पियमहुरक्खरवयणिहिं भाविउ ।

परमाणंदि पुणु वि कयकज्जिय नियनियनिलयहं सयल विसज्जिय ।

सिट्ठिवि अतुलु महाधणु जोइवि विंभिउ पुत्तवयणु अवलोइवि ।

निम्मलबुद्धिए सुइरु वियप्पइ हियवइं धरइ न पयडउ जंपइ ।

सुकयकम्मफलसंगइतुल्लिं आयहो इक्कहो रयणहो मोल्लिं ।

जं धणु सुवियक्खणहं मिलीसइ तं पुरि पहुमंदिरि वि न दीसइ ।

१ B भणेवि



घत्ता । अह विंभउ किज्जइ काइं मणि कयउन्नहं सिज्जइ किन्न जणि ।  
 पुव्वक्कियकम्मनिबंध किय णउ तज्जइ जं तिणवंति सिय ॥ १८ ॥  
 तो सरूव तरलावियनयणी पुत्तविहूइसमुज्जलवयणी ।  
 बहुअहि समुह चलिय मल्हंती पुरउ परिट्ठिय पियइं चवंती ।  
 हलि हलि पुत्ति काइं थिय बुन्नी सा सकियत्थ जुवइ कयउन्नी ।  
 जा महु पुत्तहो करयलि लग्गइ साअमियेण विघालिउं मग्गइ ।  
 तउ सोहग्गिं जणु पोमाइउ जाहिं मज्झु नंदणु अणुराइउ ।  
 करु करयलिण धरिउ पिउ जंपिउ तो वि न बहुअइं हियउ समप्पि  
 तो सविलक्ख समुट्ठिय रोसिं वुत्तु कुमारु सगग्गरघोसिं ।  
 पुत्त एह कुलबहुअ तुहारी अम्हहं निरु लोयणहं पियारी ।  
 अक्खहि काइं भणिवि विन्नप्पइ अम्हारिसमाणुसहिं न कुप्पइ ।  
 तो विहसेवि भणइं सुहसेवउ एक्कु मज्झु अवराहु खमिच्चउ ।  
 अन्नहिं दीवंतरि उप्पनी सयणहिं विच्छोइय सुहउन्नी ।  
 उव्वाहुलिय सएसहो अच्छइ भासइ तुम्ह नाहिं परियच्छइ ।  
 एयहिं विणयालाविं वलेच्चउ वित्तइं पाणिग्गहणि करिच्चउ ।  
 तं निसुणेवि समाउलिहूअए जाणाविउ धणवइहि सरूवए ।  
 पाणिग्गहणउच्छउ पारंभिउ अप्पाहिवि पायइं जणु थंभिउ ।  
 घत्ता । घरि पेसिवि नयरहोतणिय सिय आरंभिय गरुय विवाह किय ।  
 आएसु भमिउं सम्माइयहो पुरि कंदुक्कइ अणुराइयहो ॥ १९ ॥  
 तो भविसाणुरूअ विसमट्ठिय चित्तइ तुंगतवंगि परिट्ठिय ।  
 गयउरि हउं पिययसु दीवंतरि जोयणसयइं अणेयइं अंतरि ।  
 संभउ कवणु इत्थु किर संगमि जहिं संचरु वि नाहि महिजंगमि ।  
 जित्तिउ दुक्खु मज्झु तणु भुंजइ तित्तिउ सो वि कहिमि अणुहुंजइ  
 अच्छइ समसमंतु दुहसायरि किं मुउ झंप देइ रयणायरि ।  
 विणु आसइं किम तणु साहारमि लइ घल्लिवि घरसिहरहो मारमि  
 निसुणिउं ताम कोवि पभणंतिउ पंकयसिरिहि पइज्ज थुणंतउ ।  
 मासिं जइ न मिलइ नियपुत्तहो तो अप्पउ मुहि छुहइ कयंतहो ।

१ B पियालिउ २ B विणयाविणयें



यत्ता । ताएं वि पडिवज्जिय सज्ज किय किउ निच्छउ दियहं गणंति थिय ।  
 धणवइं वि पसाहियसव्वसिय थिउ संधि समाणिवि अट्ठमियं ॥ २० ॥

अष्टमः सन्धिः

चंदप्पहनाहु नविवि परमसग्भावउ ।

पुणु अक्खमि जेम भविसयत्तु नियनयरि गउ ॥

भविसहो तिलयदीवि निवसंतहो चंदप्पहजिणभवणि वसंतहो ।

दइयादुहसायरि मज्जंतहो फासुय तरुवरफलइं असंतहो ।

सुमरिउ माणिभइजक्खेसैं अच्चुअसग्गसुरिंदाएसैं ।

चिरु आढत्तु आसि महु वणिवरु जिणमंदिरि निसन्नु महिगोयरु ।

सुयणु समप्पिउ महु निक्खेवउ एहु सहएसभूमि पइ नेव्वउ ।

सो थिउ तेमइं तहिं महानरु नउ सुमरिउ विचित्तु चित्तंतरु ।

न सुणहं तासु कावि गइ वट्ठइ एउ चित्तिवि सविलक्खु पयट्ठइ ।

चंदप्पहजिणभवणि पराइउ जिणु पणविवि आलत्तु महाइउ ।

अहो सुंदर सुहकम्मनिउत्तहं कुसलु तुम्ह सकलत्तसवित्तहं ।

ता । तं वयणु सुणेवि भविसयत्तु विंभयभरिउ ।

कियविविहवियप्प तासु समुहुं जोयंतु थिउ ॥ १ ॥

ता संवरिवि अंगु दिहु वीरिं परिचित्तिउ अवलंबिय धीरिं ।

अणिमिसनयणु अणोवसु दित्तिए मणुउ न होइ एहु विणु भंतिए ।

अह सुविणीयवयणु पियदंसणु हियइ छिवंतु करइ संभासणु ।

वित्तकलत्तवत्त वक्खाणइं को सावन्नु अन्नु तं जाणइं ।

अह दीवंतरेण जइ पिच्छइ तो अवहरणु किन्न परियच्छइ ।

किं सो असणिवेउ इयरुविं करइ केलि पच्छन्नसरुविं ।

को जाणइं बहुमायाभरियइं एयहं कवडकुडिल्लइं चरियइं ।

अह सिद्धिलत्तणि को न निहम्मइं ता एयहो वीसासु न गम्मइं ।

ता । अवलोइवि संतु साहंकारु समालविउ ।

को तुहुं किं नामु किं कज्जि आगमणु किउ ॥ २ ॥

तो वुच्चइ माणेसरजक्खें महु आएसु दिन्नु सहसक्खें ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए  
 लसिरिउनिवयणनिस्सीकरणं णाम अट्ठमो संधी परिच्छेओ ।



अक्खरपंति जेण चिरु दाविय जेण तुम्ह संपय दरिसाविय ।  
 तेण पुव्वसंबंधं पेसिउ साहम्मियवच्छल्लु पयासिउ ।  
 निदावसरु तुम्ह नउ भंजिउ हउं करि लेवि पयत्तें तज्जिउ ।  
 एहु महु मित्तु अन्नजम्मंतरि अच्छइ पडिउ गरुयदुत्तंतरि ।  
 होसइ जइ वि थाउ परिओसहो तोवि असमत्थु गमणि सहएसहो  
 बहुधणसहिउ समुज्जलमाणि पइं निव्वउ नियदिव्वविमाणि ।  
 तं वीसरिउ तोवि महु चित्तहो गउ इत्तडउ कालु असरंतहो ।  
 एव्वहिं तउ पुज्जंति मणोरह हुअ सिरि साणुराय जणवल्लह ।

घत्ता । चडु दिव्वविमाणि नयरहो लेवि असंखु धणु ।

तं गयउरु जाहि पिक्खहि सुहिवंधवसयणु ॥ ३ ॥

एउ चित्तिवि नियमणि परिओसिं सुमरिउ दिव्वविमाणु महेसि ।

आयउ धगधगंतु गयणंगणि सुअणि दिट्ठु जिणालयपंगणि ।

सोहइ रणझगंतु किंकिणिरउ धवधवंतु धग्घरयमहारउ ।

चउदुवारचउपुरयपइन्नउ चउसुमत्तवारणयरवन्नउं ।

जालगवक्खपक्खपडियक्खहिं विविहविचित्तरुवरइदक्खहिं ।

नं नियमणिमऊहकयभेयहिं तंजइ तरुणतरणितरुतेयहिं ।

जं केणवि न खलिज्जइ धेयहो गयणि पवणसंगहपरिछेयहो ।

जं नियकिरणहिं तिमिरु विहंडइ जं निविसिं भुवणंतरु हिंडइ ।

घत्ता । तं तुंगतवंगु पिक्खवि पंगणि जिणवरहो ।

रोमंचिउ अंगु हियवइ फिट्ठ भंति नरहो ॥ ४ ॥

तं पिक्खंतु सुअइ मइविंभउ अत्थि किंपि सुहकम्महो संभउ ।

सचउ संविहाणुफलु दीसइ लइ मंछुडु सुहिसंगसु होसइ ।

पभणिउं साहिलासु जइ एहउ तो तं करि पडिवन्नियनेहउ ।

एम तेहिं जंपिवि पियवयणइं पुरवरसंगहियइं बहुरयणइं ।

तमरयरेणुविणासणसीलइं रिद्धिविद्धिसुहसंगमलीलइं ।

दिव्वाहरणसारसुपसत्थइं मणिकडयइं देवंगइं वत्थइं ।

नायसुद्धमणिपसुहवरिट्ठइं मणि चित्तियइं विमाणि बइड्डइं ।

वरपल्लंकसिज्ज संचारिवि चंदप्पहु जिणवरु जयकारिवि ।

खयरिं भविष्यत्तु सइं पेसिउ मउअतूलिपल्लंकि निवेसिउ ।

१ A corrected into चमचमंतवारणं २ B तकइ



ता । तो चिंतियमित्तु विविहकिरणमणिवेयडिउ ।

उप्पमित्तं विमाणु फरहरंतु गयणहो चडिउ ॥ ५ ॥

चडिउ विमाणु गयणि मणिजोएं जहिं सा तहो जणेरि सहुं सोएं ।

अच्छइ मरणपइज्जइं संठिय मुणिवरवयणाएसपरिट्ठिय ।

दियहइं तीस गयइं चिंतिए अणुदिणु पुत्तागमणु सरंतिए ।

आइय सियपंचमि वहइसाहहो दरिसियपुज्जमहिम जिणनाहहो ।

सुव्वयकमलमहासिरि संतिउ रयणि गमंति वेवि जग्गंतिउ ।

छुडु छुडु तइयउ पहरु समायउ कमलइं छडिउ मणि उम्माहउ ।

दुहु वल्लहविओइ अवहारिउ परलोयहो दिहु चित्तु समारिउ ।

मंडलिय मुणिवयणहो माहप्पि खोहिय सुव्वयावि सवियप्पि ।

एत्तहिं मुणिवरवयणु न चुक्कइ एत्तहिं खलु अवसाणहो दुक्कइ ।

एहइं विसमकालि संपत्तइ सुहिसयणइं रणरणइं महंतए ।

तो उज्जोउ करंतु नहंगणि झत्ति विमाणु पडिउ घरपंगणि ।

ता । तं पिक्खवि तित्थु नट्ट लोय विंभयभरिय ।

पंकयसिरि सावि जिणु सुमरंति समोसरिय ॥ ६ ॥

घरपंगणि पंकयसिरि धावइ अज्जिय जिणवयणइं परिभावइ ।

भविसयत्तु धणु घरि संपेसइ माणिभट्टु पियवयणइं भासइ ।

सुव्वय विहिंमि जाम नवकारिय तो सविलक्खइं सन्न समारिय ।

हलि हलि कमलि कमलि किं धावहि पुत्तहो वयणु काइं न विहावहि ।

तं निसुणिवि रहसेण पधाइय हरिसिं निययसरीरि न माइय ।

सरहसु दिव्वु सणेहालिगणु निवडिवि कम कमलहि थिउ नंदणु ।

सुहदंसणु अलहंतइं नयणइं अंसु मुआइयाइं जिह रयणइं ।

लेवि सहत्थि सइं उट्ठाविउ नयणहिं सुहदंसणसुहु पाविउ ।

किर आसीस देइ सुहवरिसिं ताम निरुद्धवाय अइहरिसिं ।

उच्चल्लिवि सुहकमलु निउंजइ सन्नइं पवरासीस पउंजइ ।

निम्मच्छणउं करिवि नियपुत्तहिं वहइ खीरु चउवीसहिं सुत्तहिं ।

सुहमंगलजलकुंभ सम्मारिय दहिदुव्वक्खय सिरि संचारिय ।

चंदणवंदणाइं मंगल्लइ एम सइंमि कीयइं सुमहल्लइं ।

भविसिं माणिभट्टु संभालिउ बहुपरिमलकुसुमहिं ओमालिउ ।

१ B मंडलियसुहुं मुणिवरमाहप्पे



घत्ता । संपेसिवि जक्खु भवणि वियणु एकंतु किउ ।

सुहु कुसलु भणंतु भविसु जणेरिहि पुरउ थिउ ॥ ७ ॥

तो आसीस देवि पियवायए अक्खिउ कुसलु सवित्थरु मायए ।

अज्जु कुसलु बहुसोक्खहं साइउ जं तुहुं महु घरपंगणि आयउ ।

तं चिंतविउ आसि तउ अंगहो जं निवडउ दुज्जणहो दुसंगहो ।

महुंमि सरीरि जीउ सविसेसिं रक्खिउ मुणिवरवयणाएसिं ।

अन्नमि तउ विओइ संजमनिहि सुअपंचमि मइं लइय महाविहि ।

जंपइ भविसयत्तु परिपुंगलु होसइ रिद्धिविद्धिसुहमंगलु ।

पुच्छइ निहुअसमासपडायउ बंधुयत्तु किं इत्थु परायउ ।

अक्खइ जणणि तासु सव्वायहो वट्ठइ मासु इक्कु घरि आयहो ।

तेणवि अतुलु महाधणु आणिउ राए पउरसहिउ सम्माणिउं ।

घत्ता । अण्णुमि जणि घोसु सुम्मइं आणिय तेण तिय ।

तहि वन्नइं लोउ कावि अणोवमरूवसिय ॥ ८ ॥

अण्णुवि जणि अच्चरिउ पंथपइ नवि केणवि समाणु सा जंपइ ।

नउ विहसइ नउ तणु सिंगारइ नउ लोयणहं अंसु विणिवारइ ।

अच्छइ पडिय गरुयउव्वेवइ जणु संदेहु करइ जीवेव्वइ ।

तहविहु तह विवाहु आरंभिउ तेण सयलु पुरुलोउ वियंभिउ ।

सुहमंगलजण जणियायल्लहो आयरु अज्जु अत्थि तहु तिल्लहो ।

तो पच्छन्नपवित्ति समारिवि निययजणेरि समासइ वारिवि ।

अण्णुणु गउ राउलहो तुरंतउ पाहुडु रयणकिरणदिप्पंतउ ।

नेवि समप्पिउ नरवरनाहहो पियसुंदरि महएवि सणाहहो ।

तेणवि सो सविसेसिं जोइउ रयणनिहाणु जेम अवलोइउ ।

पभणिउं साहिलासु किं किज्जउ भणइं कुमारु विणयवयणिज्जउ ।

देव इत्थु तउ नयरि न एणवि महु संबंधु अत्थि सहु केणवि ।

सो पिक्खिउव्वउ पइं मज्झत्थि जोइवि गुणदोसइं परमत्थि ।

घत्ता । तो जंपइ राउ एत्तियमिन्ति किं गहणु ।

तउ मग्गिउ देमि अन्नवि नीसंदेहु भणु ॥ ९ ॥

तो जाणिवि नरिंदु सुपसाइउ पुणरवि भणइं कमलसिरिजायउ ।

जइ पहु महु पसाउ अणुवल्लहि तो पइ सारवारु मोकल्लहि ।

तं निसुणेवि तुरिउ साणंदिं तज्जिय नियपडिहार नरिंदिं ।



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एयहो नरहो विणयनयवंतहो न करिव्वउ निरोहु पइसंतहो ।  
 तक्खणि गउ कुमारु पणवेप्पिणु अच्छिउ तणु पच्छवु करेप्पिणु ।  
 मामहु मंदिरि जणु संभासिवि पणविवि किउ संकेउ समासिवि ।  
 जणणिए वुत्तु पुत्तु दिहिगारउ तुह पिउहरहो आउ हुक्कारउ ।  
 आणिय जा कुमारि बधुयत्तें तहो तिल्लायरु अज्जु पैयत्तें ।  
 किं तहिं जामि किं त नउ गम्मइं तो विहसंतु भणइं सुंदरमइ ।  
 ता । तउ अक्खमि माए वट्ठइ इत्थु महल्लह ।  
 रक्खेव्वउ गुज्जु जाम पईसमि रायसह ॥ १० ॥  
 तं निसुणेवि जणणि आहल्लिय परिपुच्छइ हरिसंसुजलोहिय ।  
 मइं सह पुत्त गुज्जु नउ किज्जइ जं वित्तउ तं सव्वु कहिज्जइ ।  
 भणइं कुमारु वयणि दिहु होज्जहो मं बाहिरि जणि घोसु करिज्जहो ।  
 एह कुमारि लोइ जा सुम्मइ जाहि विचित्तरुवि जणु घुम्मइ ।  
 ताहिं विवाहु जाहिं आरंभिउ जाहिं कज्जि पुरुपउरु वियंभिउ ।  
 सा महु घरिणि तुम्ह वहुआरिय एण खलेण हरिवि संचारिय ।  
 जं पइं वुत्तु आसि विन्नासिं तं जि एण सच्चविउ हयासिं ।  
 चिरु हउं घल्लिउ एण वणंतरि दुसहसीहसहूलभयंकरि ।  
 जहिं माणुसु सुविणे वि न दीसइ जहिं धीरहं मि चित्तु भय भीसइ ।  
 ता । जहिं धूमंधारि सूरु न दीसइ नवि गयणु ।  
 तहिं असरणि रत्ति मइं संभरिउ तुम्ह वयणु ॥ ११ ॥  
 तहिं वणगहणि बहलतरुतंडवि गमिय रयणि अइमुत्तयमंडवि ।  
 पसरि पइहु गहिरु गिरिकंदरु तं लंघिवि दिट्ठउ वरपुरवरु ।  
 महविहारदेहुरहिं रवन्नउं बहुधणकणयरिद्विसंपुन्नउं ।  
 तहिं पइसरमि जाम भयवज्जिउ सुन्नउं तंपि गामु जणवज्जिउ ।  
 हिंडिउ तंपि सगेहु सराउलु वरतोरणतवंगतुंगाउलु ।  
 मणपरिओसकोसदरिसावणु पायडपउरभंडभरियावणु ।  
 तहिं धवलामलकेवलवाहहो दिहु भवणु चंदप्पहनाहहो ।  
 तहिं थुइ करिवि जाम खणु अच्छमि ताम वरक्खरपंति नियच्छमि ।  
 सा उद्देसइं सुहिकन्नंतरि पुव्ववासि पंचमइं घरंतरि ।  
 अच्छइ वरकुमारि सुविक्खण सा करि धरहि गंपि सुहलक्खण ।

१ A पविर्ति २ B देउल°



घत्ता । गड तेण पहेण तं वरमंदिरु पंचमउ ।

आरुहु तुरंतु मणहरु सव्वु सुवन्नमउ ॥ १२ ॥

तित्थु कुमारि एह मइं दिट्ठी सुहलक्खणगुणरूबवरिट्ठी ।

आयएं सविणयाएसविसिट्ठउ नियकुलु नाउं थाउं महु सिट्ठउ ।

जिम पुरु निसियरेण उज्जाडिउ जिम परियणु असेसु विव्भाडिउ ।

मज्झु कुमारि एह अवइत्ती नवि पडिवन्निय मइंमि अदिन्नी ।

आइउ असणिवेउ मणि खारिउ पट्ठणु सयलु जेण संघारिउ ।

तेणवि मइं समाणु पिउ जंपिउ सहु कन्नइं वरनयरु समप्पिउ ।

किउ विवाहु महु तेण सहाएं वारहवरिस थियइं अणुराएं ।

पुणु तं सुएवि विउलतरुतंडवि संचिउ वहिवि दव्वु लयमंडवि ।

घत्ता । तहिं वियणि अरणिण नियकुलमग्गि अहिट्ठियइं ।

जिणधम्मरयाइं विणिणवि दियहं केवि ठियइं ॥ १३ ॥

तहिं जि सोवि बधुयत्तु परायउ हिंडिवि निट्ठणु निव्ववसायउ ।

बहु निंदिउ गरहिउ अप्पाणउं मइंमि खमिउं अवराहु चिराणउं ।

पुणरवि छिहु लहेविणु धाइउ तं धणु धणिय हरेविणु आयउ ।

थिउ हउं तहिं जि वणंतरि छंडिउ पुणरवि तं जि पएसहिं हिंडिउ ।

तं जि नयरु पुणरवि परिसक्किउ थिउ जिणहरि अहिमाणकलंकिउ ।

सुमरिउ माणिभदजक्खेदें तहु आढत्तु आसि चिरु इंदें ।

सरिवि पुव्वजम्मंतरकारणु साहम्मियवच्छल्लवियारणु ।

तेण सुमित्तत्तणु मणि भाविवि आणिउं इत्थु विमाणि चडाविवि ।

घत्ता । तं सुणिवि जणेरि सैरि करपल्लव धरिवि थिय ।

समसज्झसि हूअ नाइं विणिम्मिय कट्ठमिय ॥ १४ ॥

दुक्खु दुक्खु नियमणि संजोइउ पुणु पुणु पुत्तहो वयणु पलोइउ ।

हा तहिं कालि पुत्त मइं वुत्तउ गमणु न एण समाणु न जुत्तउ ।

हा पाविट्ठिं जन्न विणासिउ मंछुडु कुलदेविए आसासिउ ।

हा किम वणि हिंडिउ असहायउ महु पुत्त अज्जु पुणु जायउ ।

हा गिरिकंदरि केम पइट्ठउ हा सुन्नउं पुरु भमिउं अणिट्ठउ ।

हा पुरु सयलु जेण संघारिउ कह न तेण निसियरिण वियारिउ ।

हा सुन्नंगणि होइ उवइउ परिभमंति निसियरिउ रउइउ ।



हा पर बंधुयत्तु महु संजणु जेण पुत्त तउ नै किउ विमदणु ।  
ताहिवि साहु साहु कुलबहुअहिं सीलचरित्तगुणंतरनिहुअहिं ।  
जा एवहु कज्जु थिउ झंपिवि पइहरि दुब्बावरणु वियप्पिवि ।  
नयरिलोउ पर सुक्खइं माणइं खलहं पवंचु माइ को जाणइं ।  
एम करेवि सुइरु कूवारउ पुणु पुणु सिरु चुंबिउ सयवारउ ।  
भविसयत्तु विहसिवि उल्लावइ अम्मि गहिल्ली हूई नावइ ।

यत्ता । सिंगारहि सोह मइलहि माणु समच्छरहो ।

लइ पाणिउं देहि परिहवहुक्खपरंपरहं ॥ १५ ॥  
एम भणिवि परिओसियगत्तिं दरिसिउ जणणिहिं पुलउ वहंतिं ।  
आणिउं जं तहो नयरहो होंतउ वत्थाहरणु रयणुपजलंतउ ।  
जं नउ चडइ अंगि सामन्नहो अह कुरुजंगले वि नउ अन्नहो ।  
जं कयकोऊहलु अमरिंद वि जं सोहग्गरासि जणविंदि वि ।  
तं दक्खविउ जणणि आणंदिवि उहयकरिहिं पयजुवलउ वंदिवि ।  
पहिरि माइ इउ तुज्झु जि जोगगउ सयणविंदि पयडावियभोगगउ ।  
तं पिक्खेवि जाउ सुहसंगउ कुंकुमेण उव्वट्ठिअंगउ ।  
पुणु वि जक्खकदमिण पसाहिउ तिलउ समारिवि दप्पणु चाहिउ ।  
अहरइं दिन्नु मलिवि अलयजलु लोयणजुयलि निवेसिउ कज्जलु ।

यत्ता । नियपुत्तविट्ठत्तु पिक्खिवि अतुलु महाविहउ ।

वट्ठिउ सिंगारु पइपरिहउ परिहरिवि गउ ॥ १६ ॥  
कमलइं पुत्तपयावफुरंतिए लइउ दिव्वु आहरणु तुरंतिए ।  
बहु कडिल्लि अलक्खयनामउ उप्परि पीडिउं रसणादामउ ।  
सुकुउ किंकिणीउ नउ संकिउ भरिवि रयणकंचुवउ तडक्किउ ।  
सुद्धमरालजुयलि किउ छन्नउं कंबु कंठकंदलिए रवन्नउं ।  
पीणघणत्थणमंडल हारिं सिरु धम्मिल्लकुसुमपवभारिं ।  
कन्नहिं कुंडलाइं आइद्धइं उप्परि वेढियाइं पहचिंधइं ।  
पूरिउ रयणचूडु मणिवलयहो दिन्नइं केऊरइं बाहुलयहो ।  
अंगुलीउ मणिमुज्जावत्तउ वीसहिं अंगुलीहिं पक्खित्तउ ।  
पय मणिबद्धय नेउरजुवलउ सुहसंजवियमहुररवमुहलउ ।  
जंघाजुयलि रयणपज्जत्तउ कडियलि रसण कणयकडिसुत्तउ ।

१ B कियउ विमदणु २ मणिबद्धि



मुहि मणिचूडहो कंकणजुयलउ सोहिउ अङ्गहारि वच्छयलउ ।  
 एमाहरणु लेवि सविसेसिं थिय नंदणहो नियडि परिओसिं ।  
 घत्ता । पिकखेविणु ताहि अंगइं मयणुक्कोवणइं ।  
 रइलद्धरसाइं थिउ विणिवारिवि लोयणइं ॥ १७ ॥  
 नजइ पुणुवि ताहि सुहियंतरु अज्जवि एउ कज्जु दुत्तरतरु ।  
 वरतियविहउ जइवि अम्हारउ तो वच्चइ पवंचु वडुारउ ।  
 एवहिं एउ पउरु दरिसेविणु लेव्वउ रायंगणि पइसेविणु ।  
 जाहि ताहिं दरिसहि सुहिसंगउ सहुं दुज्जणहं चविज्जहि चंगउ ।  
 इह लइ नायमुद्द दिहिगारी ताहि समप्पहि पाणपियारी ।  
 तो संचल्लि करिवि दिहि देहहो गय मल्हंति महासइ गेहहो ।  
 नायरजणमण संखोहंती थियमंथरचिरलील वहंती ।  
 दिव्वाहरणविहूसियदेही किं सा होइ न होइ व जेही ।  
 विज्जुलकंति समुज्जलदित्ती निययजायववसायसइत्ती ।  
 आयल्लउ जणंति पइपरियणि झत्ति पइइ सवत्तिहिं पंगणि ।

घत्ता । तरलावियनित्त सारभूअ वरजुवइजणि ।

पिकखेविणु पत्ति धणवइ विंभिउ निययमणि ॥ १८ ॥  
 कंतिहिं तणिय कंति पिकखंतहो माणु मरट्टु गलिउ वरइत्तहो ।  
 चिरविलसियइं विचित्तपयारइं सुमरिवि नेहनिरंतरसारइं ।  
 पिकिखवि तहिं लावन्नु विसेसिं खुहिय सवत्ति समुज्जलवेसिं ।  
 उवलकिखउ चित्तंतरि भंतिए आयउ भविष्यत्तु विणु भंतिए ।  
 एहाहरणसोह सिंगारहो दीसइ कुरुजंगलिवि न अन्नहो ।  
 अन्नवि वयणु सुट्टु सुपसत्थउ मंछुडु सोवि जाउ सकलत्तउ ।  
 एउ चित्तंतिहिं माणु कलंकित तं पिकिखवि परिवारु वि आसंकि  
 पुणु धणवइहिं वयणु अवलोइउ पुणुवि सवत्तिहिं समुहुं पलोइउ ।

घत्ता । मणि संक पइइ महलिउ चित्तु सदुल्ललिउ ।

हुअ सामलछाय दाइयजणहो गव्बु गलिउ ॥ १९ ॥  
 दिनु सरूवइं उच्चु वरासणु किउ धणवइण कुडिलसंभासणु ।  
 जइवि सवत्ति समिडु न रुचइ तो निरु नीसंदेहु न मुचइ ।  
 कमलइं न किउ वयणु अवलेविं पइउ कडक्खु पक्खु विक्खेविं ।  
 वुत्तु सरूव विवज्जियसंकउ दरिसहिं कुलवहुयहिं मुहपंकउ ।



भणइं सवत्ति काइं तहो दीसइ नउ आलवणु करइ नउ वियसइ ।  
 सा केणवि माणुसिण न कुप्पइ जइ परचारु लहइ तह जंपइ ।  
 तं निसुणेवि वयणु विहसंती बहुअहिं समुहं चलिय मल्हंती ।  
 ताएं जि दूरहो जि परियाणिय दिव्वाहरणविसेसिं जाणिय ।  
 उट्ठिय समुहं करिवि पणवाइउ पुच्छिय तुडु पुत्तु किं आयउ ।  
 यत्ता । परिहासइं ताहिं करिवि सन्न हियवउ भरिउ ।

पुणु वालिवि दिट्ठि बद्धमुट्ठि पच्छन्नु किउ ॥ २० ॥  
 तं निसुणिवि जुवईयणु हल्लिउ किउ विंभउ अवरुप्परु बोल्लिउ ।  
 भणइं सरूव एउ तउ सिद्धउ जं किउ वयणु पणामसमिद्धउ ।  
 जंपइ कावि अयाणियकरणिं तोसिय बहु अनवल्लाहरणिं ।  
 अन्नइं वुत्तु जाउ निरु चंगउ जं परिओसिउ बहुअहिं अंगउ ।  
 अन्न भणइं उच्छविण बहुत्तिं आयरु तिल्लि करहु समुहुत्तिं ।  
 अन्नहिं समुहु समासिउ सुद्धइ किं किज्जइ विग्गोवउ सुद्धइ ।  
 ताइंवि पंगुरणहो अब्भंतरी लाइउ तिल्लु हसिवि चित्तंतरी ।  
 अन्निं तहिं पंगुरणु विवत्तिउ दिट्ठउ चिरु कररुहवणपंतिउ ।  
 अन्नइं अहरउ नयणकडक्खिउ अन्निंवि हसिवि अन्नहो अक्खिउ ।  
 अन्नइं वुत्तु निहालिवि अंगउ आयहो कहिंमि तिल्लु चिरु लग्गउ ।  
 यत्ता । मुहि अंचलु देवि हसइ समुब्भडु तरुणियणु ।

लइ लायहो तिल्लु बालहिं उव्भंखरिउ तणु ॥ २१ ॥  
 अन्न भणइं मं हसइ वराई मं कुण मच्चइ सुत्त वराई ।  
 अन्न भणइं नियकज्जविहुल्ली विणु सुत्तिं किय गलि कंचुल्ली ।  
 अन्न भणइ मं करह विहासइं को जाणइं विएसपरिहासइं ।  
 मंछुडु तहिं दीवंतरनारिहु सव्वहु एहावत्थकुमारिहु ।  
 अन्न भणइं पच्छन्न समारहु उव्भडवयणवासु अवहारहु ।  
 तं निसुणेवि बहुग्गुणसुअइहिं किउ पच्छन्नु महंतरजुवइहिं ।  
 लाइउ तिल्लु सुमंगलसहिं बहु संघट्ट जुवइ आणंदिं ।  
 गय कमलसिरि पासि नियपुत्तहो कहिउ सव्वु अणुराइयचित्तहो ।  
 एत्थंतरी नयविणयनिउत्तहो चित्तंतहु धणवइवणिउत्तहो ।



घत्ता । सुवियप्पनिरोहि मणु संवरणायारि थिउ ।  
नवकारिवि नाहु नवमउं संधिपवेसु किउं ॥ २२ ॥

नवमः सन्धिः

रायंगणि गंपि पयडिवि दुट्टहो दुच्चरिउ ।  
तं निसुणहु जेम भविसयत्ति जसु वित्थरिउ ।  
दाइयदुप्पवंचु आयन्निवि माणकसायसल्लु मणि मन्निवि ।  
हरियत्तहो संकेउ समासिवि कमलदलच्छि लच्छि संवासिवि ।  
निययजणेरिवयण संपेसिवि पुव्वावरसंकेउ गवेसिवि ।  
बहु नवल्ल पाहुडइं समारिवि चंदप्पहु जिणवरु जयकारिवि ।  
निग्गउ वणिवरिंदु पहुवारहो भडथडनिवहविसमसंचारहो ।  
जहिं गय गुलुगुलंति पिहु जंगम हिलिहिलंति तुक्खार तुरंगम ।  
जहिं मंडलियसक्कसामंतहं निवडइ कणयदंडु पइसंतहं ।  
गलइ माणु अहिमाणु न पुज्जइ नियसच्छंदलील नउ जुज्जइ ।  
जहिं अब्भोट्टजट्टजालंधर मारुअटक्ककीरखसवब्बर ।  
मरुवेयंगकुंगवेराडवि गुज्जरगोडलाडकन्नाडवि ।  
इयएमाइ अउव्व वसुंधर अवसरु पडिवालंति महानर ।

घत्ता । सामंतसएहिं जं सेविज्जइ रत्तिदिणु ।

तं रायदुवारु पिक्खिवि कासु न खुहइ मणु ॥ १ ॥  
तं भडथडवमालु आसंधिवि तिन्निवि सीहवार गउ लंधिवि ।  
दिट्ठु नरिंदत्थाणु दुसंचरु सावलेवनरनिवहनिरंतरु ।  
नरवइ सव्वावसरपरिट्ठिउ दिट्ठु कणयसिंहासणि संठिउ ।  
परिमिउं निविडतिविहपरिवारिं जहिं ओसासु वि नउ सिंगारिं ।  
तं अत्थाणु अलीढइं लंधिउ पुणु पहुपायमूलु आसंधिउ ।  
करिवि पणाउ पणयसिरकमलिं पाहुडु पुरउ समप्पिउ अमलिं ।  
किउ सम्माणदाणु संभासणु सहं राएं देवाविउ आसणु ।  
चामरगाहिणीउ अवलोइउ पहुपरिवारु सयलु आमोइउ ।

घत्ता । तो भणइं नरिंदु करहि वयणु संखेवगउ ।

सो आणमि इत्थु जेण समउ संबंधु तउ ॥ २ ॥

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमीफलवत्त  
भविसत्तहत्थिणापुरप्पवेसो णाम णवमो सन्धी परिच्छेओ सम्मत्तो ॥



तो करकमलकयंजलि हत्थें पहु विन्नविउ विणयसुकयत्थें ।  
 पुरपउरालंकारनियत्तें धणवइ कुक्कावहो सिउ पुत्तें ।  
 तं निसुणेविणु वयणु कुमारहो लहु आएसु दिनु पडिहारहो ।  
 पहुआएसिं सोवि पधाइउ धणवइ पुत्तसहिउ निज्झाइउ ।  
 आवहु पउरु लएविणु सारउ राउलि अत्थि तुम्ह हक्कारउ ।  
 वाइउ कोवि आउ सुनिबद्धउ तहु तुम्हहं समाणु संबंधउ ।  
 पभणइं रायसिद्धि अविस्सन्नउं अम्हहं निरु विवाहु आसन्नउं ।  
 राउलि पउरकम्म संखेव्वउ वित्तइ पाणिग्गहणि करिव्वउ ।  
 तिं वयणिं विणियत्तु अखेइउ वयणु गंपि नरवइहिं निवेइउ ।  
 सिद्धि विवाहारंभि समाउल्लु न सरइ खणु वि सरंतहो राउल्लु ।

यत्ता । तो वयणु फुरंतु भविसयत्तु विन्नवइ पहु ।

पइसंतहो इत्थु फुसमि विवाहारंसु तहु ॥ ३ ॥

तं निसुणेवि चमक्किउ राणउं पहु आएसु सकक्खडमाणउं ।  
 पेसिउ कुरुडु समच्छरु दूवउ सोवि ताहं आसन्नीहूवउ ।  
 धणवइ सयल्लु कज्जु आमिल्लहो सहं पउरिं राउलि संचल्लहो ।  
 तं निसुणेवि सिद्धिं आहल्लिउ कक्खडवयणवियप्पिं सल्लिउ ।  
 सम्माणिवि दूवउ बइसारिउ अप्पणु बंधुयत्तु ओसारिउ ।  
 दीसइ कारणु किंपि असारउ अइकक्खडु राउलि हक्कारउ ।  
 जइ परएसि किंपि किउ कुच्छिउ तो कहि करहं कज्जु को णच्छिउ ।  
 पइसिवि राउलि समउ सहायहो पहु परिओसहुं लग्गिवि पायहो ।

यत्ता । फुडु कारणु किंपि महु नियमणि उप्पन्नु भउ ।

एहइं दूएण नउ हक्कारिउ कहिमि हउं ॥ ४ ॥

तं निसुणिवि परिचिंतइ दाइउ पंचहं सयहं मज्झि को वाइउ ।  
 जंपइ मम्मच्छेय सहं राएं कवणु गहणु महु तेण वराएं ।  
 दुक्कमि तेण समउ इक्कंतरु इउ चिंतंत दिनु पडिउत्तरु ।  
 चंगउ वयणु तुम्ह परिपुच्छिउ मइं परएसि काइं किउ कुच्छिउ ।  
 घरि अप्पणइं ताम कलि किज्झइ पच्छइ पुणि राउलि पइसिज्झइ ।  
 पंचहिं सयहिं समउ जंपंतउ तेण समाणु गणंति विढत्तउ ।  
 कोवि राउलि पइहु पहु रंजिवि वंछइ तं सम्माणु विहंजिवि ।

१ B चवंति



जइ तं ताहं विहंजिवि दिज्जइ तोवि राउलि वि नाहि पइसिज्जइ ।  
 कवणु गहणु किर एहिं वरायहिं काउरिसहं अइट्ठपडिवायहिं ।  
 भंजिवि पंचसयहिं जो पम्मुहुं पइसिवि राउलि करहं परम्मुहुं ।  
 घल्लिवि पंच वि सय दंडावहु जो जंपइ तहो सिरु खंडावहु ।

घत्ता । तो भणइं पुरेसु वटइ ताम एउ करहु ।

रायंगणि गंपि पिसुणहो पिसुणत्तणु हरहो ॥ ५ ॥

तो नंदणपवंचमोहियमइ सयलु पवरु मेलावइ धणवइ ।  
 गउ राउलहो गरुयसंखोहिं अमुणियकज्जाकज्जविवोहिं ।  
 सहं पुत्तिं पट्टपुरउ परिट्ठिउ साहंकारु वि सारु अणिट्ठिउ ।  
 थिउ नरवइ आवेसु धरेविणु भविसयत्तु पच्छन्नु करेविणु ।  
 वणिवरु पणयसगगिरु जंपइ आसंघइ राउलइ समप्पइ ।  
 जइ अवराहु तोवि नउ जुज्जइ जइ सुहि तो एहउ किं किज्जइ ।  
 कज्जारंभि मणोरहवंतए किज्जइ विग्घु पिसुणि पवहंतए ।  
 विहसिवि बंधुयत्तु पडिवक्कइ अम्ह रिद्धि जो सहिवि न सकइ ।  
 सो पच्चक्खु पुरउ बइसारहि सुदिढवयणसंकडि पइसारहि ।  
 किउ पेसुवु जेण भयभीसिं अंतरु तुलमि अज्जु तहो सीसिं ।

घत्ता । हुंकारु मुएवि भविसु परिट्ठिउ तहो समुहुं ।

इहु सो पडिवक्खु करहि वयणु जइ अत्थि मुहुं ॥ ६ ॥

तो हुंकारु करेवि सुनिब्भरु जोवइ समुहु जाम बहुमच्छरु ।  
 ताम्व कुमारहो वयणु नियच्छिउ झत्ति विलीणु लिहिवि नं पुच्छिउ  
 लज्जइ समुहुं निएवि न सक्किउ नियदुच्चरियइं भाणकलंकित ।  
 नउ पडिवयणु करइ नउ पणवइ मउलियवयणकमलु थिउ धणवइ ।  
 राएं पंच वि सय हक्कारिय कोक्खिवि नियडि पुरउ बइसारिय ।  
 तेहिंवि भविसयत्तु अवलोइवि लज्जइ समुहुं न सक्किउ जोइवि ।  
 पचारिय सयलवि भूवालिं अहो किं तुम्हि गिलिय कलिकालिं ।  
 मुहि सरलहं अब्भंतरि घोरहं दीसइ तुम्ह चरिउ जं चोरहं ।  
 पट्टवयणिं अणिओयणिउत्तहं पासेइउ सरीरु वणिउत्तहं ।

घत्ता । हुइ छायाभंगि थोरपलंबुब्भियमुइण ।

पियवयणु चवेवि मं भीसिवि धणवइसुइण ॥ ७ ॥

देव देव एयहं अविहायहं न करिब्बउ अवराहु वरायहं ।



जामहिं पहु अवहिं परिसकइ तामहिं भिचु धरेवि न सकइ ।  
तो पुच्छिय पियवायएं राएं तेहिंमि कहिउ सयलु अणुराएं ।  
पुरउ परिट्टिय विनि मंहंतर तेहिं निवेइय वाय निरंतर ।  
अहो रायाहिराय परमेसर अम्हइं कुलि जाणिजहं वणिवर ।  
सुअउ न सुणहं न दिट्टउ देवखहं किम एवहु वयणु तउ अक्खहं ।  
जं किउ एण कम्मु अवियारिउ तं जणवइलज्जणउं निरारिउ ।  
पियरितुल्लु जो बंधउ बुच्चइ सो किम्ब वणि वंचेविणु सुच्चइ ।  
तहिंमि एहु पुन्नहिं न समत्तउ हुउ सकलत्तु महासियवंतउ ।

ता। अम्हइंमि भवंत निद्धण निव्ववसाय हुअ ।

गय तं जि पएसु दुम्मण दुम्मरुएण धुअ ॥ ८ ॥  
तं पियवयणु चवंतहो आयहो खमिउं एण बहुविणयसहायहो ।  
णियसज्जणसमिद्धि दरिसाविय पंचवि सय भोयणु भुंजाविय ।  
सम्माणिवि परिहाविय वत्थइं निययधणहो भरियइं वोहित्थइं ।  
पुणरवि सअणु तहिं जि घल्लेविणु आयउ अतुलु महाधणु लेविणु ।  
अह पहुपुरउ एउ किम्ब सीसइ छेयंतरि पेसुन्नउं होसइ ।  
विनिवि तुहं भणनयणाणंदण कमलाएविसख्वहि नंदण ।  
होसइ तं जि तेम घरि तुम्हहं वज्जदंडु निवडेसइ अम्हहं ।  
तं निसुणिवि विहसिउ नरनाहिं पियसुंदरिमहएविसणाहिं ।  
बालउ वरविलयहिं अवलोइउ सन्वें पहुपरिवारिं जोइउ ।

ता। आलिगिउ लेवि राएं नेहनिरंतरिण ।

अच्चासणु दिनु पुव्वसणेहगुणंतरिण ॥ ९ ॥  
एणु एणु पहु दरिसइ नियलोयहो अहो नवल्लु पडिवाइउ जोअहु ।  
एहु सु धणवइपुत्तु मंहंतउ कमलहितणउं सुट्टु गुणवंतउ ।  
मइं कालंतरेण नउ नायउ अहो लोयणहो दिनु अणुरायउ ।  
बालउ इत्थु एहु कीलंतउ चरियइं सुट्टु सुहावउ होंतउ ।  
पोढविलासिणीहिं रुज्झंतउ एकिकइं समाणु जुज्झंतउ ।  
बहुसियहारतार तोडंतउ सुनियत्थइं वत्थइं मोडंतउ ।  
सिंहासणसिहरोवरि थंतउ चुंविजंतु कवोलइं खंतउ ।  
वड्डिउ मामहं सालि असंगसु बहुकालहो संजाउ समागसु ।  
एम्बहिं करमि तेम सविसेसणु जेम कयावि न होइ अदंसणु ।



तो पियसुंदरीहिं अवलोइवि थिय नियहुहियहिं वयणु पलोइवि ।  
घत्ता । तहिं काले सुमित्त राएं तासु परिट्ठविय ।

सम्मानिवि लोय नियनियनिलयहं पट्ठविय ॥ १० ॥

धणवइ बंधुअत्त रक्खाविय जणि गरुयावराह लक्खाविय ।

मंदिरि कडयमुह संचारिय विहडप्फड सरूव ओसारिय ।

भविसहो सयणविंदि दिहि दरिसिवि परमुच्छवि घणु हियइं पवरिसि

राएं पउरुपमुहुं बोलाविउ तुह्यहं एउ कज्जु संभाविउ ।

एहु सिट्ठि पुरपउरि महंतरि आयउ चोरु छुहिवि कक्खंतरि ।

दिहु तुह्मि धिट्ठत्तणु आयहो तंपि करेवि चडिउ परिछेयहो ।

मंडिवि अंगु अतुलु भयभीसहो दरिसिय विहिमि संधि नियसीस

एवहिं थिय अवहेरि करेविणु जं किज्जइ तं भणह मिलेविणु ।

घत्ता । तो भणिउं समूहु सिरु विहुणइं घुम्मइं चवइ ।

अहो देखहो तुम्हि कम्महंतणिय विचित्तगइ ॥ ११ ॥

तो कारण परिचित्तिवि भारिउ मइवंतेहिं समुहुं ओसारिउ ।

करह वयणु समवायसमुच्चइ एहइं कालि काइं पहु वुच्चइ ।

जंपइ कोवि पुराइयकम्महु अइयारिं पहु जाउ परम्महु ।

भविसयत्तु अहिं सम्मानिउं सिट्ठिवि छायाभंगहो आणिउं ।

कोवि भणइं अविघाणियखत्तें अहु अजुत्तु कीयउ वधुयत्तें ।

परिण विटत्तु हरेवि असारउ किम वुच्चइ धणु एहु महारउ ।

अन्नं वुत्तु पउरमाहप्पे अइकम्महो किर काइं वियप्पे ।

एवहिं वयणु किंपि तं वुच्चइ जेण सिट्ठि सहं पुत्ति मुच्चइ ।

घत्ता । परिचित्तिवि कज्जु एक्कायारु करेवि लहु ।

पडिगाहिवि सिट्ठि पुणु पउरिं विन्नत्तु पहु ॥ १२ ॥

थाइवि पउरपमुहुं पडिजंपइ देव देव पउरिं विन्नप्पइ ।

धणवइ कुरुजंगलि विपहाणउं तउ घरि सुट्ठु समुन्नयमाणउं ।

सो अन्नायकारि जं वुच्चइ तं पउरहो न मणाउ वि रुच्चइ ।

जइ अन्नाउ तासु मणि भावइ ता किं पुर पउरहो वि पहावइ ।

एकु सरीरु बिभायहि हुत्तउ तिहिंमि ताहं सामन्नु विटत्तउ ।

बंधुयत्तु चोरत्तणु पावइ जइ अन्नहो धणु लेविणु आवइ ।

१ B एक २ B अइकंतहो ३ B तिभायविहित्तउ



वे ।

भाइहुं पुणु अविहत्थु हरंतहं दाइयमच्छरु हियइ धरंतहं ।  
निग्गहु तुल्लि ताहं न करिन्वउ परजीवावहारि जीवेवउ ।

यत्ता । परियाणिवि लेउ भविसयत्तु अप्पणउं धणु ।

आमिल्लहि सिट्ठि करउ पुत्तु पाणिग्गहणु ॥ १३ ॥

जं विन्नत्तु पउरसंघाएं तं जि तेम पडिवज्जिउ राएं ।

परिसि

बइसहु भविसयत्तु बोल्लावहु अवरुप्परु संतोसु करावहु ।

तो संगिलिउ पउरु अप्पाहिवि धणवइ पुत्तसहिउ पडिगाहिवि ।

अहो अहो भविसयत्त बहुमाणउं तुहुं अम्हहं भूवालसमाणउं ।

बंधुयत्तु जं लेविणु आयउ तं धणु घरि संवरिअ विहायउ ।

सीस

जं वणगहणि खित्तु अणिओयहो तं अवराहु खमहिं पुरलोयहो ।

भणइं कुमारु कयंजलिहत्थउ महु नियजम्मु अज्जु सकयत्थउ ।

जं पुरलोएं वयणु कराविउ करहु किंपि जं मयरहो भाविउ ।

जे गय तहु सहाय ते पुच्छिवि पाणिग्गहणु करहु पडियच्छिवि ।

यत्ता । पुरु पुच्छइ तेवि करहु कज्जु जं जेम थिउ ।

तो तेहिं मिलेवि तज्जिवि दिहु संकेउ किउ ॥ १४ ॥

गुज्झाचरणसीलसुनिउत्तहिं दिहु समवाउ करिवि वणिउत्तिहिं ।

सुअणत्तणगुणेण जं रक्खिउ तं पि अभउ मग्गेविणु अक्खिउ ।

अहो पुरपउरि केम साहारिउ अज्जवि एहु कज्जु निरु भारिउ ।

कहिं विवाहु कहिं सुहु वधुयत्तहो कहिं निव्वुइ समवाएं गोत्तहो ।

एह वरजुवइ थाइ जा सारी सा गेहिणि भविसत्तहो केरी ।

अहो परमेसरि माय महासइ नामग्गहणि ताहि दुहु नासइ ।

काइं न वुत्तु एण दुवियप्पें तोवि न चलिय सीलमाहप्पें ।

वुच्चइ तेही नारि पइव्वय हुअ पच्चक्ख महाजलदेवय ।

धयवहु भग्गु भरिवि दुव्वायहो हल्लोहलिउ चित्तु संघायहो ।

झल्लोज्झल्लिउ सलिलु रयणायरि सयल्लुवि जणु बुद्धंतउ सायरि ।

ताहिं समासि एण साहारिउ जामहि बंधुयत्तु ओसारिउ ।

यत्ता । पणवंतइ लोइ जइ उवससु न करंति सइ ।

तो बुद्धइं आसि हुअ सव्वहं खयकालगइ ॥ १५ ॥

एहावत्थ जाय जणविंदहो वेलाउलि उत्तरिवि समुदहो ।

आएं अम्हि धरिवि निरु तज्जिय थिय कुलकित्तिकलंकहो लज्जिय ।



कहिंमि को वि काइंमि न पयासइ थिय भोयणु परिहरिवि महासह ।  
 अम्हइं दुक्खु दुक्खु तन्हांविय ओसहमित्तु गासु गिन्हावियं ।  
 आणेविणु सुहिसयणहिं दक्खिक्ख कन्नकुमारि भणिवि जणि अक्कि  
 पइसारिय घरि गरुयविहोएं थिय संघट्टु करिवि पइसोएं ।  
 गंभीरत्तणेण नउ अक्खइ पइहरि कुलहो कलंकउ रक्खइ ।  
 एवढुंतरेण जा अच्छइ सा जि एहु परिणेवइ वंछइ ।  
 सयणिहिं तह विवाहु पारंभिउ एत्थंतरि एरिसउ वियंभिउ ।  
 तिलमित्तुवि जइ अलियउ आयहो तो अम्हइं मिच्छित्तपरायहो । यत्ता  
 निसुणेविणु वणिउत्तहो वयणइं थियइं कन्न झंपिवि सुहिसयणइं ।  
 वड्डिउ गरुआवेसु नरिंदहो जोइउ समुहुं कुरुडभडविंदहो ।  
 ओसारेवि बेवि दिहुबंधहो अणुहवंतु फलु दुन्नयरंधहो ।

यत्ता । गयउरु सविलक्खु अंसुजलोल्लियलोयणइं ।

सुहिसयणसएहिं घरि घरि कियइं अभोयणइं ॥ १६ ॥

घरि घरि हट्टि हट्टि जणु जूरिउ भग्ग मडप्फरु हियइ विसूरिउ ।

हा विहि जाउ सुट्टु विच्छायउ जं जम्महोवि न केणवि नायउ ।

जो राउलि पुरपउरे महायउ तासु मलित्तु केम घरि आयउ ।

जंपइ कोवि न एयहो अग्गे एउ सव्वु दुप्पुत्तहो सग्गे ।

कोवि चवइ परिवड्डियखेरउ एउ पवंचु सरूवहिकेरउ ।

भविसयत्तु बुल्लाविउ राएं सहं माणि वड्डियअणुराएं ।

करहि किंपि जं जुज्जइ आयहं दुन्नयदोसविडंबियकायहं ।

तं निसुणेविणु वुत्तु कुमारिं इउ लज्जावणिज्जु अइयारिं ।

अह अम्हहंमि एउ किं जुज्जइ जं इउ एवढुंतरु किज्जइ ।

यत्ता । असमंजसु कज्जु एहउ किंपि समावडइ ।

जं थोइलयंपि दुत्तरि दुप्पवंसि पडइ ॥ १७ ॥

मणमलित्तु किं कासुवि भावइ अह पुव्वक्किउ कम्मु करावइ ।

जामहिं कज्जु दुसंकडि आवइ तामहिं सुअणत्तणु न पहावइ ।

दुक्करु कज्जाकज्जुवियारहं राउलु दप्पसाडु दुव्वारहं ।

जं पट्टुपुरउ वियारि न भंजइ तं इहरत्ति परत्तिवि छिज्जइ ।

१ B संताविय २ B गाहायिय ३ B किज्जइ



एवहिं महु सम्माणि जुज्जइ निक्कउ पुरपरिवाडिए किज्जइ ।  
 जइवि तुम्ह पहुसत्तिए छज्जइ तोवि सुंदरु जं पुरु पडिवज्जइ ।  
 तउ सम्माणु जइवि मइं पाविउ पुरु अवरहि जइवि संभाविउ ।  
 तोवि मज्झु मणु एउ न माणइं नउ सोहइ विणु पउरहो आणइं ।  
 न लहमि सुद्धि देहजणिगारिय विमुहिं पउरि जणणि वंधारिय ।  
 हसइ नरिंदु पलंबियसाडहं सुहियउ होइ पवंचु किराडहं ।  
 न चवहिं किंपि अणुज्जुअवित्तिहिं न चलहिं एउवि इक्कु विणु नित्तिहिं ।  
 सुणिवद्धनिओइ इहपरलोयविसुद्धमइ ।  
 धणवालवि होवि न करहिं खणुवि पमायमइ ॥ १८ ॥

दशमः सन्धिः ।

सइं चरहिं लएवि नरनाहिं पउरहो समउं ।  
 तं निसुणहु जेम सम्माणिउ धणवइतणउं ॥  
 पहुपसायपडिवन्ननिरंतरु सलहइ जाम नरिंदु महानरु ।  
 इत्थंतरि वरपुरिस पधाइय पट्टणि चारु चरिवि संपाइय ।  
 पुच्छिय कहहु केम को अच्छइ पिसुणहं काइं कासु को पिच्छइ ।  
 काइं कासु दुच्चरिउ समप्पइ घरि पच्छनु काइं को जंपइ ।  
 दुब्बावारु काइं को माणइ अइसयवंतु काइं को जाणइं ।  
 तं निसुणेवि कोवि चरु बोल्लिउ पट्टणु सयलु देव आहल्लिउ ।  
 घरि घरि नियकम्मइं परिचत्तइं घरि घरि अंसुजलोल्लियनित्तइं ।  
 नयरु सबालविहु थिउ सियहरि अच्छइ मिलिउ थाणि सिरियाहरि ।  
 कयविक्रय सरोस विग्भाडिय आवणि आवणि मुह भमाडिय ।  
 कियइं देवमंदिरइं अपुज्जइं जायइं पुरवंदिणइं अणुज्जइं ।  
 जंपइ सयलु लोउ इक्कम्महु हाहाकारु करइ वंकइ मुहु ।  
 भणिवि निविट्ठु एक्कचउ किज्जइ विणु धणवइ न नयरि निवसिज्जइ ।  
 जइ अवरहु खमिउं नहु राएं तो नीसरहं समउ संधाएं ।  
 तं वयणु सुणेवि आएसिउ करणाहिवइ ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिकलवण्णणए  
 भविसत्तराजसभापवेसो नाम दसमो सन्धी परिच्छेओ । २ B पराइय



कोक्काविवि लोय परिओसइ सच्छंदगइ ॥ १ ॥

नरवइ पउरुपमुहुं मेलावइ करहु किंपि जं तुम्हहं भावइ ।  
 भविसयत्तु सव्वइ अवगन्नइं पउरहोतणउं वयणु परिमन्नइं ।  
 एवहिं एयहो संति समारहो सहं सयणिहिंमि दिहि पइसारहो ।  
 तं निसुणिवि पुरपमुहिं वुच्चइ देवसिट्ठि सम्माणिवि मुच्चइ ।  
 भविसयत्तु नियकुलि पइसारहो बंधुअत्तु बंधिवि नीसारहो ।  
 सो खलु पावकम्मु भयमत्तउ कुलफंसणु दुव्वसणासत्तउ ।  
 अहरइ जासु विणासियधम्महो सो अणुहवउ फलइं दुक्कम्महो ।  
 तासु विडंबणाइं जं किज्जइ तेण पउरि कोवि न दूसिज्जइ ।  
 जं पुणु धणवइ बंधण पावइ एउ देवपट्टणहो न भावइ ।

घत्ता । मिल्लेविणु सिट्ठि पुज्जहि भविसयत्तु भवणि ।

नवि अन्नं देव दिहि संपज्जइ पउरयणि ॥ २ ॥

जं विन्नत्तु पउरसंधाएं तं जि तेभ पडिवज्जिउ राएं ।

एत्थंतरि करमउलि करेप्पिणु भविसयत्तु विन्नवइ नवेप्पिणु ।  
 अहो नरवइ नरिंदसयपरिमिय अहो पुरि पउरलोइ सुहकम्मिय ।  
 अन्नवि किंपि जाम्ब न विसप्पइ ताम्ब य तुम्ह पुरउ विन्नप्पइ ।  
 तं नवि संविहाणु हयगीवहो जं संभवइ नाहिं जगि जीवहो ।  
 अन्नसरीरु लोइ जो सज्जइ जहिं एरिसउ सोवि पडिवज्जइ ।  
 तहिं अन्नहो किर को वीसासउ चंचलु नेहु पियम्मु असासउ ।  
 एह कुमारि भणिवि जा उत्ती अम्हहं जइवि आसि कुलउत्ती ।  
 मज्झि समुदहो जइवि न भुंजिय पंचहं सयहं जइवि मणि रंजिय ।  
 जइवि कोवि गुणदोसु न नज्जइ तोवि नाहिं महु मणु पडिवज्जइ ।  
 दुम्मइदोसविडंबियकायहो निवसिय तीस दिवस घरि आयहो ।  
 कल्लइं जणु जंपणउं करेसइ कुलहं कलंकसंक वियरेसइ ।  
 आणहुं ताम सावि सहमंडवि बोल्लावहो महल्ल तिय तंडवि ।  
 करहु परिक्ख कावि जा जुज्जइ घरि संगहमि सीलि जइ पुज्जइ ।  
 अह खंडियचारित्त पियम्महो तो अणुहवउ फलइं नियकम्महो ।

घत्ता । तो पउरयणेण भविसहो वयणालाव थुअ ।

अहो चंदहो जोन्ह किं मइलिज्जइ दूरि हुअ ॥ ३ ॥

तो राएं जयलच्छि विलासिणि पउरिं चंदलेह पियभासिणि ।



वेवि ताम परिचितियलकखउ कज्जाकज्जवियारणदकखउ ।  
 विविहवियप्पसएहिंमि गूढउ कुडिलवयणु पडिवयणअमूढउ ।  
 पुत्तिमइंदरुंदमुहवंतउ विणिणवि विहिंमि ताउ आणत्तउ ।  
 दीवंतरहो जुवइ जा आणिय जा खलबंधुयत्ति अवमाणिय ।  
 ताहि गंपि मुहकमलु निरिक्खहो वयणि वयणवियारु परिक्खहो ।  
 विणएं इत्थु लएविणु आवहु चरियविसेसु पउरि संभावहु ।  
 तं निसुणिवि जयलच्छिणं वुच्चइ सरलसहावहं जइवि न रुच्चइ ।  
 अम्हइं तोवि पवंचु करिण्वउ सोवि तुम्हि खलु हियइं धरिण्वउ ।  
 विहसिवि हत्थुत्थुल्लिउ राएं विहसिउ तं जि पउरसंघाएं ।  
 मलहंति विन्निवि संचल्लउ मयपरिमलगंजोल्लियगत्तउ ।  
 कीलंतहं तं भवणु पईसिवि दिट्ठ जुवइपरियणु मं भीसिवि ।  
 हे जुवाणजणमणविहारणि पुरु संदेहि चडिउ तउ कारणि ।  
 मुहइ तुज्झु गउ छेयहो माणउं लइ जोयहि दप्पणु अप्पाणउं ।  
 माणिणि माणि तरुणु कुसुमाउहु वलिवि न दिट्ठ कज्जु विवरासुहु ।  
 बंधुअत्तु राएं सम्माणिउं भविसयत्तु जणि भग्गहो आणिउं ।  
 जइवि तुज्झ चिरु आसि पियल्लउ परिहरि तोवि तासु आयल्लउ ।  
 अह तउ पक्खवाउ तउ तंडवि तो करि वयणु गंपि सहमंडवि ।  
 ता। तो पढमउं ताहिं सव्वंगइ रोमंचियइं ।  
 पुणु झसिवि गयाइं नाइं विसाएं खंचियइं ॥ ४ ॥  
 तं निसुणिवि चित्तवइ महासइ माइ कज्जु विवरेरउ दीसइ ।  
 अह एहउ जि किन्न संभावइ जं महु करइ तं जि जणु थावइ ।  
 लइ पइसरमि पउरजणविंदहो वयणु करमि अत्थाणि नरिंदहो ।  
 अवसरु अत्थि मरणसंकेयहो जइ पइज्ज निव्विडइ न छेयहो ।  
 खेविउ एत्तिउ कालु पियासइं एवहिं लज्जाकज्जु विणासइ ।  
 इउ चिंतंति वियक्खणजुवइहिं ओलक्खिय उवलक्खणसुअइहिं ।  
 न किउ वयणु संचलिय मडक्कइ पइपरिहवदुव्वयणचडक्कइ ।  
 ता। परिहरिवि निओइ ससुरजिट्ठदेवरवि सय ।  
 पइपरिहवरोसि विप्फुरंति पहुपुरउ गय ॥ ५ ॥  
 तो वेगि जयलच्छि पधाइय सहमंडवि अत्थाणु पराइय ।  
 नरवइ नियड होइ आहासइ देव देव निरविक्ख महासइ ।  
 अम्हइं विसरिसवयणवियप्पिय आवइं निरु आवेसवियप्पिय ।



जाम्ब न डहइ महासइ साविं अणुणह ताम परमसम्भाविं ।  
 तहिं वयणिं नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।  
 विहडप्फड निम्भर निवडंती तं गयघडभडथड विहडंती ।  
 विंघणसील कामसरमुट्ठि व दुहिदुप्पिच्छ कुइयपहुदिट्ठि व ।  
 घोरंधार पलयघणवुट्ठि व असरिसरूव महानिवतुट्ठि व ।  
 फाडियनित्तचीर जयलच्छि व अकयकडक्ख महाजलिमच्छि व ।  
 सो न तित्थु अत्थाणि नरिंदहो जो नवि खुहिउ ताहि सुहविंदहो ।  
 भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।  
 घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।

मुद्ववि सविधार रंजणसोह निरंजणवि ॥ ६ ॥

नवर ताहिं निच्छयमाहप्पि जयसुदरिसंकेयवियप्पि ।  
 जयजयकारु घुट्ठु जणविंदिं विणएं आसणु सुक्कु नरिंदिं ।  
 सहं अंतेउरेण पियसुंदरि खुहिय नाइं गहदुत्थि वसुंधरि ।  
 एहु परिवारु खित्तु वामोहइ पुरउ होइ कंचुइ संबोहइ ।  
 मं अवराहु करहि मणि सारिए दुरवराहु जणु होइ भडारिए ।  
 जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसु लहिवि मुहुं वंकइ ।  
 तो राएं धणवइ छड्ढाविउ भविसुवि तहो कमकमलहो लाविउ ।  
 बंधुयत्तु सयणिहिं विणिवारिवि सहं जणणिए नयरहो नीसारिवि ।  
 बिन्नि गामछेयंतरदेसहो देविणु घल्लिउ खलु परएसहो ।  
 जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडि ।  
 कमलमहासइ सियपियवयणिहिं कोक्खिवि सम्माणिय सहं सयणिहिं ।  
 पंचहिं सयहिं नियरु दरिसाविउ भविसयत्तु अवराहु खमायउ ।  
 पउरिं सहिउ परमपरिओसिं दियबंदिणजयजयनिग्घोसिं ।  
 सहं सयणिहिं सपुत्तु सकलत्तउ धणवइ नियमंदिरि संपत्तउ ।  
 घत्ता । तो कमलाएवि पुव्वखेरि अंतरि करइ ।

पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥

घरवइ घरवावारिं चाहइ पुत्तहो मंगलसय संवाहइ ।  
 कुलवहु सुयणत्तणु दुल्लालइ पइहरि सुहिसयणइं संभालइं ।  
 इत्थंतरि अणुराइयचित्तहं मिहुणहं भावयत्तभविसत्तहं ।



सरसपियम्मभावि गच्छंतहं पुणु पुणु गयणमग्गु पिच्छंतहं ।  
ताहं विहिंमि पियसंगपियासइ नं दिणमणि अत्थमिउं हैयासइ ।

यत्ता । पंडिवन्नियसारि परमनेहसवभाववरय ।

मउलावियनित्त कुलवहु वरवासहरु गय ॥ ८ ॥

तो विप्फुरियवियक्खणसत्तिए कंचणमाल वुत्तु पहुपत्तिए ।  
हैले सुंदरि उवसोह लहि सम्वारहो वहु रइभवणवासि पइसारहो ।

उट्ठिय सा विसमउअरविलयहिं कयमुहपत्तिपसाहियतिलयहिं ।

मज्जणभवणि ताहं तसु अंगिय विविहाभंगणेहिं अब्भंगिय ।

बहुपरिमलजलेण संमज्जिय घुसिणुव्वत्तणेण उव्वत्तिय ।

कुंचियकुरुलकेसपरियत्तिय निम्मलपरमणेहआसत्तिय ।

कुंकुमरसिण पसाहिवि अंगइं परिहाविय वत्थइं देवंगइं ।

वरतरुणिहिं तरलावियनयणिहिं कीलइ कामुक्कोवणवयणिहिं ।

मुद्धहिं मयरद्धउ संचारिउ दप्पणि तोए तिलउ पइसारिउ ।

रसणि अणंगु अहरि कलयज्जलु लोयणजुयलि निवेसिउ कज्जलु ।

यत्ता । सिगारिवि सोह कमलाएविहिं दक्खविय ।

आसीस भणेवि ताइंवि रइहरि पट्टविय ॥ ९ ॥

सा वहु तं मणनयणाणंदिरु सहं कंति पइट्ट रइमंदिरु ।

सव्वावसर जेत्यु सुहसंगहो लव्भइ रइसमिद्धि दिहि अंगहो ।

चित्तु विचित्तुवि जहिं सम्माणउं जित्यु अणंगु अंगि रइ माणउं ।

जं महमहइ घुसिणकप्पूरिं मयपरिमलपरिवासियदूरिं ।

जहिं तंबोलकुसुम सुपवित्तइं विविहकंचिवासणहिं निहित्तइं ।

जलु भिंगारि हारि मुत्ताहलु दप्पणविंबु केलिकोऊहलु ।

पवणु गवक्खि संखि हरियंदणु विंभउ नयणि वयणि परिउंवणु ।

पुलउ कवोलि जित्यु पडिवज्जइ जरइ जाणु सिहिणिं करु छज्जइ ।

तहिं इकंतभवणि सुहसन्नइं बेवि तूलिपल्लंकि निसन्नइं ।

यत्ता । सुमरेविणु ताएं पियविच्छोयमहादुहइं ।

सविलक्खमणाइं थियइ बेवि मउलियमुहइं ॥ १० ॥

निव्वभरु गाढालिंगणु चप्पिवि थिय उच्छंगि चडिवि मुहु शंपिवि ।

१ B समासइं २ B पडिवन्नियारि ३ B लहि  
११



सुहकरि फंसि वयणु पडिवज्जइ सुहि गलिअंसुपवाहिं नज्जइ ।  
 नाह बलिक्किउ माणुसलोउ जहिं एहउ खलु इट्ठविओउ ।  
 कहिं पुरवरहो जाउ नीसारउ कहिं आयउ सो दुक्कलियारउ ।  
 कहिं वीसरिय सुह सहं सयणिहिं कहिं गउ तुहुं झडत्ति महु वयणि  
 जिणि एवडु दुक्खु विसहाविउ खलदुब्बयणविडंबण पाविउ ।  
 एत्तिउ कालु गमिउं विणु संगिं दिणुरयणिवि डज्झंतिं अंगिं ।  
 दोमिउं देहु पुरउ सुहिसयणहं भरिय कन्न दूसहदुब्बयणहं ।  
 निरु लज्जावणिज्जु अविसिट्ठउ एहउ मइं न कयाइवि दिट्ठउ ।  
 घत्ता । अह जम्मिवि जाय दुहदुम्मणविच्छायछवि ।

मइं जेहिय नारि दुक्खहं भायण कावि नवि ॥ ११ ॥  
 तो फेडिवि वयणहो वत्थंचलु सुहि तंबोलु खित्तु बहुपरिमलु ।  
 फुसिवि अंसु लोयणहं सहत्थें जंपिउ पिउ वयणें सुपसत्थें ।  
 हे सुंदरि मं जाहि विसायहो सव्वहो मणुअजम्मि संजायहो ।  
 सुहिसंजोउ विओएं भज्जइ मिहुणुवि सुहकम्मं उप्पज्जइ ।  
 रिद्धिविणासिं समउं पवज्जइ अत्थक्कइ मरणुवि संपज्जइ ।  
 जोव्वणु जररक्खसिए गिलिज्जइ तं लाहउ जं जणि जीविज्जइ ।  
 पिए चित्तविउ केण इउ एहउ जं होसइ दंसणु ससणेहउ ।  
 हउं जक्खेसरेण सम्माणिउं निययविमाणि करेविणु आणिउं ।  
 एवहिं तउ परिपुन्नमणोरह एयारसमइ हूअ महागह ।  
 चिरु विच्छोयकालि सुह दूसह निसुणहिं कहहि सयल पुव्वक्कह ।  
 तं निसुणिवि उवसमियविलक्खिम हुअ पच्चक्खदक्खउवलक्खिम  
 घत्ता । अणुराइयचित्त विउलभोय भुंजंति थिय ।  
 धणवालं लोइ कव्वसमुच्चइ संधि कियं ॥ १२ ॥

एकादशः सन्धिः

कुवलयसोमालहिं कंचणमालहिं उक्खंभिउ अहिमाणगिरि ।  
 निसुणहं वणिउत्ति पणयनिउत्ति जिम परिओसिय कमलसिरि ।  
 दुवई । पुणरवि भविसयत्तु सकलत्तउ पहुभोवालराइणो ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धयणवालकयाए पंचमिकल  
 भविसदत्तभविसाणरूवपियमेलाइवणणो णाम एयारहमो संधी परिच्छेओ सम्मतो ।



कोक्किवि सपरिवारु सम्माणितं अहियमणाणुराइणो ।  
 महएविए सइं भविसाणरुअ जोइय जुवईयणि सारभूअ ।  
 दरसिवि अंतेउरि पिंडवासि पुज्जिय कुलमंगलसय निवासि ।  
 सम्माणिय वत्थाहरणु देवि आलत्त तिलयसुंदरि भणेवि ।  
 पुणु दिट्ठु कुम्बरु जयलच्छिगेहु पडु पभणितं नउ सावन्नु एहु ।  
 दीसइ पडु पंडित गुणवरिट्ठु अन्नमि महु निरु लोयणहं इट्ठु ।  
 देक्खेव्वउ सुउ जुअराउ जेम राएं पडिवज्जित तं जि तेम ।  
 बहुगुण परियाणिवि पत्थिवेण नियसुअ सुमित्त तहो दिन्न तेण ।  
 कोक्काविउ धणवइ सुहिसणाहु परिओसिं परिचित्तिउ विवाहु ।  
 ता । जयमंगलघोसिं मणपरिओसिं तुंगगइंदि समारुहिउ ।  
 सुहिवंधवलोएं गरुयविहोएं भविसयत्तु नियगेहि गउ ॥ १ ॥  
 वई । चुंविवि उत्तमंगि सकलत्तउ निम्मच्छिवि सवासहिं ।  
 घरि पंकयसिरीहिं अहिणंदिउ बहुमंगलसहासहिं ॥  
 दुम्मणमणेण उव्वभंतएण नियसुएण विएसि वसंतएण ।  
 जिणसासणदेविउ जाइं जाइं अंतरि विविहइं ओवाइयाइं ।  
 चिरु कमलइं सिट्ठइं जाइं जाइं दिन्नइं पडुपडहरवेण ताइं ताइं ।  
 अन्नमि भवियहं जा कामधेणु सुअपंचमि चितिय सुहनिहाणु ।  
 चिरु चिन्न आसि जा विहुरकालि उज्जमिय सावि सुहिसुहवमालि ।  
 जिणभवणइं पंच करावियाइं उत्तुंगसिहरसिरिगावियाइं ।  
 जिणहरि जिणहरि पंचतराइं अंतरि अंतरि सिहरइं वराइं ।  
 दरिसिउ पंचविहु बहुपयारु वरपत्तकलसभिगारसारु ।  
 जिणहरि जिणहरि न्हवणइं कियाइं जिणहरि जिणहरि दिन्नइं धयाइं ।  
 जिणहरि जिणहरि भावियमणेण नीसेसरयणि जग्गिय जणेण ।  
 ता । पंचविवहवत्थइं पंचमिसत्थइं चिंधपडायालंकियइं ।  
 दरिसियइं अणेयइं बहुविहभेयइं केणवि गणिवि न सक्कियइं ॥ २ ॥  
 वई । एउ एत्तिउ करेवि गुणवंतहो जिणसासणि अलंघहो ।  
 पुणु विणएण दिन्नु वरभोयणु चउविहसवणसंघहो ॥  
 जो देइ दयावरु रसहिं सुसारु दाणु तिसुद्धिविसुद्धउ ।  
 सो अविचलु जाणु सुरहिंपहाणु होइ सुरिंदु समिद्धउ ॥  
 सलोणं सम्भिद्धं न देहे विरुद्धं वरं सालिभत्तं सुअंधं सुसिद्धं ।



तथा देइ सुस्सारमुग्गा यवत्ता नरा पावहो जेण भोया विचित्ता ।  
 घयं देइ नासाय पेयं पसत्थं न सो पावए किंपि भावेण दुत्थं ।  
 पुणो कच्चरा पप्पडा दिन्नभेया जयं ताण को वन्नए दिव्वतेया ।  
 सुराईहिं दहिएहिं लित्तं पवित्तं वरं आसुरीयं सुहं देइ दत्तं ।  
 वरासन्नणाचारु साहूण दाई नरो सो लहुं भोयभूमीहिं जाई ।  
 मुणीणं मणिट्ठं गुडं सैयखंडं सया दितए भुंजए भोयखंडं ।  
 कसायंविला तीवणा तिकस्सारा गुडेणं पि गाढा जईणं पियारा ।  
 सुहासेयमंडायखंडा सुअच्छा तुमं इच्छसी सग्गभोग्गाइं वच्चे ।  
 गुणाधारिया लड्डुआ खीरखज्जा कसारं सुसारं सुहाली मणुज्जा ।  
 ससत्तीए भत्तीए जो देइ दाया महीमूलसग्गम्मि सा होइ राया ।  
 कवित्था सुदक्खा महानालिएरा गुरू माहुलिंगा वरा पक्कसारा ।  
 सहारं वसं जायया भव्वअंबा अहो एवमाई करेविं अउच्चा ।  
 सुसाहूण जो देइ ए मच्चलोए न छडुंति पासं सया तस्स भोए ।  
 नरेणेच्छजुत्तं दहीयंपि खीरं दिठं निच्च जो देइ ताही सरीरं ।  
 रसं पायए इत्थ ए जो मुणीसं सुहं सेवए किन्नराणं असेसं ।  
 मुणीणं तथा पन्नया जेहिं दिन्ना सुकप्पूरधूवेण पउरेण भिन्ना ।  
 तओ तेहिं पाविज्जए किन्नराणं भमंतो नहे हिंडए सुरविमाणं ।  
 सुहा वच्चरा कोइलालावदाया सुहं पावए दिव्ववाणी सुवाया ।  
 जहा जेण दत्तं तथा तेण पत्तं इमं सुच्चए सिट्ठलोएण वुत्तं ।  
 सुपायन्नवा कोइवा जत्त माली कहं सो नरो पावए तत्थ साली ।  
 सिरीखंडकप्पूरएलाइं दिन्ना सुहासुद्धिहे पोप्फला जेण दिन्ना ।  
 भवे तस्स वाया अलीमाणयारी सुरूवेण कामो सिरी कन्नधारी ।  
 भुजंगो बुहारंजणो नाम छंदो चिरं नंदओ गिहवरो दाणइंदो ।  
 घत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।  
 भणु भाविं दितउ मुणिपयभत्तउ सग्गहो को न पडुत्तउ ॥ ३ ॥  
 दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सग्गिवि जाइ सम्मई ।  
 पुणु नरपवरु होइ वरदाणिं पावइ सिद्धिसंपइ ॥  
 सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।



परिओसिउ जणु सुवियक्खणाइं कमलइं नवकमलदलक्खणाइं ।  
 पुणु पुव्वखेरि हियवइ धरेवि पइ वुत्तु पुत्तु अंतरि करेवि ।  
 तुहुं मज्झु पुत्तु हउं तुज्झ माय पहुआणइं पेसिय इत्थु आय ।  
 कुलमंडणु तुहुं धणवइहिं गोत्ति दिण कइवि वसिउ महुतणइं पोत्ति ।  
 एवहिं वड्डारहिं निययवंसु कीलहि कुलसरवरि जेम हंसु ।  
 एत्तिउ महु दुक्खु दुआसि देहि जं तुहुं न समप्पिउ निययगेहि ।  
 भंडारिउ पालेव्वइ निउत्तु न समप्पइ तं तह जइ अजुत्तु ।  
 इय जंपिवि निग्गय घरहो देवि अहिमाणु माणु हियवइ धरेवि ।  
 तहिं पच्छइ सा भविसाणुरुअ संचल्लिय बहुगुणसारभूअ ।  
 देहि णियउ भडारिए करमि काइं अम्हाण विहिमि एकइं हियाइं ।  
 न हु सक्कमि सहिवि सवत्तिकूलि निवसिन्वउ मइं तउ पायमूलि ।  
 तो कमलइं वुच्चइ पिम्मसमुच्चइ को जाणइं छेयंतरइं ।  
 अह जइ मइं मन्नइं नवि अवगन्नइं तो तउ परिहउ नउ करइ ॥ ४ ॥  
 न सुवमि पइंमि जाहं जइ तुहुवि मणि संकेउ एहओ ।  
 जाणामि हउं मि दुसहु को सक्कइ सहिवि सवत्तिवेहओ ।  
 एव्व भणेवि दोवि संचल्लउ अहरफुरंतवत्तओ ।  
 लीलागामिणीउ भविसत्तहो मामहु सालु पत्तओ ।  
 नववहुमुहनवल्लपियदंसणसुहरूवेण भासिओ ।  
 हरिवलयत्तगेहि विहडप्फडु जणु कोड्डेण धाइओ ।  
 हलि हलि पिच्छ पिच्छ मन्नरवहु कमलइं समउ आइया ।  
 दुहिया सुयहो सुन्ह पिक्खेविणु लच्छि मि मणि न माइया ।  
 ताहिवि दिट्ठि रत्त पोत्तंतरि सुएवि न कहिमि वच्चए ।  
 सासुमहत्तराण पयजुयलउ करकमलेहिं अंचए ।  
 कोऊहलवसेण हरियत्तु वि वत्थंतरि विलुक्कओ ।  
 जइवि अपिच्छणिज्जु तो पिच्छमि कुलवहुवयणपंकओ ।  
 पढमसमागयाइं कुलवहुअहिं जं जं किंपि किज्जए ।  
 तं किउ ताहि तेहिं वरजुवइहिं मंगलगेउ गिज्जए ।  
 तो विहसेवि वुत्तु हरियत्ते पइ किउ पुत्ति चंगओ ।  
 जं सज्जणह मज्झि नरनाहहो कड्डिउ नाहिं अंगओ ।  
 मज्झि महत्तराण न क्याइवि वंकवि वंकु वुच्चए ।



परियाणेवि कज्जु करि एवहिं जं जं मणहं रुचए ।

घत्ता । एत्तहिं विअणक्खें दरसविलक्खें वुत्तु पुत्तु धणवइण सइ ।  
परिवड्डियखेरिहिं निययजणेरिहिं दिट्ठ पुत्तमज्जाय पइ ॥ ५ ॥

दुवई । कुडिलसहावभावपरिवंकुडदुक्कडविसमचित्तयं ।  
होंति वियक्खणेंवि दुल्लक्खइं महिलत्तणचरित्तयं ।  
किर वड्डु इउ भूवालु इत्थु सामणु अन्निं गणण कित्थु ।  
तेणवि सुहिसयणइं आहरेवि अब्भत्थिय करसंपुडु करेवि ।  
अहो तहोवि वयणु किउ अप्पमाणु गय घरु जंपेविणु साहिमाणु ।  
एवहिं भणु किज्जइं काइ इत्थु तुहुं बुद्धिविणयविक्रमि पसत्थु ।  
तुहुं कुलसाहारणु जगि पवित्तु हउं रंजमि परतउ तणउं चित्तु ।  
तो सहिवि न सक्खिय एकनारि कमलहि सहि भविसत्तहो बालहारि घत्ता ।  
वित्थारिवि लोयणदलविसाल उल्लवइ हसेविणु कणयमाल ।  
आयहो आएं किर कवणु कज्जु हउं तउ पडिउत्तरु देमि अज्जु । दुवई ।

घत्ता । जो पडु परिवारहो विक्रमसारहो सो किं अवहिए संचरइ ।  
परसव्वु इच्छज्जइ जणु पडिबज्जइ सामि अजुत्तुवि जं करइ ॥ ६ ॥

दुवई । जं जसु मणि न ठाइ तं तासु भणंतहं केम रुचए ।  
तहवि हुअ परिवाडि पिकखेविणु जुत्ताजुत्तु वुचए ।  
राउलमंडइं पिम्मइं न होंति अणुयत्तवसेण घडंति जंति ।  
निक्कारणि पइं परिहरिय देवि सोहग्गु माणु मंडणु हरेवि ।  
थिय इत्तिउ कालु अइट्ठसंगि सुहविरहदुक्खसंदीवियंगि ।  
एवहिं दुत्तरि पडिवन्नकालि आणिय घल्लिय सुहिसयणजालि ।  
उप्पायउ जो अकयावराहु सो ताहि केम वीसरइ दाहु ।  
मज्जाय ताहि सीलत्तणेण नज्जइ सुपुत्त गुणकित्तणेण ।  
परि तुहुंवि किंपि नउ मुणहिं मूडु अच्छहि सरुवरणरणइं छूडु ।  
तहिं चरिउ कोवि नउ कहइ तुहु अइरेण जाइ दुब्बसणमुद्धु ।  
घत्ता । मग्गेविणु सारउ दुक्कलियारउ जं तउ सो वधुयत्तडउ ।  
जं वुत्तु सरुवइं अविणयहूअइं तं तहेवि मत्थइ पडउ ॥ ७ ॥  
दुवई । नियघरमम्मभेयपहुलज्जिउ रंजिउ ताहिं वयणहिं ।



भविसत्तोवि क्यणि वत्थंचलु देविणु हसिउ नयणहिं ।  
 जं हसिउ ताएं घर मम्मवेहु परियच्छिवि तातहितणउं गेहु ।  
 लइ सच्चउ जंपइ कणयमाल हउं वंचिउ आयहिं सयलकाल ।  
 तहिं चरिउ मज्झु केणवि न सिट्ठु सरलत्तणेण मइं नवि गविट्ठु ।  
 लइ होउ किंपि न विणट्ठु कज्जु सामिणि सम्माणमि गंपि अज्जु ।  
 तो वुत्तु हसेविणु कणयमाल मंतणइं तुहु मइं खित्त माल ।  
 हरियत्तगेहि लइ जाहुं बेवि अवराहु खमावहं पिउ चवेवि ।  
 संचल्लइ कयनिच्छउ करेवि हरिवलघरु संपाइयइं बेवि ।  
 तेहिंमि किउ घरगमणाहिवासु जामाएं पणमिय सिरिण सासु ।  
 मइ न मुणितं कारणु किंपि एउ कंचणमालइं उवइट्ठु भेउ ।  
 जं दुम्मइमोहिं मणिसंखोहिं जं अवगणिय तुम्ह सुय ।  
 तं रोसु न किज्जइ मज्झु खमिज्जइ भणु पडिवज्जइ जेम धुअ ॥ ८ ॥  
 तो कमलइं वलेवि अवलोइउ मुहुं कल्लणमालहो ।  
 कयसहिपक्खवाय परितुट्ठहि निरुवमगइ तमालहो ।  
 तो विहसेविणु कुवलयदलच्छि महियलु लिहंति उल्लवइ लच्छि ।  
 लीलाविलास जामाय होंति तं जुत्तु अजुत्तु वि जं करंति ।  
 परियाणिवि तुहुं वि सहाउ ताहि पणएं परिओसिवि लेवि जाहिं ।  
 जं दुक्किउ किंपि किउ पुव्वि आसि अणुहविउ ताए तं तुम्ह पासि ।  
 ओसारिवि पुणु नियदुहिय वुत्त संवरहि माणु लइ जाहि पुत्त ।  
 किज्जइ न माइ अइदीहु रोसु उप्पज्जइ वलिवि महंतु दोसु ।  
 एयहो आयहो जइ न गय गेहि तो होइ अहिउ अवमाणु देहि ।  
 जो आराहिज्जइ कयविसेसु तहो उप्पाइज्जइ नाहि रोसु ।  
 थिय जं अवहेरि करेवि बाल तं वुत्तु समासइं कणयमाल ।  
 तो ताए विथड्डइं पगुणगुणड्डइं सहि ओसारिवि संठविय ।  
 नियसन्न समारिवि जणु ओसारिवि कंतहो नियडि परिट्ठविय ॥ ९ ॥  
 सहि चित्तंतरां परियाणिवि जंपइ ताहि सक्खिणा ।  
 मा कयसावलेउ पिउ जोअइ अड्ढकडक्खपक्खिणा ॥  
 तेणवि दरिसिवि वम्महवियारु करि धरिवि पयंपिउ सोवयारु ।  
 माणिणि तउ इत्थु न कोवि दोसु जिम तुहुं तिम सव्वहो चडइ रोसु ।  
 निक्कारणि मइं तुहुं निरु किलिड नयविणयसीलगुणसयवरिड्ठु ।



पइचरियइं चरियइं पुन्वि जाइं महु एवहिं हियउ डहंति ताइं ।  
 चरियालु हउंमि कम्मेण मूढु उच्चलिउ नवल्लपियम्मछुडु ।  
 पच्छइ पुणु कवडु करेवि ताएं मोहिउ सरूवदुट्टइं खलाइं ।  
 तहिं चरिउ अणुज्जुयदोस इट्टु महु कंचणमालइं अज्जु सिट्टु ।  
 कवडें मंतेविणु दुट्टमंतु हउं ताएं खलइं दुव्वसणि खित्तु ।  
 एवहिं परियाणिउं मइंमि कज्जु मुइ मच्छरु मणु संठवहि अज्जु ।  
 घत्ता । जं मज्जु पराहवि असुणियलाहवि सुंदरि दुहु अणुहविउ पइं ।  
 इय एउ मुहुत्ति पणयनिउत्ति तं फुडु जाणिउं अज्जु मइं ॥ १० ॥  
 दुवई । जं एमवि न दिनु पच्चन्तरु वयणिहिं सघणनामहिं ।  
 तं दुव्विसहु सहिवि नउ सक्किउ सल्लिउ कामवाणहिं ॥  
 तो अवलोइवि तहिं वयणभंगु पय धरिवि निवेसिउ उत्तमंगु ।  
 तं निएवि पसन्न महाचरित्त जंपिय हरिसंसुजलोहसित्त ।  
 लइ खमिउं खमिउं पुन्वावराहु पय मिल्लि मिल्लि मं करहि गाहु ।  
 उक्खिवइ न सक्कइ तणु तुलेवि ऊसरइ केम थिउ पय धरेवि ।  
 पणवंतिहि कंठि विलग्गु हारु उत्थल्लिउ सिरधम्मिल्लभारु ।  
 पंगुरणिं मिल्लिउ उत्तमंगु परिचिंतिवि नाइं नवल्लसंगु ।  
 करजुयलउ पियभालयलि छुडु मणिचूडु कणयकुंडलिहिं गूडु ।  
 हलि कणयमाले कीलणपमाए विग्गुत्तएण धुत्तेण माए ।  
 तं निसुणिवि सावि समोसरंति दरवियसिउ काणच्छिउ करंति ।  
 उट्ठावइ पियवयणइं चवेवि किय घरसम्माणु पसन्न देवि ।  
 जंपिवि गुणदोस हियंतराइं तोसवियइं बेवि महत्तराइं ।  
 पुज्जिउ जामाइउ गउ निवासिं बइसारिवि कंचणमालपासि ।  
 सम्माणिय वत्थाहरणु देवि परिओसिय वहु हियवउ भरेवि ।  
 घत्ता । परियणु अप्पाइवि दिहि उप्पाइवि संफासिवि अहिमाणगिरि ।  
 सहुं कंचणमालए कुलवहुआलइं गय पइमंदिरि कमलसिरि ॥ ११ ॥  
 दुवई । तो मंगलसएहिं घरु आयहो ससयणकयपयत्तहो ।  
 चउक्कंधसिहरि वासहरु पसाहिउ भविसयत्तहो ॥



पडिवन्नइं वियालि वरविलयहिं सिजावत्ति किय नायभोय पल्लंकतूलि  
सुहसंजविय ।  
पच्छाइय पडिपट्टि कुंदसमुज्जलेण कणयकिरणपरिवीहें सिंचिय निचल्लिण ।  
जा समरसंगयमिहुणह रइचड्डुणु सहइ जा सुअंधमयपरिमलवासिं  
महमहइ ।  
सा वरसिज्ज समारिवि दिन्न पडिगाहय धूववत्ति उद्दीविय दीविय  
कणयमय ।  
पण्णु फुल्लु हरियंदणु घुसिणु समाहरिवि सजलंतरि भिंगारहं सव्वट्टउ  
धरिवि ।  
एम नवर वरजुवइहिं वरवासहरु किउ निसि पओसि पडिवन्नइं कुम्बरु  
कीलेंतु गउ ।

गाथा । एवं वरवासहरं पसाहिओ साहिऊण घरवइणो ।  
सामियसुअस्स पत्ती संजविया रइविहारम्मि ॥ १ ॥  
तो सासुआइ सुन्हा भणियाओ चुंबिऊण भालयले ।  
ए पुत्ति पिए लल्लिए सुहए ओ वच्च वासहरं ॥ २ ॥  
भणियं च तओ तीए अम्मे मे रइसुहेण पज्जत्तं ।  
अन्नासत्तं कंतं को सक्कइ उज्जुअं काउं ॥ ३ ॥  
भणियं च पुत्ति माणं नो कीरइ विप्पिए अणुप्पन्ने ।  
मुद्धे अइड्डुसलिले एमेव न मुच्चए खेडी ॥ ४ ॥  
पत्ता । अणियंतहो कंतहो लज्ज वहंतहो माणिणि माणउं जा करइ ।  
तहिं तेण जि दोसिं अंतरि रोसिं सो पिउहत्थहो उत्तरइ ॥ १२ ॥  
दुवई । तं परमत्थवयणु पडिवज्जिवि चल्लिय मयणमंजरी ।  
रसणादामरामरंखोलिर गय रइभवणि सुंदरी ॥  
नियकंतिं पिक्खिवि वुन्न वुन्न परिपुच्छिय पणइणि किं विसन्न ।  
परिपुन्नमणोरह तउ सुहेण इउ इत्तिउ चित्तिउ आसि केण ।  
परमेसरि जा तउ चिरु मणोज्ज इह सुइ एह सा नायसेज्ज ।  
जं विलसिउ दूसहु दुहनिहाणु तं विहिमि पुव्वकम्मेहिं जाणु ।  
तं वयणु सुणेवि वरंगणाइं सविलक्खु हसिउ दुम्मणमणाइं ।  
अच्छंतु ताम चिरु कीलियाइं हसियइं रमियइं सुहपीलियाइं ।

१ B करिवि. २ B कलत्तु. ३ B पइसुहेण.



एवहिं अम्हइं माणउ विसाउ जामाइउ तुहुं राउलउ जाउ ।  
 सिंगारु सिज्ज संपय विचित्त अणुहवउ कहवि दियहइं सुमित्त ।  
 पुणु पच्छइ होसइ अवर कावि अग्निं पिछ्छिन्वी अन्न सावि ।  
 अह सुहय कासु निव्वहइ माणु पत्तियइ तुम्ब जो सो अयाणु ।  
 घत्ता । अह जणि सुपहाणउं लोयाहाणउं कवणु इत्थु मणि आवलउ ।  
 अंबउ परियंचिउ जइवि सुसिंचिउ तोवि नियाणि सुराउलउ ॥ १३ ॥  
 दुवई । तो कंदप्पदप्पमाहप्पे आलिंगिय किसोयरी ।

पुव्वकयसुकम्मि तउ छज्जइ जं जं चवहि सुंदरी ॥  
 महु पुणु जइ अन्नहिं कहिंमि भाउ तो जिणधम्महो बाहिरउ जाउ  
 पइं मिल्लिवि जइ अणुणउं सुमित्त तो मइं चंदप्पहपायछित्त ।  
 अलियउ परियड्ढहि काइं माणु महु परियणि पिए पइं किउ समाणु  
 लब्भइ सहाय सम्माणु कोसु पणइणि परिणंतहं कवणु दोसु ।  
 जिम जिम बहु संपय होइ अम्ह तिम तिम वड्ढइ परिवारु तुम्ह ।  
 आलावहिं तेहिं पसन्न देवि पल्लंकि सरोसइं थियइ वेवि ।  
 पणइणि पडिवज्जइ जेम जेम दरमलिय वियड्ढि तेम तेम ।  
 रइ अणइच्छंतहं हुउ विहाणु परिगलिय रयणि उम्मिल्लु भाणु ।  
 घत्ता । एत्तहिंवि वियड्ढइं विविहगुणड्ढइं पणयरोसु उवसंघरिउ ।  
 धणवइसुहसेविए कमलाएविए पुणुवि पुव्वसुहसंधि किउं ॥ १४ ॥

द्वादशः सन्धिः

चंदप्पहनाहहो केवलवाहहो पय पणविवि नियमुअजुइण ।  
 अक्खमि सुहिविंदहो धीय नग्गिंदहो जिम परिणिय धणवइसुइण ॥  
 दुवई । सयलकलाकलावसुनिउत्तहो पुत्तहो साणुराइणा ।  
 धणवइ धणसमिड्ढु सम्माणिवि पुज्जिउ पुणुवि राइणा ॥  
 वरकणयवीडु आसणु भणेवि बइसारिउ पच्चासनु देवि ।  
 अहो जं भडभिउडिं जोइओसि कुरुडहं खलखुदहं ठोइओसि ।  
 आएसिउ जं महि आहणेवि लइ लेहु भरहु बंधहु भणेवि ।  
 तं महु म रुसिज्ज महाणुभाव तक्कालसरुविं होति भाव ।  
 अह तुम्ह केम लग्गइ मलित्तु पर दुप्पुत्ति दुव्वसणि खित्तु ।

१ C adds इय भविष्यत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिकवण ॥  
 भविसाणुरव्वकमलाएवीगहआगमणवणणो णाम वारहमो सन्धी परिच्छेओ सम्मतो ॥



जं कवडु किंपि किउ तं खलेण अणुहवउ. सोवि तं तहो फलेण ।  
एवहिं समसील समिद्ध जाय तुहुं महु न सिद्धि हउं तुम्ह राय ।  
तउ नंदणु नउ सावहु एहु कुलमंडणु रिउजयलच्छिगेहु ।  
चित्तिज्जइ किज्जइ तेम तेम अहियहिं पमाणहो चडइ जेम ।  
किज्जइ विवाहु मंगलपवित्त रिज्जउ गयउरि परिणिवि सुमित्त ।

यत्ता । एयइं आलावइं ललियसहावइं चवइं जाम भूवालु पहु ।  
तो बहुगुणसारिं सहुं परिवारिं भविसयत्तु संपत्तु लहु ॥ १ ॥

दुवई । अहो संवरहो मंतु किं कारणु तुंगतुरंगवाहणं ।  
पुरि पइसरइ संघट्टिवि बारि नवल्लसाहणं ॥  
जो सयलसिंधुसायरहो पालु जसु पोयणपुरवइ सामिसालु ।  
जो सयलकलाकलगुणनिउत्तु दुद्धरमइंदकंधरहो पुत्तु ।  
जो विउसवियक्खण संपहारि सो अच्छइ पहु चित्तंगु बारि ।  
आयउ न सुणहं केणवि छलेण तेहिंमि पइसारिउ तक्खणेण ।  
किउ अब्भुत्थाणु नराहिवेण अहिणउ पाहुडु अल्लविउ तेण ।  
अवरुप्परु कुसल करेवि तेहिं करु करहं समप्पिउ पत्थिवेहिं ।  
परिओसु तोसु दिहि तुम्ह देहि परियणि परिवारे नरिंदगेहि ।  
परिपेसणु तउ नरवइ मणेण किं कारणु किउ आगमणु जेण ।

यत्ता । तो पुलयसणाहिं सिंधवनाहिं परिपुच्छिवि सहुं मंतिसउ ।  
अत्थाणि नरिंदहो ससुहडविंदहो अंतरि सावलेउ चविउ ॥ २ ॥

दुवई । अहो नरवइ पणट्टपरचकें तउ निरु साणुराइणा ।  
सुणु सव्वायरेण अप्पाहिउ जं अवणिंदराइणा ॥  
अहो पहु पयंडरायाहिराय पयपालणपरिवज्जियपमाय ।  
अणुहूयविविहकारणकयत्थ दुब्बारवइरिवारणसमत्थ ।  
परिवारपउरपरियणि अथट्ट कामिणिघणथणचड्डुणवियट्ट ।  
अहिमाणमाणगुणसावलेव पोयणपरमेसर भणइं एव्व ।  
मइं वसविहेउ किउ पुव्वएसु गिरिगहणु सायरंतरपवेसु ।  
सो नत्थि जो न महु देइ कप्पु सो नवि मइं जासु न दलिउ दप्पु ।  
सो नवि पहु नियसंपयवरिट्ट खंधारिमज्झु जो नवि पइट्टु ।  
हउं नवर तुहु एक्कहो न वंकु अच्छहि कुरुजंगलि निरवसंकु ।  
यत्ता । हयगयरहवाहणु इउ महु साहणु पेसहि जाम ताम उवहि ।



नियमंडलु मेल्लिवि अन्नइं मिल्लिवि वसविहेय करि सयलमहि ॥ ३ ॥  
 दुवई । नरकरितुरयजोहपाइक्कभयंकरकुरुवकालहो ।  
 पलयजलोहु जेम उच्छल्लिउ नंदणु पिहिमिपालहो ॥  
 सो नावइ अरिवारणमइंदु पंचालदेसि वटइ सविंदु ।  
 खंधारु मिलइ आवासिवासि हउं पुणु परिपेसिउ तुम्ह पासि ।  
 अणुवि संदिट्टु नराहिवेण नरवइपोयणपरमेसरेण ।  
 सुहपत्ति कावि दीहरभुएण आणिय दीवहो धणवइसुएण ।  
 महएविहि सा हियवइ पइट्ट पट्टवि मग्गेविणु गुणवरिट्ट ।  
 अणुवि सुभित्त गुणसारभूअ महएविहिं पियसुंदरिहिं धूअ ।  
 चरपुरिसिं केण वि कहिउ तासु पट्टवि पुज्जिवि नरवइहिं पासु ।  
 तं वयणु सुणेविणु पत्थिवेण धणवइहिं समुहुं जोइउ निवेण ।  
 भविसत्तहो मुहु पुणु पुणु निएवि विहसिउ सरोसु करि वयणु देवि  
 चित्तंगु भणिउं लहु ताम जाहु पुरवरवाहिरि आवासि थाहु ।  
 अम्हइं चितेविणु संपहारु जाणेविणु नियपरिवार चारु ।  
 सम्माणि दाणि अहवइ नियाणि उत्तरु देवउ तुम्हं विहाणि ।  
 यत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सवियप्पु समरभरहो ।  
 पसरिवि वित्थारें सहं खंधारिं आवासिउ बाहिर पुरहो ॥ ४ ॥  
 दुवई । धणवइ भविसयत्तु पियसुंदरि पिहुमइ मइपहाणओ ।  
 सहं अन्नहिंमिं सक्कसामंतहिं थिउ मंतणइं राणओ ।  
 नरनाहिं तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउ होंति ।  
 अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु कांइं ।  
 पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।  
 अच्छउ जं तं चित्तिउ विसालु खणमिच्छि अणु पडिबन्नु कालु ।  
 अहो धणवइ तउ सव्वाहियारु नियमइपयासु पायडहि चारु ।  
 अहो भविसयत्त तुहुं मइं निउत्तु भणु जं इह कालहो करणु जुत्तु ।  
 तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पयंपइ लोहजंघु ।  
 मंतणउं किज्जइ किंपि ताम वित्थारिउ चित्तंगउ न जाम ।  
 अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।  
 एवहिं कउ निव्वुइ होइ ताम सो खलु खरि बइसारिउ न जात ।



मेहेसरुपुव्वहं नरसयथुव्वहं रज्जु करंतहं वरनयरे ।  
 अथाणि य नयणहिं अविणयवयणहिं कोवि न जंपिउ इत्थु घरि ॥५॥  
 तो अहियावलेउ मंडलवइ विज्जुज्जलकिवाणओ ।  
 थिरु गंभीरु धीरु पव्वयघणु जंपइ खसपहाणओ ॥  
 चित्तंगहु इत्थु न कोवि दोसु तहो उप्परि अम्हहं कवणु रोसु ।  
 सामियसंदेसउ लेवि आउ पडिवयणु कहिवि णिग्गउ वराउ ।  
 सुहिए ण विठप्पइ पारियच्छि सुंडीरहं खंडइ वसइ लच्छि ।  
 जो जित्थु कालि रणि अहियदप्पु तहो तित्थु दिति मंडलिय कप्पु ।  
 तहो वयणिं जइ थिय करेवि खंति तो लइय तुम्हि वेढिवि न अंति ।  
 पुव्वयणहों पहरिउवउ पहाणु अहिमाणु माणु सुहडहं पहाणु ।  
 एत्थंतरि भणइं अणंतवालु हउं आएं देक्खमि पलयकालु ।  
 अवणीसरु परिवड्ढियपयाउ सामंतसयइं मेलेवि आउ ।  
 ता। तहो समरि भिडंतहं निस्सुडियगत्तहं पर होसइ तं फुडु मरणु ।  
 अह सिढिलियखग्गहं पयडियमग्गहं अवसेसहुं पव्वउ सरणु ॥ ६ ॥  
 ता। जं पच्छिमसमुहु आसंधिवि दुद्धरु दंडु पेसिओ  
 तं तुम्हइं समाणु नउ कुसलिं परउम्भेउ तेसिओ ॥  
 कुरुजंगलु फेडिवि पइसंतहं तुम्हहं विणु न छज्जए ।  
 कच्छाहिवहो समरे संघट्टहो कहो न मरट्ट भज्जए ।  
 उचाइव्वउ विग्गहु न तास परबलहो परमाणु न दिट्ठु जाम ।  
 चित्तंगु विसज्जहु पिउ चवेवि जं जं मग्गइ तं तंपि देवि ।  
 अप्पुणु अच्छहो मज्झत्थ होवि पेक्खहो किं भिडइ न भिडइ कोवि ।  
 जइ कच्छाहिवइ पइट्ठु इत्थु ता अन्ने केणवि गणण कित्थु ।  
 अह कच्छाहिउ संवरिवि थक्कु तो हम्मइं परचक्केण चक्कु ।  
 महएवि भणइं इउ अलिउ मंतु परिणइं सुमित्त पर भविसयत्तु ।  
 जं इक्कवार पडिवहु लोइ ऊसारु तासु सुंदरु न होइ ।  
 अशुवि जं मग्गिउ तंपि तासु दिज्जंतु करइ माणहो विणासु ।  
 चित्तंगिं जंपिउ जं नियाणि तं विहसिउ करइ पयावहाणि ।  
 ववगयपयाव नासइ सहत्थु जं जाणहं तं चित्तवह एत्थु ।  
 ता। तो कुवलयदिट्ठिं धणवइसिट्ठिं ईसि हसेविणु अल्लविउ ।  
 अहो बहुमइवंतहो वयणि अणंतहो चंगउ वयणु परिप्फुरिउ ॥ ७ ॥  
 ता। आएं कारणेण बहुमंतिहु वयणिं मंतु सिज्जए ।



जेण कयावि कहिंमि परचक्कहो वयणिं न उच्छलिज्जए ॥  
 केणवि अणित्ति चंचलधुत्ति सन्निय माय महासइ ।  
 न कहिंवउ पइपुत्तहो सबजणसुत्तहो तोरि वसिंवउ मइं वासइ ॥  
 हउं सुट्टु वियक्खणु बुज्झमि लक्खणु अन्नमहिल न मो रुचइ ॥  
 थिय हियइं धरेप्पिणु तुम्हि करेविणु उत्तरु किंपि न वुचइ ॥  
 मुट्ठए अविहायए सरलसहायइं पुच्छइ असइवयंसिया ।  
 ताइं वि अविद्यप्पि बहुकंदप्पि पेरिवि दुम्मइ पेसिया ॥  
 तहि बुद्धि करंतिहि जारु धरंतिहि फलु संबज्झइ जेहओ ।  
 जं वुत्तु अणंतिं आएं मंति एत्थुवि तं फुट्टु तेहओ ॥  
 धणवइवयणिं रोसिउ अणंतु जंपिउ करालु मुह विप्फुरंतु ।  
 अहो धणवइ तुहं बहुबुद्धिवंतु पट्ठपंगणि किं जंपहि अजुत्तु ।  
 सहमंडवि पर सो चवइ एम जो परबलि भिडइ कयंतु जेम ।  
 जो मंडइ रणभरधुरहो खंधु जसु रणि सेणावइपट्ठबंधु ।  
 जो वइरिवरंगणहिययसल्लु समरंगणि जो मुहलोहमल्लु ।  
 तुहं पुणु नरनाहहो जइवि मन्नु वाणियउ वुत्तु पुणु काइं अनु ।  
 तं वयणु सुणेविणु भविसयत्तु नियकुलविवायपरिहविण तत्तु ।  
 आवेसवेसविप्फुरियनयणु जंपिउ सरोसु निड्डुरियवयणु ।  
 अहु दिट्ठु तुम्हि आयहो अगन्नु वाणियउ वुत्तु पुणु काइं अनु ।  
 घत्ता । कुलकित्तिविणासणुं मइलियसासणु किं बुल्लाविउ एहु खलु ।  
 नीसारिवि घल्लहु लइ गलथल्लहो पावउ नियदुव्वयणफलु ॥ ८ ॥  
 दुवई । ए वि मणि सरोसु चित्तंगहो वयणिं थिउ विचित्तओ ।  
 अन्नवि नियजणेरु परिणिदिउ हुववहु जिह पलित्तओ ॥  
 अहु एहु सुट्टु दूरयारि चक्कु सहमंडवि जंपिउ तेण मुक्कु ।  
 मइं मंडिउ रणभरधुरहो खंधु महु सिरि सेणावइपट्ठबंधु ।  
 सहमंडवि मइं उल्लविउ एम हउं परबलि भिडमि कयंतु जेम ।  
 हउं वइरिवरंगणहिययसल्लु समरंगणि हउं मुहलोहमल्लु ।  
 अहु अनुवि महु नियम णे वियप्पु पव्वउ महिवालहो देइ कप्पु ।  
 तहो आणइं भुंजइ नवर देसु इहु सेवइ चरु पच्छन्नवेसु ।  
 नीसारिवि घल्लहो धरहु बारि परिवारहो एउ पयावहारि ।  
 जइ तहु गइसंगमि नउ पसत्तु तो किं कुवि एहउ देइ मंतु ।



तं निसुणिवि परिओसिउ नरिंदु अवलोइउ नियसामंतविंदु ।  
 परिचितइ नउ सावहु एहु अवयरिउ वीरु पच्छन्नदेहु ।  
 सच्चउ रणभरधुरधरणखंधु लइ किजइ आयहो पटवंधु ।  
 पडिवायपमाणि सहं सम्माणि लहु थाउं नियभुयबलहो ।  
 अतुलियमाहपि जयजसदप्यं एहु सामि कुरुजंगलहो ॥ ९ ॥  
 सारासारसयलपरिवारहो आएं भेउ भिन्नओ ।  
 जाम न लेइ मंड उद्दालिवि ताव रमइं जि दिन्नओ ।  
 चितंतहो नरनाहहो अणंतु सुहुं निएवि वयणु जंपइ फुरंतु ।  
 अहो भविसयत्त तउ भडकडप्पु सामियसम्माणि कहु न दप्पु ।  
 को जाणइं कज्जहं गइ विचित्त इय वयणहिं होज्जहिं सुदिहु मित्त ।  
 अहो सामंतहो पडिभडवमाले गयउरि कुरुजंगलि सामिसाले ।  
 रक्खेज्जहु होविणु साहिमाण महु पुणु महिवालहोतणिय आण ।  
 फेडेव्वउ मइं दुव्वयणसल्लु तहो साहणि हउं सुहलोहमल्लु ।  
 नीसरिउ एम जंपिवि सरोसु सन्नहिवि सुहडसाहणु असेसु ।  
 चित्तंगहो साहणि गउ तुरंतु किं अच्छहो संचल्लहो भणंतु ।  
 संचालहु साहणु हयगयवाहणु रह संजोत्तिवि करहु चल ।  
 थडि मिलिवि नरिंदहो ससुहडविंदहो भिडहु होइ संजायबल ॥ १० ॥  
 विहडिउ संधिकज्जु नरनाहहो गउ संगामि निच्छओ ।  
 वयणुवि नउ सहंति दप्पुभड कोविपडिच्छिओ ॥  
 नरवइवल्लहु धणवइहिं पुत्तु देविणु सुमित्त रणभरि निउत्तु ।  
 तिसहुं जंपंतहं चडिउ रोसु हउं मिलिउ तुम्ह संवरिवि कोसु ।  
 चित्तंगिं सो पव्वयनरिंदु पिउ जंपिवि सम्माणिउं सविंदु ।  
 पभणिउं तुहुं एत्थवि थाहि ताम हउं मिलिवि नरिंदहो एमि जाम ।  
 इउ भणिवि पुणुवि गयउरि पइहु दीवियउज्जोएं नरिहिं दिहु ।  
 जाणाविउ थाइवि रायबारि तेहिंमि पइसारिउ संपहारि ।  
 तेणवि अवलोइउ भविसयत्तु सो पमुहुं करिवि नरनाहु वुत्तु ।  
 अक्खेव्वउ काइं नराहिवासु तहो पोयणपुरपरमेसरासु ।  
 पहु चवइ गंपि कहि एम तासु जइ सच्चउ तुहुं बहुमइवियासु ।  
 भणु तुम्हहं अम्हहं कवणु रोसु नउ देहं न मग्गहं कप्पु कोसु ।  
 पइं मग्गिय जा महुतणिय कन्न सा मइं धणवइनंदणहो दिन्न ।



तं वयणु सुणिवि चित्तंगण पढु पभणिउं रोसवसंगण ।  
 घत्ता । अहो कन्नहो कारणि काइं महारणि जाय तुम्ह विवरीय मइ ।  
 अज्जवि पियवत्तइं एक्क सुमित्तइं हउं परिओसमि पुहइवइ ॥ ११ ॥ दुवई ।  
 दुवई । तो सुंडीरु वीरु वणितणुरुहु तहो वयणेण संसिओ ।  
 बहुगीढवराहु दप्पुवभडे भड भेसिवि समुट्ठिओ ॥  
 अहो कालिं चोइउ काइं एहु खज्जइ जिह पवणंतरियदेहु ।  
 खलु वारवार जंपइ अणिट्ठु अमणूसु एउ घर एण दिट्ठु ।  
 पुण पुणुवि सुमित्तहि कयपणीह कप्पेविणु करयलि धरहु जीह ।  
 उक्खणिवि नयण छिदेवि नासु मुंडिवि सिरु खरि संजवहो दासु ।  
 पिक्खेवि कुमारहो वयणु कुड्डु चउपासिउ भड्डु किंकरिहिं रुहु ।  
 धणवइ विणिवारइ महुरघोसु आयहो उप्परि किज्जइ न रोसु ।  
 पडिभडह दूउ पडिसहु होइ आयहो पहरंतहो जसु न होइ ।  
 चित्तंगु नवर जंपइ सगव्वु मन्निवि तिणसमु अत्थाणु सव्वु ।  
 घत्ता । इयवयणपयाहिं सहं नरनाहिं कहिं महु जाहि अणिट्ठियउ ।  
 पर एण न मारमि रोसु निवारमि जं आएसिं पट्ठविउ ॥ १२ ॥ घत्ता ।  
 दुवई । दुववयणइं चवंतु पहुसन्नइं दप्पुवभडसकोहहिं ।  
 अरि अरि जाहि भणिवि गलथल्लिउ थल्लिउ पवरजोहहिं ।  
 निग्गउ चित्तंगु अणंतु लेवि जुअरायकडइ संपत्त नेवि ।  
 अत्थाणि नरिंदहो कहिय वत्त जिम गय जिम जंपिय जेम पत्त ।  
 न नवइ भूवालु महापयंडु नउ देइ कप्पु मिच्छइ न दंडु ।  
 तउ पक्खवायवयणिं कलेवि ओसारिउ तेहिं अणंतु सोवि ।  
 पंचालवयणु दूअइं सुणेवि ओसरिउ सुहड तिणसमु गणेवि ।  
 नरवइहिं नवर उप्पन्नु रोसु अवलोइउ नियभडबलु असेसु ।  
 दरिसहु कुरुजंगलि पलयकालु कुरुवइ उक्खिणहु समूलडालु ।  
 गयउरि पायारपओलिभंगु दर मलहु छुहिवि बलु चाउरंगु ।  
 हयभेरिपयाणउं नवर दिनु धरदल मलंतु संचलिउ सिनु ।  
 घत्ता । एत्तहिंवि महल्लहो अणिहयमल्लहो सुरकरिकरदीहरभुअहो ।  
 गयउरपुरवालें सहं भूवालें बहु पढु धणवइसुवहो ॥ १३ ॥ घत्ता ।

त्रयोदशः सन्धिः ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्यकाममोक्खाए बुहधणवालकयाए पंचवि  
 भविसदत्तरजपट्टवन्धो णाम तेरहमो संधी परिच्छेओ ।



परिवड्डियगआवहं तुलपयावहं गयउरपोयणपत्थिवहं ।  
 जण कहमि महाहउ जयसिरिलाहउ विहिमि कठिणककसमुअहं ॥  
 ११ दुवई । गिरि व दुलंघु ससि व पहनिम्मलु हत्थि व दिन्नदाणओ ।  
 तहिं कुरुजंगलद्धि महिमंडलि हुउ भविसत्तु राणओ ॥  
 तो करिकरपवरहुअभुएण नरनाहु वुत्तु धणवइसुएण ।  
 जइ हउं जि देव पइं किउ पयत्थु तो नियउ देहि उत्थल्लि हत्थु ।  
 उद्दालमि कच्छाहिवहो रज्जु सो तउ अणिट्टु खलु अकयकज्जु ।  
 जंपइ पोयणपुरवइहिं पक्खु पडिगाहिवि थिउ मंडलु असंखु ।  
 लइ सो जि झडप्पमि पढमु ताम संचिवि पडिवक्खि न मिलइ जाम ।  
 पच्छण्णु सो वि गउ तं सुणेवि आयउ असंखु खंधारु लेवि ।  
 संपेसिउ दूउ विचित्तभेउ कच्छाहिउ तुम्हहं वसविहेउ ।  
 तहो उप्परि पहु मं करउ रोसु पइसरइ सरइ पंचालदेसु ।  
 आवइ वि न तुम्हहं पासि ताम मोडिउ न दंडु महिवइहि जाम ।  
 सम्माणिउं भड्डु आणंदु जाउ थिउ कुरुबलु परिवड्डियपयाउ ।  
 १२ यत्ता । रयणिहिं पच्छन्नहिं वियणियवन्निहिं पिक्खिवि पहुपरिवारसिय ।  
 रिउचरहिं भमंतहिं चारु चरंतहिं अवरुप्परु आलाव किय ॥ १ ॥  
 दुवई । पभणइं मइमि दिट्ठु सो राणउं अंतरि भवणि पत्तओ ।  
 अड्डुग्घाडु निएवि उवलक्खिउ कंतइं सहं चवंतओ ॥  
 उव्वहइ समरसंगमकणेरि परिवड्डुइ रणभरभारखेरि ।  
 विलिहंतु सुहड संगामसीह भविसत्तहो कडुहिं पढमलीह ।  
 अन्निकु भणइं रणि लोहजंघु पहुकज्जि भिडइ वइरिहिं अलंघु ।  
 अन्निकु भणइं सिंहउरमल्लु भड्डु वइरिवरंगणहिययसल्लु ।  
 अन्निकु भणइं कंतिउरनाहु उव्वहइ समुभडभडपवाहु ।  
 अन्निकु भणइं पहुभविसयत्तु मइं निसुणिउं सहं जणणिए चवंतु ।  
 महु तासु अंगपाहरिउ इट्ठु तहु संगि हउ अंतरि पइट्ठु ।  
 सहु मंतिहि थिउ मंतणइ जेत्यु णीसेसरयणि मइं गमिय तेत्थु ।  
 तहु जित्तिउ बलु माहप्पु दप्पु तेत्तिउ नरवइहि न भडकडप्पु ।  
 यत्ता । अवलेवि वट्ठइ रणु परियट्ठइ परिओसइ परिवारजणु ।  
 पहुपत्ति विसेसइ चर परिपेसइ अच्छइ परबलि दिन्नमणु ॥ २ ॥



दुवई । जा चिरु आसि महिम भोवालहो परिणयणयनिउत्तहो ।  
 परिवड्डियपयाव सा वटइ एवहिं सिद्धिपुत्तहो ॥  
 एत्तहिवि करिवि परवलु सुदिट्ठु अत्थाणि नरिंदहो चरिहिं सिद्धु ।  
 पारक्कउ कच्छाहिविण देव थंभिउ सुक्कें घणजालु जेम ।  
 तउ आणए सो णियभत्तिवंतु परवलहो परिट्ठिउ जिह कयंतु ।  
 अवरुप्परु कडुयालाव हूअ अवरुप्परु तज्जिय विहिंमि इअ ।  
 अन्निक दिसइ पंचालु थक्कु होसइ संगामु कएक्कचक्कु ।  
 तं निसुणिवि परिओसिउ नरिंदु संपेसिउ नियसामंतविंदु ।  
 बिण्णिवि पव्वयवइ लोहजंघु हरिवाहणु पिहुमइ रणि अलंघु ।  
 पंचहिं सामंतहिं पुलइअंग पडिगाहिवि थिय बिण्णिवि अमंग ।  
 घत्ता । तो चलकरवालिं रणि पंचालिं झत्ति झडप्पिउ वइरिवलु ।  
 तं कच्छनरिंदिं महणगिरिंदिं महिउ जेम सायरहो जलु ॥ ३ ॥  
 दुवई । हरिवइलोहजंघकच्छाहिवपंचालहिं भिडंतहिं ।  
 अग्गिमखंधु वसुह मेलाविउ पिल्लिवि दंतदंतहिं ॥  
 संचालिउ परवलि माणसल्लु पाडिउ अणंतु मुहलोहमल्लु ।  
 ओसारिउ अरिवारणमइंदु थिउ गलियगव्वु सामंतविंदु ।  
 मोडिउ मइंदु चित्तंगु भग्गु किउ भवणु भमिउं बलु चाउरंगु ।  
 चूरिय रह दोखंडिय तुरंग वरभडहं छिन्न करयल सखग्ग ।  
 केणवि भूवालहो कहिय वत्त परमेसर वइरिहु कह समत्त ।  
 तउ आण वहिवि सव्वहं निवेहि पंचालमच्छकच्छाहिवेहिं ।  
 पइसरिवि झडप्पिउ वइरिसिद्धु पडिभडहं भंगुरावत्तु दिनु ।  
 अग्गिमखंधहो मोडिउ मरट्टु कडु आविउ विवरासुहु पयट्टु ।  
 निज्जीव जाय करिसारि सज्ज ओहट्ट जोह परिहरिवि लज्ज ।  
 विहडिय रडंत मायंग तुंग हिंडिय सुन्नासण वरतुरंग ।  
 जो आउ आसि आसणि रउहि सो घल्लिउ पहुचितासमुदि ।  
 घत्ता । तो पहुपरिओसिं विजयपघोसिं परियणु परमामोए थिउ ।  
 थुइ वयणरविंदहो वंदिणविंदहो कुरुवहं जयजयकारु किउ ॥ ४ ॥  
 दुवई । केणवि कहिउ गंपि पोयणपुरि तहो अवणिंदरायहो ।  
 वटइ देव सुहडकडमइणु तहिं नरवइनिहायहो ॥  
 तिं वयणिं आहल्लिउ नरिंदु संगिलिउ सयलसामंतविंदु ।  
 अहो तुरिउ किंपि चित्तवहो अज्जु तं होसइ दूसंथविउ कज्जु ।



वारंतहो मज्झु असम्मएण उच्चाइउ विग्गहु समउ तेण ।  
 गंभीरु धीरु गुणसारभूउ सुपसन्नकित्ति पट्टविउ दूउ ।  
 भणु अज्जवि एम गयारि बुज्झु भूवालं सहं किज्जइ न जुज्झु ।  
 तं वयणु सुणिवि गउ दूउ तित्थु पंचालदेसि खंधारु जित्थु ।  
 तो वुत्तु तेण अवणिदजाउ सामंतमंतिमंडलसहाउ ।  
 तउ ताएं राएं वुत्तु एम संवरहि जुज्झु करि संधि देव ।  
 तो भणइं वीरु विप्फुरियदेहु किर संधिहि अवसरु कवणु एहु ।  
 यत्ता । जो भिउडि निहट्टिवि भड दलवट्टिवि आसंधिवि अहिमाणजउ ।  
 तहो माणु धरंतहो संधि करंतहो परसुहडत्तणु जाइ खउ ॥ ५ ॥  
 दुवई । पट्टचित्तंगु जेहिं अवगणिणउं मन्निउ गरुअविग्गहो ।  
 देइ सुमित्त जेहिं उच्चायउ भविसत्तहो परिग्गहो ।  
 कयपक्खवाय घल्लिउ अणंतु परिखुहिउ उत्तरावहु सतंतु ।  
 कच्छाहिउ जहिं उव्वहिवि आउ उत्थरि समरि बहुनरनिहाउ ।  
 दलवट्टिउ अग्गिमखंधु जेहिं भणु कवण संधि किर समउ तेहिं ।  
 गउ दूउ कहिउ तं निरवसेसु अहिओय चडिउ पोयणपुरेसु ।  
 पेसिउ असेससामंतचक्कु पुरि अप्पणु पर एक्कंगु थक्कु ।  
 संघहु समरभूमिहिं न माइ खयकाले समुदजलोहु नाइ ।  
 हयभेरिपयाणउं दिन्नु जाम रणु मंडिउ कच्छाहिविण ताम ।  
 सन्नद्धवद्धपरियरभडेहिं पारहु जुज्झु नियनियथडेहिं ।  
 मेइणिकारणि पहरंति जोह हम्मंति हणंति निवडकोह ।  
 तो नवर कुरुडकडक्खरेहिं सुहडहं पोयणपुरवक्खिएहिं ।  
 कडु आविउ कच्छाहिवहो सिण्णु मिल्लिय रणमहि ओसारु दिन्नु ।  
 यत्ता । वलिवंडइं चप्पिवि सुहड झडप्पिवि ओसारिवि सामंतसय ।  
 जलदुग्गइं लंधिवि रिउ आसंधिवि आहणंत गयउरहो गय ॥ ६ ॥  
 दुवई । तो पडिभडवमाले निहसंतिए थिरगंभीरकायहो ।  
 तक्कालाणुसारु परियच्छिवि अक्खिउ चरिहिं रायहो ॥  
 अहो पट्टवहुमाणभडावलेव आयउ पारक्कउ जिणिवि देव ।  
 तहो साहणि जं किउ दप्पसाडु आरोसिउ तहिं हिमगिरिकवाडु ।  
 पट्टविय समरसंगमि अमोह एक्कवयकन्नपंगुरण जोह ।  
 सहुलवयण नरनारसीह अब्भोट्टभडत्तणि धवललीह ।



पहरंतिहिं तहिं किय नर दुखंड रणमहि मिलाविय मंडमंड ।  
 पासहिं हणंति नउ मुहि भिडंति नियडेवि नइ दूरे वि न जंति ।  
 पइसरइ सरइ परबलु अणंतु पहु करहि किंपि संवरहि मंतु ।  
 तं सुणिवि पडिय पडिवक्ख खेरि किय सन्नसमाहय समरभेरि ।  
 नियनियआवासहो गय नरिंद कडिय तुरंग सज्जिय गइंद ।

घत्ता । रणरसपक्खत्ति धणवइपुत्ति पडिगाहिवि सिय गयउरहो ।

अत्थाणु विसज्जिवि भडसय तज्जिवि दिन्नु खंधु रणभरधुरहो ॥ ५

दुवई । गुडिय महागइंद पक्खरिय तुरंगमजुत्त रहवरा ।

भड सन्नइ बद्धदिठपरियर दूरुक्खत्तरणभरा ॥

तओ तम्मि काले भडछडवमाले महाजोहकूरे दुहुकंततूरे ।

बले अप्पमाणे सुसन्नज्झमाणे रणे नीसरंते भयं वीसरंते ।

महावाणिवग्गे पुरे हट्टमग्गे समाहुत्तकोवा पयंपंति लोया ।

अहो दप्पयंतो पमाणं चडंतो पसायं चवंतो वियप्पंतचित्तो ।

इमे अंतराले रणाहुत्तकाले नरिंदस्स बारे भिसं दुप्पयारे ।

पहुक्को गइंदो मिलंतालिंविंदो तओ भविसयत्तो महारिद्धि पत्तो ।

अमोहो पसत्थो गइंदासणत्थो अदप्पो अमाया जसामेइ ताया ।

रणे उच्छहंता समासेइ संता ।

घत्ता । सज्जियजयमंगले घोसियमंगले पिक्खिवि पुत्तहोतणिय सिय ।

धणवइहरियत्तहिं पहसियवत्तहिं छडिय वणि वावार किय ॥ ८ ॥

दुवई । तो सुमहत्तराण कर मउलिवि नरवइ मुहुं नियच्छए ।

परियणि पिंडवासि अंतेउरि तुम्हइं थाहु पच्छए ॥

चर पेसिवि सुविहियसंपहारु रणि जाणिवि समविसमाणुसारु ।

तक्कालसरुवि धरिवि मंतु पुरि पउरि करिक्खउ सुप्पयत्तु ।

पडिवज्जिय तंपि महानरेहिं मंगलपसत्थ जंपिय सरेहिं ।

पुणु जणणिसमुहुं सुपइव्वयाउ अहिणंदिवि दिट्ठउ वरतियाउ ।

तेहिंमि जंपियइं सुहासियाइं निम्मच्छणाइं विविहइं कियाइं ।

कमलइं नवकमलदलक्खणाइं जिणसेसकुसुम करि धरिवि ताइं ।

अवलोइवि सालंकारु पुत्तु नवकुंदकुसुमदसणाइं वुत्तु ।

घत्ता । चिरु महुं पुच्छंतेहिं विणउ वहंतिहिं जं आएसिउ सुणिवरिण ।

तं चडउ पमाणहो निव्वुइठाणहो जिणसासणदेविहु बलेण ॥ ९ ॥



दुर्वै । तो भविसाणुरूअ अवलोएवि संभासिय नरिंदिणा ।  
 अच्छरकोडिसहिय रहमंदिरिं नं सइ सइ सुरिंदिणा ॥  
 तो भविसइ भवियत्तहो सुआइं मालइमालाकोमलमुआइं ।  
 कुवलयदलदीहरलोयणाइं मालूरपिक्कपीवरथणाइं ।  
 अप्पिय चूडामणिनायमुह सुहिसमुह दिट्ट दुरियहं रउह ।  
 मणिमउडि कुंदि कुसुमइं करेवि वियसंति संति उल्लवइ देवि ।  
 तोणीरहं तुहु अणुप्पमाण होसंति अणिट्ठिय समरि वाण ।  
 सरधारिहि वरिसिवि जेम मेहु जसधवलधूलि धूसरियदेहु ।  
 भुअबलबलेण परबलु जिणेवि आवहि वइरियजयलच्छि लेवि ।  
 तो चलतरलावियलोयणाइं कंदप्पदप्पपियमाणणाइं ।  
 अवलोइउ पिउ पियसंभमाइं नरवइभूवालतणुब्भवाइं ।  
 तेणवि बहुकज्जकयक्खणेण रहसन्नइं सम्माणिय मणेण ।  
 नीसरिउ सरिउ जसरसि तुरंतु सज्जणदुज्जणहंमि भउ करंतु ।  
 निज्जावओ व भडथडसमुहि नरवइ आरुहु महागइंदि ।  
 रणभूमि सरंतहं चारु चरंतहं समरकज्जे उज्जुअमइहु ।  
 वरकरिणिहु करिणिउं सुहडहं घरिणिउं सिक्ख दिति नियनियपइहु ॥१०॥  
 दुर्वै । पभणइं कावि कंत पिय वट्टइ अवसरु अप्पमाणहो ।  
 निक्कउ करहि अज्जु समरंगणि पडुसम्माणदाणहो ॥  
 कोवि भणइं रणि चडिवि पमाणहो निक्कउ करमि सामिसम्माणहो ।  
 कोवि भणइं पिए पइं वि न भुंजमि जइवि न तिलयनाहु रणि रंजमि ।  
 कोवि भणइं नवि बंधमि फुल्लइं जाम न वइरिमुहइ ओहल्लइं ।  
 कोवि भणइं अहं सइ आवट्टमि अह जुयरायदंडु दलवट्टमि ।  
 कायरघरिणि कावि परिवेयइ होउ बलिक्कियाए पडु सेवए ।  
 जित्थु अऊरइ कालि मरिज्जइ काइं तेण विहवेणवि किज्जइ ।  
 सामिणि मा ए सवक्खु सरिज्जहि महु कंतहो जंघाबलु दिज्जहि ।  
 सोवि भणइं किं सामिणि वुच्चइ महु जंघाबलि कुवि न पडुच्चइ ।  
 केम पमाउ दूरि वग्गंतहो परसंसउ पओलि निग्गंतहो ।  
 एम समरुवावारु विहट्टिवि निग्गय नरवरिंद संघट्टिवि ।  
 अवलोइउ साहणु हयगयवाहणु भविसयत्त भूवालपडु ।  
 थिय समरु समुट्टिवि रणपिडु मंडिवि पडिगाहिवि जयलच्छि लहु ॥११॥



दुवई । पिहुमइलोहजंघपंचालहिं कच्छाहिवनरिंदहिं ।

पणविय कुरुव वेवि अन्नेहिंमि बहुसामंतविंदहिं ॥

भविसत्तु वुत्तु कच्छाहिवेण पहु अम्ह कुइउ कज्जेण केण ।

कुरुजंगले जो पइसइ असंतु तहो अम्हहं बइरु महामहंतु ।

भूवालहो जो जंपइ असेव तहु अम्हहं अवसिं सावलेव ।

एवहिं वटइ अहिसेउ तुम्ह देहि नियउ कवणु आएसु अम्ह ।

तं वयणु सुणेविणु भविसयत्तु पभणइं रणरसकंटइयगत्तु ।

अहो साहु सच्चविउ सच्चु पक्खालिउ पइं दुक्करु पवंचु ।

भूवालकज्जि सच्चउ सहिट्ठु तउ चरिउ चरोहिं चिरु चरहिं सिट्ठु ।

एवहिं धणधन्नरमाउलेहिं तउ आणउ अहिवेलाउलेहिं ।

घत्ता । एत्थुवि पडिवालहि समरु निहालहि पासट्ठिउ पक्खित्तछलि ।

हउं जाम निहट्ठिवि रणि संघट्ठिवि करउ कुलक्खउ बइरिबलि ॥ ११

दुवई । तो पव्वयनरिंदहरिवाहणपंचालापुरायहिं ।

पणविउ कुरुनरिंदु अन्नेहिंमि बहुनरवइनिहायहिं ॥

तो भणइं नविप्पिणु लोहजंघु जसुतणउं वयणु सव्वहं अलंघु ।

अहो देव देव पडिभडवमालि नउ एह नित्ति संगामकालि ।

पढमउं पहरंतए सामिसालि परिभमियविसमभंडणकरालि ।

भडथडु अप्पं परिहोइ जाम पाइक्कहो पसरु न होइ ताम ।

तं मंतिहु वयणु सुणेवि तेण अवलोइय नर हरिसियभुण्ण ।

दिट्ठइं सम्माणइं जोह जाम चप्पिय रणमहि परबलिण ताम ।

पसरइ साकेयनरिंदसिन्नु रोमंचउच्चकंचुअपवन्नु ।

हरिखरखुररवि खोणी खणंतु गयपयपहारि धर दर मलंतु ।

हणु मारि मारि कलयलु करालु सन्नद्धबद्धभडथडवमालु ।

तं निएवि सघणु अहिमुहुं चलंतु धाइउ कुरुसाहणु पडिखलंतु ।

घत्ता । कलयलगंभीरइं दिन्नसरीरइं हयरणभेरिभयंकरइं ।

कुरुपोयणवल्लहं अणिहयमल्लहं भिडियइं बलइं समच्छरइं ॥ १२

दुवई । तो हरिखरखुरगसंघट्ठिं छाइउ रणु अतोरणे ।

णं भडमच्छरगिसंधुक्कणधूमतमंधयारणे ॥

धूलोरउ गयणंगणु भरंतु उट्ठिउ जगु अंधारउ करंतु ।

नउ दीसइ अप्पु न परुसखग्गु न गइंदु न तुरउ न गयणमग्गु ।



तेहइवि कालि अविस्दमोह हुंकारहु पहरु सुअंति जोह ।  
 किवि आहणंति दिसि बहु सुणेवि गयगज्जिउ हयहिंसिउ सुणेवि ।  
 किवि कोक्किवि पडिसदहो चलंति असिसुट्टिए नियलोयण मलंति ।  
 धावंतु कोवि अहियाहिमाणु गयदंतहिं भिन्नु अपिच्छमाणु ।  
 कथइ पहराउरअयसमोह गयघड पयट्ट निहणंति जोह ।  
 रउ नट्टु विहंडिउ भडखलेण महि सुद्विय वणसोणियजलेण ।  
 ता । तो गयघडपिल्लिउ सुहडहिं भिल्लिउ अवरुप्परु कप्परियतणु ।  
 सरजालोमालिउ पहरकरालिउ भमरावन्ति भमिउं रणु ॥ १४ ॥  
 दुर् । तो इक्कवयकन्नपंगुरणहिं सुहडहिं नारसिंहहिं ।  
 दढदाढाकरालसुहभासुरलोलललंतजीहहिं ॥  
 खज्जंतु भमिउं करवहं सिन्नु ओसारु निविडगयघडहिं दिन्नु ।  
 तेहइवि कालि सोंडीर वीर पहरंति सुहड संगामधीर ।  
 केणवि कासुचि असिधाउ दिन्नु उरु सिरु सखग्गु भुअदंडु छिन्नु ।  
 असि वाहइ कोवि गलद्धसेसु हत्थेण धरेवि पडंतु सीसु ।  
 केणवि आरोडिउ लंबकन्नु वंचेवि फरसु कुंतेण भिन्नु ।  
 केणवि रणि तज्जिउ एकवाउ विज्जाहरकरणिं दिन्नु घाउ ।  
 केणवि दुक्कंतु ललंतु जीहु दो खंडिवि पाडिउ नारसीहु ।  
 कथइ कडु आविय गयहं पंति परिभमिय सुहडसीसइं दलंति ।  
 कथइ पहराउर दुन्निवार हिंडिय तुरंग पडिआसवार ।  
 कथइ सरोहु वणसोणियंधु सुरहिउ करि नरकेसरिहि खंधु ।  
 एहइ वट्टंतए रणि असक्कि मंतणउं जाउ महिवालचक्कि ।  
 अहो अच्छइ हु काइं निरावसन्न कुरुवइहि ओसारिय लंबकन्न ।  
 मंछुडु दुज्जउ भूवालराउ दीसइ धणवइसुउ बहुपसाउ ।  
 तं मंतिवयणु हियवइ धरेवि उट्टिय सयलवि समहरु करेवि ।  
 ता । महिवइसामंतिहिं समरि भिडंतिहिं कुरुवइसाहणु ओसरिउ ।  
 दिहपहरकरालिउ समरसजालिउ रणमहि भिल्लिवि नोसरिउ ॥ १५ ॥  
 हे । भगइ सामि सिन्नि पइसंतए पसरिवि निययमंडले ।  
 निरु खलभलिय गामपुरपट्टण तहिं कुरुभूमिजंगले ॥  
 गयउरजणु हल्लोहलिउ सुहु नायरियहिं हाहाकारु घुहु ।  
 विहडउरुड धाइय पयअसत्थ परिमुक्ककेस विहडियनियत्थ ।



नियनियघरसिहरहं चडिउ लोउ जंपइ अणिच्चु संपयविहोउ ।  
 लइ नहु कज्जु अत्थमिउ राउ बलु भज्जइ नीसाहारु साउ ।  
 परबलु गहगहइ महोच्छवेण दीसइ न किंपि धूलीरवेण ।  
 धणवइ परिचितिवि अप्पसाउ सन्नहु सुहडसाहणसहाउ ।  
 परिरक्खणु किउ पुरवरि सकोसि परियणि अंतेउरि पिंडवासि ।  
 इत्थंतरि पइसिवि वरिहिं सिट्ठु अम्हेहिं सयलु संगसु दिट्ठु ।  
 विहडिउ सयत्थु उप्पन्नु भंगु वइरिहु बलु मोडिउ चाउरंगु ।  
 परथक्कउ परिवद्धियपयाउ तउ नंदणु भूवालं सहाउ ।  
 सन्नहु करिवि करिसारिसज्जु नउ जाणहं होसइ केम अज्जु ।  
 यत्ता । एत्तहिवि णरिंदिं वइरिमइंदि अवलोइवि नियबलु नविउ ।  
 विट्ठुणियभुयदंडिं रणभरचंडिं अप्पणु सइं सन्नाहु किउ ॥ १६ ॥  
 दुवई । सन्नज्झंति तिलयदीवाहिवि समरि सुमित्तताइणं ।  
 यल्लिवि कवउ लइउ कुंताउहु पहुभूवालराइणं ॥  
 पणविप्पिणु पंकयसिरिसुएण नरनाहु वुत्तु हरिसियभुएण ।  
 तुहुं ताय ताम पिक्खंतु होहि दिट्ठु पवणु हउंमि परबलजलोहि ।  
 जो अग्गिमखंधि अणंतवालु तहो करमि अज्जु रणि पलयकालु ।  
 अन्नमि चित्तंगहो दलमि दप्पु चिरु पइसिवि मग्गिउ जेण कप्पु ।  
 अन्नहंमि असन्नहं करिवि सन्न मोडिवि महिवइ उक्खिणमि कत्तु ।  
 जंपंतु एम चल्लिउ नरिंदु आरोहिं कन्नारिउ गइंदु ।  
 तिं सहं संचल्लिय भडमइंद पंचालमिच्छकच्छवनरिंद ।  
 पहुमइहरिवाहणलोहजंघ अन्नवि नरवइ जे रणि अलंघ ।  
 यत्ता । नरवरेहिं परज्जिवि गुण निम्मजिवि धणुहरसरसंधाणु किउ ।  
 अक्खयतोणीरिं रणि सुंडीरिं परबलु सरहिं कडन्तरिउ ॥ १७ ॥  
 दुवई । नियबलु निएवि सरहिं भिज्जंतउ रणसंगरि पयत्तहो ।  
 वरदुग्घोद्वि चडिवि उद्धायउ महिवइ भविसयत्तहो ॥  
 जुअराएं तज्जिउ सिट्ठिपुत्तु अहो तुम्ह गोत्ति एउवि अजुत्तु ।  
 पहु रंजिवि जं परिणिय सुमित्त अवसाणु तासु इत्तडउ मित्त ।  
 विहसंतु पयंपइ तिलयराउ हउं फेडमि तुहु सुमित्तवाउ ।  
 तं वयणु सुणेवि विरुद्धएण पेसिय सरधोरणि कुद्धएण ।  
 ते लीलइं धणवइसुएण छिन्न अन्नेक्कसरहिं पयरक्ख भिन्न ।



हउ चावदंडु पाडियु धयग्गु वणितणुरुहभएण गइंदु भग्गु ।  
 अन्नहिं गयउरि आरुहइ जाम सिरि लउडिपहारिं हयउ ताम ।  
 गयघाउ सहेविणु चेय लहेविणु उट्टिउ असिवरु लेवि करि ।  
 तो खेयरकरणिं असिवावरणिं झत्ति झडप्पिउ वहरिअरि ॥ १८ ॥  
 नरवइ जीवगाहि जंपाविउ सइं भविसत्तराइणं ।  
 तो सक्केयजोह रणु भिल्लिवि झूरिउ मणि विसाइणं ॥  
 जो जासु भिडिउ सो तेण मुक्कु थिउ परवलु सहं संकेयचुक्कु ।  
 विणु इक्किं पडिउ तमोहजालु कहु सहु विसमट्टिउ सामिसालु ।  
 पट्टपासि पट्टक नरिंद सव्व निप्फंद निराउहं गलियगव्व ।  
 परिओसिउ पट्ट भूवालुराउ गयउरि लोयहं सोहलउ जाउ ।  
 नायरजणु रणु पिक्खिवि सविंदु जयकारइ जणवल्लह नरिंदु ।  
 तो नवर तेण धणवइसुएण रणसिरिरामालिगियभुएण ।  
 संवरिवि लयउ भंडारु कोसु परियणु अंतेउरु पिंडवासु ।  
 परिवारु सयलु किउ इक्कवासि दुम्मणु निविट्टु नरवइहिं पासि ।  
 विणु चमरहिं चामरगाहिणीउ जलि सुक्कइ जं जलवाहिणीउ ।  
 नउ सोहइ दुम्मणु पिंडवासु कज्जलजलमइलियगंडवासु ।  
 थिय छत्तधार छत्तइं मुएवि तूरियवाइत्तइं परिहरेवि ।  
 अरि चोर जेम्ब चालिवि सविंदु परिओसिं गउ गयउरि नरिंदु ।  
 तो मंतिउ मंतु महानरेहिं आयहिं दिज्जहिं नियलइं पएहिं ।  
 बहुनरपरियरियउ मणि मच्छरियउ अच्छइ मउलियमुहकमलु ।  
 जइ कहवि विलुट्टइ तो दलवट्टइ सयलुवि अम्हहं तणउं बलु ॥ १९ ॥  
 अहो जण मणि सयज्जु परिचिंतहो मं घरवासि दम्महो ।  
 खणपरियत्तविसमसमसंकुलगइ संसार धम्महो ॥  
 तित्थंकरु रिसहु जिणिंदु आसि तहो पुत्तु बाहुबलि तेयरासि ।  
 नरलोयकोडिपुन्वाउमाणु सयपंचसवायधणुप्पमाणु ।  
 जिउ समरि जेण भरहेसरोवि जसु चरणिहिं पडिउ सुरेसरोवि ।  
 जो तहिं सताणि महानरिंदु जसु सिरिण नवइ सामंतविंदु ।  
 मंडलवइ जासु करंति सेव बंदिग्गहिं पाविउ सोवि केम्ब ।  
 जो गिज्जइ गेयवियक्खणेहिं परिभमइं सोवि सहं रक्खणेहिं ।

१ B झडप्पिवि थरिउ अरि  
 १४



जसु परिणु महिमंडल पवासु सो अण्णें सहं अहिलसइ गासु  
 कीलंतउ जो रमणिहिं सहासि सो निंद लहइ कह बंदिवासि ।  
 तहो दरिसिय एहावत्थ जेण किं बुचइ तासु कुलकमेण ।  
 उत्पण्णउं चिरु वणिवरहं गोत्ति परिवड्डिउ मामहं सालि पुत्ति ।  
 वाणिज्जे गउ सव्वायरेण वंचिउ सावत्ति भायरेण ।  
 परिहविण गंषि नरनाहु दिहु तेणवि सम्माणिउं किउ वरिहु ।  
 हुउ बहुमंडलवइनरवरिहु उच्चाइउ नियसुहिसयणविहु ।  
 एहउ जाणेविणु मच्चलोइ मं करहु गव्वु संपयविहोइ ।  
 पारंपरकव्वहं लहिवि भेउ मइं झंखिउ सरसइवसिण एउ ।  
 घत्ता । झाणि संगामहो दुप्परिणामहो अवसिं नासइ अप्पहिउ ।  
 धणवइवणिउत्ति रइवि गिउत्ति पुणुवि तस्स मिच्छा मि किउ ॥

चतुर्दशः सन्धिः ।

संगामनियत्तए विसमिसमत्तए दीहरथोरपलंवसुउ ।  
 अहिसिंचिउ राएं मणि अणुराएं अज्ज रज्जि धणवइहिं सुउ ॥  
 दुवई । अहिसिंचिवि कुमारु वरजुवइहिं पुज्जिउ सेयवासहिं ।  
 सियचंदणविलित्तु परिअंचिवि जयमंगलसहासहिं ॥  
 तओ दंसियं सज्जणाणं सुहइं सुघोसं समुप्फालियं नंदिसइं ।  
 समाओसिओ पोसियंदो विपक्खा विहोएण भोएण काउं समक्क  
 पसाहा वियादा वियासा सुमित्ता पसत्थेहिं वत्थेहिं सित्ता पक्क  
 अविद्धा विसुद्धीकया कोइलावा समालीढघोलंतकंचीकलावा ।  
 समिंदीवरच्छी समुत्तुंगनासा समावत्तजंघा वरोरूपएसा ।  
 नियंवे विसाला सुवित्थेन्नमज्झा घणंधत्थणा दक्खिणवत्तगुज्जा  
 जुवाणं जणं वम्महंती महंती महामत्तमायंगलीला वहंती ।  
 सलायव्व लावन्ननीरे तरंती जणे साहिलासोहसोहा धरंती ।  
 पुरे सा वहु सो वरो तं विहोएं निणउं न सो जस्स जायं न मां  
 घत्ता । सा धीय नरिंदहो सज्जणविंदहो मज्झि सुवेसालंकरिय ।  
 जयमंगलघोसिं सुहिपरिओसिं भविसयत्ति करयलि धरिय ॥

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंचमिक  
 भविसदत्तसंगामजयवण्णो नाम चउदहमो संघी परिच्छेओ सम्मतो । २ A अविग्धा ३ B सुवि



दुवह । पाणिगहणि जाए जामायहो अहियमणापुराइणा ।  
 जं चिंतिउ मणेण नीसेसु वि तं तहो दिनु राइणा ॥  
 तहो अपिउ कुरुजंगलहो अहु धणकणयसारमंडणसमिहु ।  
 राउलु विचित्तु वित्थारसार रक्खणपडिरक्खिउ सीहवारु ।  
 सीहासणु चमरइं आयवत्तु पल्लंकतूलि रहभवणि पत्तु ।  
 सुहलक्खणु जयमंगलगइंदु पडिवन्नसेव सामंतविंदु ।  
 मणपवणगमणु हयवरु तुरंगु भंडारु कोसु बलु चाउरंगु ।  
 विलयउ पियवयणइं वाहिणीउ वरजुवइउ चामरगाहिणीउ ।  
 कचोलथालपरियलु असेसु अंतेउरु पेसलु पिंडवासु ।  
 असिमसिमहल्लमंतिण णिओइ काहारखोरभडभंडभोइ ।  
 अन्नवि जं जं महरायचिण्ह तं तं नरनाहिं तासु दिण्ह ।  
 पुव्वकयसुहकम्मइं फलेण वर वसविहेय कय भुयवलेण ।  
 ता । दोहलयनिमित्तु परिपुच्छिवि भविसाणुमइ ।  
 तं निसुणहु जेम गउ तं दीउ नराहिवइ ॥ २ ॥  
 वइ । पंकयसिरिसुमित्तपियसुंदरिभविसमहाणुरूवहिं ।  
 पेसिय संकहियइ भविसत्तहो बहुमइसारभूअहिं ॥  
 ओसारिवि परियणि पिंडवासि बइसारिउ पहु एकंतवासि ।  
 दाहिणइं पट्टि भविसाणुरूअ वामइं सुमित्त गुणसारभूअ ।  
 अगगइ तिन्निवि सुमहत्तीउ कमलच्छि लच्छि पियसुंदरीउ ।  
 पणविवि नरनाहिं दिनु कन्नु जंपिउ जणणिअ बहुगुणपसन्नु ।  
 पइं चंगउ किउ ववसाउ वच्छ आणिय घरि जयसिरि बहुअ सच्छ ।  
 जं जंपिउ पहुअत्थाणि जेम निववाहिउ तं जि नियाणि तेम ।  
 चित्तंगिं सहं जंपिउ करालु घल्लिउ दर मलिवि अणंतपालु ।  
 तं नवर सयलु पइं किउ सदप्पु भुअवलेण जइवि तहो हउ कडप्पु ।  
 नरनाहिं वसुमइ तइ निउत्त पालिन्वी कुसलत्तणेण पुत्त ।  
 असुणिय वीसासु पमाउ लोहु तिण्णिमि संपयहं करंति दोहु ।  
 एकिक पहाण महानरिंद पइ आणिय अवमाणिवि सविंद ।  
 ता । नउ सुंदरु एउ जं परिरक्खिउ भमइं अरि ।  
 सम्माणिवि पेसि अह नियलहिं पच्छन्न करि ॥ ३ ॥  
 तं वयणु तासु हियवइ पइहु कोक्किउ अंतरपरिवारु इहु ।



धगवइ हरियत्तु महाणुराय मंतणइं परिट्टिय वेवि ताय ।  
 पुच्छिउ भूवालु पसन्नमाणु इयकालहो एयहो किं पहाणु ।  
 तेणवि अवलोइउ वयणु तासु वरतिलयदीवपरमेसरासु ।  
 अहु कारणु नउ सावसु एउ जं कज्जइ तं संघडइ हेउ ।  
 नरवइ महिवाल महाहिराउ तहो पुत्तु तुम्ह उक्खेवि आउ ।  
 अल्लुवि चित्तंगु महानिउत्तु सिंधुवइ सीहकंधरहो पुत्तु ।  
 अरिवारणसीहु अणंतपालु चंपाहिउ चंपहि सामिसालु ।  
 अवरवि नरिंद अमरिंदतेय सयलवि एकिकपहाण एय ।  
 परियण सभिच्च अप्पिय कलत्त अच्छंति बारि तउ रुलुधुलंत ।  
 विसहिवि अवत्थ खेवंति कालु न सुवंति विहुरि नियसामिसालु ।  
 घत्ता । किं किज्जइ इत्थु वियडि परिट्टिय कज्जगइ ।

आढप्पइ जं जि तंपि न एवहिं संभवइ ॥ ४ ॥

जइ मुच्चइ तो पडिवक्खि जाइ जइ वज्झइ तो हियवइ न माइ ।  
 अह हम्मइं तो जसहाणि होइ अच्छंतु एम सुंदरु न लोइ ।  
 अह एणवि काइंमि न किउ जुत्तु आरोहिउ केसरि सुहु सुवंतु ।  
 लइ लेहु ताम नियलइं पएहिं परिवेढिवि मत्तमहागएहिं ।  
 जइ रूसइ तो हम्मइं वलंतु अह विसहइ तो अच्छइ खलंतु ।  
 किउ निच्छउ आवासिय तलेर सज्जिय गयसाहणु भमियरेर ।  
 निग्घिण चिलाय नर कूरकम्म आरूढ गइंदहिं बद्धचम्म ।  
 विहडप्फड धावंति जणेण परिवेढिउ नायरियायणेण ।  
 हा हा निक्कारणु जाउ कज्जु मंछुडु मारिन्वउ वहरि अज्जु ।  
 कोवि जंपइ जइ मुच्चइ जियंतु तो पुणुवि एइ होइ विसंतंतु ।  
 घत्ता । अरि सप्परिवारि वेढिज्जंतए गयवडिहिं ।

सविलक्खु हसेवि जंपिउ अवरुप्परु भडिहिं ॥ ५ ॥

अहो वट्ठइ कज्जु समप्पमाणु अकियत्थु जाउ मरणावसाणु ।  
 वहरिहिं आढत्तइ सामिसालि किं करहु निराउह सामिसालि ।  
 वरि तहिं जि आसि सुअ हणिवि गत्तु मं दिट्ठु सामि अवमानिणु ।  
 अन्निकु भणइं लइ होउ चारु वणि सीहु वहइ किं हत्थियारु ।  
 भुअदंड वेवि पवहंति जाम को दुक्कइ सामिहि समुहु ताम ।

१ B विसंतंतु २ B एत्थु कालि



हल्लोहलि हूवउ वहरिविंदु पिकखइ तवंगि थिउ नरवरिंदु ।  
तो लेविणु पोयणपुरहो वत्त चर विणिण पराइय चारुगत ।  
परिपुच्छइ नरवइ साणुराउ कहिं बट्टइ सो महिवालु राउ ।  
कित्तिउ बलु कित्तिउ सुहडविंदु मंतणउं काइं मंतइ नरिंदु ।  
पणविप्पिणु तेहिंमि सुट्टु एम्ब तहो पासि नाहिं बलु किंपि देव ।  
जे जे पहाण सामंत केवि ते ते तहो नंदणु आउ लेवि ।  
अच्छइ नरवइ वहरायभट्टु तं पट्टणु हल्लोहलिउ सुट्टु ।

यत्ता । हिंडंतिहिं तित्थु घरि घरि सुचइ तउ चरिउ ।

रिउघरिणिण नाह नयणिहिं कज्जलु अवहरिउ ॥ ६ ॥  
चरवयणु सुणिवि रिउनिम्महेण वुचइ सुमित्तमणवल्लहेण ।  
तज्जंतहं तज्जिउ मुहकरालि पहरिउ पहरंतहं भडवमालि ।  
एवहिं वहरायपवभट्टतेय कोक्किवि सम्माणहं सयल एय ।  
तं निसुणिवि धाइय नर सधम्म विणिवारिय किंकर कूरकम्म ।  
आणिउं मं भीसिवि वंदिसत्थु सइं जंपिउ पेसलु तह पसत्थु ।  
पइसारिउ सज्जणु भव्वलोउ दरिसिउ नियसंपयपयविहोउ ।  
भोयणु भुंजाविय बहुरसेण सक्कारुक्खेत्त महालसेण ।  
दिन्नइं वरवत्थविलेवणाइं जायइं पसन्नसन्नइं मणाइं ।

यत्ता । एकिक पहाण जइवि सकुंडल मउडधर ।

नउ पावहिं सोह विणु जयलच्छिण तोवि नर ॥ ७ ॥  
सम्माणिवि सप्परिवारु सत्तु जोविउ अणंतु चित्तंणु वुत्तु ।  
अहो साहु साहु सुहडत्तणेण उज्जालिय लीह भडत्तणेण ।  
तं किउ जं जंपिउ तित्थु कालि दरिसाविउ अप्पउ भडवमालि ।  
पुव्वज्जिय रणि जयलच्छि होइ पहरिवि जुज्झइ पाइक्कु लोइ ।  
संवरिवि जाहु नियसामिसालु आविज्जहि पुणुवि लहेवि कालु ।  
तो नवर भणइं अवणिंदजाउ अहो नरवइ तउ पसरउ पयाउ ।  
अम्हइं पुणु सुहडत्तणु अचंडु छुडु न गय समरि सयखंडु खंडु ।  
तउ अप्पिवि सहं जीविउ सरीरु विसहिउ निरोहपरिहउ गहीरु ।

यत्ता । जो चप्पिउ जेण तासु तेण सहं कवण तुडि ।

महलियइं न होंति फुल्लु सइत्तणु चारहडि ॥ ८ ॥  
रणि भग्गु मडप्फरु जेण जासु सो जीवउ सेव करेवि तासु ।



एवहि तुहुं अम्हहं सामिसालु खेवहं तउ आण करेवि कालु ।  
 अणुहुंजि सिंधु सायरइ दोवि चंपहि चंपाहिउ करहि कोवि ।  
 पोयणपुरवरि नियकरणु देहि पव्वयमंडलियहं कप्पु लेहि ।  
 एवहिं तउ आणइं अम्ह तेउ सो भंजहं जो तइ अणविहेउ ।  
 तं निसुणिवि पंकयलच्छिजाउ सम्माणइं सयलवि कयपसाउ ।  
 अरिदप्पसाड कीलइं रमेवि जं जासु तं जि तासइं खमेवि ।  
 अप्पिउ परिवारु सपिंडवासु करितुरयजोहंभंडारु कोसु ।  
 अंतेउरि सइं भविसाणुरुअ सम्माणु करइ गुणसारभूअ ।  
 संपेसिय गय सयलवि नरिंद नियनियनयरिहिं थिय सुहडविंद ।

घत्ता । वणिउत्तें होवि गयउरि पुव्वसुकयजुएण ।

मंडलिय जिणेवि लइय लच्छि धणवइसुइण ॥ ९ ॥

जयजसपसरपसाहियगत्तिं भविसिं रायलच्छि माणंति ।  
 बहुकालिं बहुसिय संभाविय बहुनरवइ नियसेव कराविय ।  
 अखलिउ सालंकारु सणेउरु पसरिउ पिंडवासु अंतेउरु ।  
 सीहवारु सीहासणु छत्तइं एम्बमाइ अन्नइंमि विठत्तइं ।  
 एम तासु बहुभोयासत्तहो हुअ गुरुहार धीय भवियत्तहो ।  
 सा दुलंभ दोहलय सरंती पुच्छिय रइमंदिरि विलसंती ।  
 कहहि देवि जा नयणाणंदिरि तिलयदीवि ससिपहजिणमंदिरि ।

घत्ता । जइ जाइवि तित्थु पुज्जमहिम जिणवर करमि ।

तं सिज्जइ केम तेण नाह हियवइ धरमि ॥ १० ॥

तं निसुणिवि नरवइ चिंताविउ गहणु समुदत्तरणु मणि भावि ।  
 किम तं तिलयदीउ आसंघमि दुत्तरु किम रयणायरु लंघमि ।  
 तइयहं गय पिल्लिय दुव्वाएं आणिय माणेसरिण सहाएं ।  
 एवहिं पुणु दुलंघु तहिं संगउ अंतरु जलदुग्गसु थलदुग्गउ ।  
 जइ आयहो दोहलउ न पुज्जइ तो पुरुसाहिमाणु नउ जुज्जइ ।  
 एम जाम चित्तवइ महाइउ तक्खणि सो मणवेउ पराइउ ।  
 तेण वुत्तु पडिहारु समासए अवसरु जाणावहि पहुआसए ।  
 सोवि तासु थिउ नयण कडक्खेवि सुवियक्खणु वि न सकइ लक्खेवि ।  
 गउ पहुपुरउ अवक्खए खेविउ मुहि वत्थंचलु देव्वि निवेइउ ।  
 देव देव अच्छरिय महंतरु अच्छइ बारि मउडकुंडलधरु ।



किं सो असणिवेउ संपाइउ किं माणेसरु जक्खु पराइउ ।  
 किं सुरु कोवि सुरत्तणु पालइ अवसरु सीहवारि पडिवालइ ।  
 तो आणाविउ णवर णरिदिं लहु पइसारि वुत्तु साणंदिं ।  
 यत्ता । आवाहिउ आउ राएँ अब्भुत्थाणु किउ ।  
 तहो तेण नवल्लु पाहुडु करयलि अल्लविउ ॥ ११ ॥  
 खयरिं सविणएण पिउ जंपिउ दिंवि दिंवाहरणु समप्पिउ ।  
 नरनाहिं देवाविउ आसणु जंपिउ थोउ थोउ संभासणु ।  
 को तुहुं कवणिं कज्जेँ आयउ दीसहिं पगुणगुणहिं अग्घाइउ ।  
 तं निसुणेवि तेण उवलक्खिउ नियकुलु नाउं थाउं तहो अक्खिउ ।  
 हउं मणवेउ नाम विज्जाहरु निलउ मज्झ वेयडूमहीहरु ।  
 केणवि कोऊहलसविसेसिं आयउ मुणिवरवयणाएसिं ।  
 जइ तुहुं धणवइसिद्धिहि नंदणु कमलाएविहि नयणाणंदणु ।  
 जइ भविसाणुरुअमहएविहिं अंतरि अत्थि किंपि सुहसेविहिं ।  
 जइ संकेउ एउ णउ पुज्जइ तो आएसु देहि जं किज्जइ ।  
 अह नउ मिलइ एउ अहिणाणउं तो सव्वहं अवसाणु पहाणउं ।  
 यत्ता । तं वयणु सुणेवि नयणिहिं किउ हरिसंसुजलु ।  
 मुहि करयलु देवि पुणु ओरालिउ मुहकमलु ॥ १२ ॥  
 तिं वयणिं पहुमणि आमोएवि महएविहि मुहकमलु पलोएवि ।  
 जंपिउ विज्जाहरिण समाणउं सुंदर मिलइ सव्वु अहिणाणउं ।  
 एत्तिउ महु मणि पर वामोहउ तुहुं जयलच्छिविहूसियदेहउ ।  
 जम्माउव्वु अइट्टविसेसणु किं कज्जिं महु मज्झहिं पेसणु ।  
 तो विहसिउ वेयडूहो राणउं अत्थि इत्थु वित्थरिण कहाणउं ।  
 जइ नियमेण सुणाहिं आयच्छलु जइ सच्चउ जिणसासणि वच्छलु ।  
 जइ मुणिवरवयणइं पडिवज्जहि जइ दुक्कहजणवयणहो लज्जहि ।  
 जइ जम्भंतरवयणइं पुच्छहि जइ अप्पाणउं पउ परिचच्छहि ।  
 तो संवरहि विचप्पविचारणु अत्थि पुव्वसंबंधं कारणु ।  
 यत्ता । तो कुरुवनरिंदु जंपइ अवगन्निवि गहणु ।  
 पडिवन्नपयत्थु किं किज्जइ तं तुरिउ भणु ॥ १३ ॥  
 नहतिलयाहिवेण तो वुच्चइ जं तउ ठाइ अम्ह तउ रुच्चइ ।  
 महएविहि दोहलयनिमितिं हउं आयउ मुणिवयणनिउत्तिं ।



लह आरुहहि विमाणि रवन्नइं पवणुअपडायसंच्छन्नइं ।  
 तिलयदीवि चंदप्पहनाहहो करहु न्हवणु चंदप्पहनाहहो ।  
 पुज्जिवि वम्महवारणुकेसरि पिक्खिउ कुरुजंगलपरमेसरि ।  
 सरहसु तं पडिविनु नरिंदिं लइउ समउ सहं सज्जणविंदिं ।  
 तं संकेयतूरु अप्फालिउ दसदिसि वहकयंच ओरालिउ ।  
 तहो सहिं सुहिसयण पराइय सहं लच्छिण पंकयसिरि आइय ।  
 हरिबल पत्त समउ परिवारिं धणवइ पउरपमुहपब्भारें ।  
 भूवालु वि जुअराय पियच्छिण पियसुंदरिए समउ जयलच्छिण ।  
 वत्ता । सम्माणिवि सिट्ठि पुरयणमणइं बहुचरिउ ।

परितुट्ठ भणेवि तेहिंवि एवंकारु किउ ॥ १४ ॥

तओ ताडिया किंकरेहिं सखेरी नरिंदस्स वारे महाणंदभेरी ।  
 गया कन्नकन्नंतरेहिं नराणं समाएसणे पेसणे तं घराणं ।  
 हुआ तेण सोऊण बुद्धा समिद्धा महाणंदिया उच्चरोमंचविद्धा ।  
 अहो राउले कोवि आओ अउब्बो नरो वा सुरो वा परो वा सगव्वं  
 बलं दावए तस्स राओ सराओ जयाणंदभेरीरओ तेण जाओ ।  
 गया सीहवारे इमं जंपमाणा न लंघंति रायाहिरायस्स आणा ।  
 समोहा सरोहा सजोहा पयंडा कयासारिसिज्जा गया लीलगंडा ।  
 चलंता वलंता पहंते थुणंता तुरंगा खुरग्गेहिं खोणी खणंता ।  
 जणो रायमग्गे पसिद्धं पएसा पसाहेइ सव्वायरेणं सुवेसा ।  
 वत्ता । पुरि आवणसोह दरिसिय नयणाणंदिरहिं ।

उल्लोचसयाइं रइयइं जिणवरमंदिरहिं ॥ १५ ॥

तो नरिंदु आरुहु महागइ सहं सुरनाहु नाइ अइरावइ ।  
 पासिहिं बिहिंमि बेवि सुहसेविउ तिलउब्भमसुमित्तमहएविउ ।  
 अनेत्तहिं भूवालु नरेसरु जो कुरुजंगलद्धि परमेसरु ।  
 दिढदीहरपलंबमुवपंजरु पियसुंदरिसुहपंकयमहुयरु ।  
 अन्नित्तहिं जुअराउ ससाहणु भूवालहो नंदणु गयवाहणु ।  
 पंकयसिरिवि समउ परिवारिं हुआ जंपाणि अहियसिगारिं ।  
 हरियत्तु वि सबंधु सपरिग्गहु चल्लिउ सज्जि निययसुपरिग्गहु ।  
 उहयकुलेहिंमि जे सुहिसज्जण ताहिंमि करिवि हियय सव्वगण ।  
 जिणमंदिरहिं असेसहं जाएवि जिणहरि पुज्जमहिम निज्झाहवि ।



यत्ता । महदाणइं देवि नायरजणजणिअच्छरिउ ।  
जयतूरवेण लीलइं नयरहो नीसरिउ ॥ १६ ॥  
पुरहो पयाहिण देवि सुसाहणु पुणु संचल्ल महागयवाहणु ।  
चंचिवि थोवंतरु आसन्नइं हुअइं जाइं तहिं ठाह विहिन्नइं ।  
विज्जाहरु नरिंदु इक्कासणि भविस सुमित्त वेवि अवरासणि ।  
एम विहोएं ताम निविट्टइं नायरियायणेण चिरु दिट्टइं ।  
जयजयकारु करंतिं लोएं चडिउ विमाणु गयणि अब्भोएं ।  
नहि जंतइं पिक्खंतिं महियलु जलकल्लोल दितु सायरजलु ।  
जणु पिक्खंतु ताम थिउ रम्मइं जाम हुअइं नयणहंमि अगम्मइं ।  
खंचिवि तिलयदीवि अवइन्नइं चंदप्पहजिणभवणि पवन्नइं ।

यत्ता । तहिं जाएवि तेण धणवइसुइ किउ आयरिण ।  
जिणन्हवणविहूइ पारंभिय सव्वायरिण ॥ १७ ॥

पञ्चदशः सन्धिः ।

सिरिचंदप्पहनाहु दीवंतर भविसनरिदिं ।  
अहिसिउ कल्लाणि परमेसरु जेम सुरिदिं ॥  
विज्जाहरु वेयडुगिरिंदहो संवाहइ अहिसेउ जिणिंदहो ।  
पयधयदहिमंगलजलकलसिहिं बहुनिम्मच्छणाइं सविसेसिहिं ।  
धूवफुल्लबहुदीवंगारइं रमणइं रमिय अणेयपयारइं ।  
नियविज्जाबलेण पवियप्पइ सइं सुमित्तमहएविहिं अप्पइ ।  
भावयत्तदोहलयनिमित्तिं पिक्खइ मणवयकायपवित्तिं ।  
भविसयत्तु जिणपडिम पसंसिवि पुरउ परिट्टिउ नाहु नमंसिवि ।  
उत्तारियउ असेसउ मालउ बहुपरिमलसुअंधसोमालउ ।  
सुरतरुपसुहपसूअहं ईयउ नरसुरविज्जाहरकररइयउ ।  
उत्तमसंगिं जइवि पवत्तिउ तोवि सिरि करिवि वासि पक्खित्तउ ।  
यत्ता । निम्मज्जेवि जगनाहु गुरुवयणु वियप्पिवि सारु ।  
कयमहिमारंभि पहु अंचइ विविहपयारु ॥ १ ॥  
मणवयकायनिवेसियचित्तिं पवरधूववासेण विचित्तिं ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुधधणवालकयाए पंचमिफलवणणाए  
सिरिचंदप्पहनाहु दीहलयनिमित्तगमनं नाम पंद्रहमो सन्धी परिच्छेओ सम्मतो ॥ २ A निम्मज्जेवि.  
१९



देविणु दीवजुत्ति अंगारइ रणरणंतघंटाटंकारइ ।  
 उच्चल्लिवि पसन्नथुइवयणिं अणुवासिय परिवासियवयणिं ।  
 सुविहिए मंगलग्गि पज्जालिय पुरउ तिवार भूमि पक्खालिय ।  
 अंगु मलेवि सुअंधामोएं निम्मज्जिउ परिवत्तरतोएं ।  
 पुणरवि धूवविलेवणवन्नए परिवाडिए देविणु अवगन्नइं ।  
 सिद्धमन्नि अहिसेउ पवाहिवि दसवि दिसाहिवाल आवाहिवि ।  
 दहिघयपायसखइयनिओएं पुप्फकखयफलदलसंजोएं ।  
 तंवयपत्ति करिवि अणुराएं उच्चल्लिउ आरत्तिउ राएं ।

यत्ता । जलकुसुमंजलि देवि बहुथुत्तुग्गिन्नगिरेण ।

अक्खयफलघुसिणेहिं निम्मच्छिउ नाहु नरेण ॥ २ ॥

पुणु कप्पूरकरंबियतोएं पुणरवि दिन्नु तिवारामोएं ।

पुणु वरसुरहिखीरि उप्पन्नउं कुंकुमरसचामीयरवन्नउं ।

जणवइ घाणिंदियहिं सुहाविउ मारुअरुअवेयणविच्छेयउ ।

जं सोरंभु रंभवणमग्गु व निहु समिहु सुयणसुहिसंगु व ।

घवघवंतु मणिकुंभकयंबिहिं झलझलंतु धारापडिविविहिं ।

हयपडुपडहभेरि मणमोएं जयजयकारु करंति लोएं ।

घउ निवडइ वच्छत्थले नाहहो न्हवणारंभि विहूइसणाहहो ।

सोहइ कलसमुहइं मिलंतउ जिणकल होइ कंतिरिल्लंतउ ।

घुलिवि अंगि थिरु होविणु थक्कइ जिणवच्छयलु सुएवि न सकइ यत्ता ।

अह भएण दुब्बासणसंगहो न तरइ तरिवि जिणेसरअंगहो ।

जम्मणमरणपलाव सरेप्पिणु नं थिउ जिणवरु हियइ धरिप्पिणु ।

अह सव्वंगइं भरिवि जिणिंदहो कहइ नाइ भवियायणविंदहो ।

अहो महु अज्जु नाउं सुहु पत्तउ जं एवडु महत्तणु पत्तउ ।

यत्ता । उव्वत्तिवि पयकोसु अहिणंदिवि तिहुअणसारु ।

दिन्नु विलेवणु मन्नु उक्खेविउ धूवंगारु ॥ ३ ॥

पुणु हिमसंखसरयससिधवलं थिरमंथरपवाहपहधवलं ।

किन्नरगीयगेयगंभीरिं न्हविउ जिणिंदु सुरहिवरखीरिं ।

पुणु कुंडुज्जलकंतिवयंसिं रिद्धि समिद्ध मणोहरफंसिं ।

जिणु अहिसिचिउ सुरसंभहिएं दडवडरवड पडंतिं दहिएं ।

१ B कयंति २ A सव्वभाएं.



पुणु गंधोवण सुपवित्ति घणघुसिणुज्जलकंतिविचिन्ति ।  
 पुणु समलद्धण आमोएं पुणु पक्खालिउ निम्मलतोएं ।  
 पुणु मणिकंचणकंतिकयत्थहिं निम्मलपुन्नपवित्तपसत्थहिं ।  
 जलकलसिहिं अहिसित्तु नरिंदिं नं कल्लाणकालि अमरिंदिं ।  
 पुणु तणु लुहिवि पोत्तसंचारिं सइं समलद्धु घुसिणघणसारिं ।  
 बहुपरिमलकुसुमइं ओमालिवि झुणि आलत्त सिरिण संचालिवि ।  
 गुमुगुमंतसरमहुरमइंदहिं बहलकुंदवचकुंदतकुंदहिं ।

यत्ता । अहिसिचिवि जगनाहु खणु अच्छइ नरवइ जाम ।  
 मुणिवरचारण बिण्णि संपाइय जिणहरि ताम ॥ ४ ॥  
 ते विनिविट्ठ करिवि जिणवंदण मुणिवर जयनंदण अहिणंदण ।  
 पणविवि सविणएण नरनाहिं पय पुज्जिय महएविसणाहिं ।  
 तेहिंमि थुइपहरिसु मणि खंचिवि दिन्नासीस पाणि आउंचिवि ।  
 जंपिउ पिउ पेसलु निरविकखउ धम्महो विद्धि असुहकम्मकखउ ।  
 खलहइ मुणिवरिंदु ललियंगउ अहो नरवइ उज्जमु किउ चंगउ ।  
 खीरिं बीयरउ जो न्हावइ सो तित्थयरगोत्तु संभावइ ।  
 जो जिणमहिममहोच्छउ देक्खइ पुज्जइ पुज्जिजंतु पदेक्खइ ।  
 दंसणनाणचरित्तसमिद्धिए भावइ मणवयकायविसुद्धइ ।  
 सो इहरत्ति परत्तिवि रिज्जइ जं चित्तइ मणेण तं सिज्जइ ।

यत्ता । विहसिवि भणइं नरिंदु विणु विणयनिओएं देव ।  
 मणवयकायविसुद्धि अम्हारिसु पावइ केम ॥ ५ ॥  
 जिणपुज्जाविहाणु सुनिउत्तहिं किज्जइ जइ विनिवेसियचित्तहिं ।  
 तोवि चंचलु मणु केम धरिज्जइ इंदियचोरहं मंतु न दिज्जइ ।  
 घाणु सुयंधमाणु विणिओयइ चक्खु सरूवहं समुहुं पलोअइ ।  
 परसु परामरिसेव्वउ इच्छइ जीहाहारविसेसइं वंच्छइ ।  
 कन्नहिं गेउ सुहावउ रुचइ एक्किक्कउ तं लेविणु मुचइ ।  
 पंचहिं अणुदिणु जं पेरिज्जइ तं मणु निचलु केम धरिज्जइ ।  
 भणइं मुणिदु जइवि मणु चंचलु तो संवरिवि धरिन्वउ निचलु ।  
 चक्खिहं रुवनिरिक्खणु रुचइ जिणपडिविंबरूवि सा मुचइ ।  
 कन्नहिं पर जिणआगमु सुम्मइं जीहइं पगुणगुणत्थुइ थुव्वइं ।

१ A तकुंदतकुंदहिं.



घाणुवि सासूसासपमाणहो दिव्वउ जिणवरधम्मउज्ञाणहो ।  
काएं काओसग्गु धरिव्वउ पंचहं एम वियारु हणिव्वउ ।

घत्ता । पुव्वक्कयसुकएण लब्भइ धणु संपय लोइ ।

पुणरवि किज्जइ तंपि पहु सावयधम्मि निओइ ॥ ६ ॥

तं निसुणिवि सविणयविणयकाउ परिपुच्छइ कुरुजंगलहो राउ ।

परमेसर सीलचरित्त रम्म उठिउ केम गिहासमि परमधम्म ।

सुअणहो इच्छंतहो धम्मसारु उचारइ जो सवायहं सारु ।

तो अट्ट मूलगुण केम होंति गुरु पंचाणुव्वय केम ठंति ।

गुणवयइं तिन्नि वुच्चंति काइं किम वुच्चहिं चउसिक्खावयाइं ।

जिणसासणि जे बहुगुणविहेय वज्जरहिं नाह इह वीसभेय ।

अक्खइ अहिणंदणु परमसाहु विणएं आयन्नइं तिलयनाहु ।

अहो चंगउ पुच्छिउ पइं पयत्थु जगि जीवहो सब्वहो इउ सयत्थु ।

परिणविउ जइवि पारंपरेण पुच्छिव्वउ तोवि महानरेण ।

घत्ता । धम्मक्खाणविसेसि परिपुच्छणि भत्तिपराहं ।

मणवयकायनिओइ कम्मक्खउ होइ नराहं ॥ ७ ॥

महु मज्जु मंसु पंचुंवराइं खज्जंति न जम्मंतरसयाइं ।

दिज्जंति न कहुवि हियत्तणेण पहु चिंतिज्जंति वि नियमणेण ।

अन्नहोवि असंतहो अहियदोसु न करिव्वउ मणि अहिलासु तोसु ।

ते अट्टमूलगुण एम होंति विणु तेहिं अन्नउत्तर न ठंति ।

सुणु नरवइ पंचाणुव्वयाइं उव्वसंति गिहासमि धम्मि जाइं ।

छज्जीवनिकायहो दयविहाणु बहुभेय एउ पढमउं पहाणु ।

वीयउ वोलिज्जइ नउ असच्चु न करिव्वउ डिंभु न मणि पवंचु ।

तइयउ वउ लेवि अलोहसारु न करिव्वउ परदव्वावहारु ।

धण धन्न सुवन्न पवन्न वत्थु घरु खित्तु चउप्पउ दुपउ वत्थु ।

अवियप्पु अपत्थिउ जइवि आउ हुउ कालिं जइवि निरम्मणाउ ।

पिक्खइ महिमंडलि पडिउ जंपि जइ लेइ अदत्तादाणु तंपि ।

घत्ता । तइयउ निहणइं लोहु वीयउ परिसेसइ माय ।

दुद्धरमयणवियारि वउ सुणहि चउत्थउ राय ॥ ८ ॥

अह तं मयणवियप्पवियारिं भज्जइ तिउ गियसुद्धिपयारिं ।

जुवइउ होंति चयारि वियप्पहो मणु मोहंति मिलिवि कंदप्पहो ।



माणुसिदेवितिरियगइसंभम चित्ति कट्टि पाहाणि सविग्भम ।  
चउंहिमि नारिहुं मणवयकायहिं कियकारियअणुमोयणभेयहिं ।  
पंचवि इंदियाइं जो खंचइ अखलिय बंभयारि सो वुचइ ।  
जो पुणु तासु अणुव्वउ पालइ सो अन्नहिं संगसु न निहालइ ।  
नियदारहो संतोसिं अच्छइ अन्नइं विविहइं न नियच्छइ ।  
जो एउं जि करेवि न सकइ सो सग्गइं दारइं परिसक्कइ ।  
जा तियवेस भणिवि जणु जाणइं तहि धणु देइ अंगि रइ माणइं ।  
जा पुणु अत्थहो करु न समप्पइ तहि कंदप्पवियारु न जंपइ ।

पता । मणु पसरंतु धरेइ परिहरइ विरुद्धउ जणवयहो ।

वज्जंतहो घरवासु वउ एउ चउत्थउ सावयहो ॥ ९ ॥

पंचमइं अणुव्वइ वच्चमाणु जउ लेइ परिग्गहु अप्पमाणु ।  
जे तउ परिचिंतिवि नियउ लेइ तित्तियहो समग्गलु नउ धरेइ ।  
जिणपुज्जमहिम दाणइं करेवि उवभोयभोयकीलइं रमेवि ।  
तहविहु नउ निट्टइ धणु खलेण परिवड्डइ वयहो महाफलेण ।  
परजुवइउ जो जोवइ न लोइ अहिययरु तासु सोहग्गु होइ ।  
जो नियउ अदत्तादाणु लेइ ववसायसयहिं तहु तं फलेइ ।  
जो चवइ सच्चु निच्छयमणेण सो मेरुसरिसु दीसइ जणेण ।  
जो जीवहु इच्छइ नउ पमाउ अणुदिणु परिवड्डइ तासु आउ ।  
जो मारइ जीउ निरावराहु इहरत्ति परत्तिवि सो अणाहु ।  
जो जंपइ जणवइ दुप्पवंचु वंचइ सयणइं बोल्लिवि असच्चु ।  
धणु हरइ कूडविन्नाणजाणि करि तासु तं जि लग्गइ नियाणि ।

पता । चोरइ जो परदव्वु दुव्वसणविडंबियकाउ ।

सो मारिज्जइ लोइ खरविरसंतु रसंतु वराउ ॥ १० ॥

जो परतिय परिहरिवि न सकइ सो इहरत्ति विचरिउ कलंकइ ।  
सुअणहिं कण्णु अकन्नहिं सीसइ जणि चंडालु नियाणु अ दीसइ ।  
फलु पच्चक्ख एउ इह लोएवि दुग्गइगमणि पडइ परलोइवि ।  
पंचाणुव्वयाइं संखेविं कहियइं जिह सिट्ठइं पुरएविं ।  
अहु नरिंद साहम्मियसंगय एव्वहिं अक्खमि तिन्नि गुणव्वय ।  
दिसिविदिसइं गमणइं फुडु माणहो उप्परि पच्चक्खाणु पमाणहो ।  
पहरणपासबंधुचारहं कुक्कुडमोरनउलमज्जारहं ।



एम्बमाइ अन्नहमि अणिट्टहं न करिन्वउ संगहु पाविट्टहं ।  
 भोयपभोयमाणु जं किज्जइ तं तइयउ गुणवउ जाणिज्जइ ।  
 जे गुरुपुज्जदाणसंजमरय अणुदिणु जे करंति जीवहो दय ।  
 तेहिं समाणु सणेहु करिन्वउ अणुवि मणु मज्झत्थु धरिन्वउ ।  
 घत्ता । इय एमाइविहीए गुणवयइं नराहिव सिट्ठइं ।

सिक्खावयइं चयारि सुणु जेम जिणागमि दिट्ठइं ॥ ११ ॥  
 पहिलउ भवियणमणआणंदणु जिणहं तिकालु करिन्वउ वंदणु ।  
 जं बहुसंखहिं दिणु मणु खंचइ तं बीयउ सिक्खावउ वुच्चइ ।  
 बीयउ पुणु पोसइउववासइं बहुवयसंजमनियमपयासइं ।  
 तइयउ सिक्खावउ जो पालइ दाराविकखणु जइहु निहालइ ।  
 चउथउ पुणु सल्लेहण भावइ सो परलोइ सुरत्तणु पावइ ।  
 अहो इहपरलोयहो परमसिक्ख इय बारहविह सावयहं दिक्ख ।  
 आहारि विगइफासुयपवित्ति दिणमेहुणिनिसिभोयणनिवित्ति ।  
 सणनिंबपमुहकुसुमाइं जाइं नउ असइ कयाइवि फासुआइं ।  
 गुरुवच्छलु परपेसलसहाउ साहम्मियसत्थु महाणुभाउ ।  
 जणि मंदकसाउ विमुद्धलेसु भुंजइ भोयणु मुणिभुत्तसेसु ।  
 अरहंतु देउ गुरु परमसाहु निगंथ मोक्खमग्गहु पवाहु ।  
 पडिवज्जइ अथिरु असारु सन्वु इय एहउ मणि आसन्नभवु ।  
 जो पुणु मइदुग्गहु दूरभवु सो मन्नइं मणि विवरीउ सन्वु ।  
 तो वियसियसियवयणारविंदु मणवेयहु मुहुं जोवइ नरिंदु ।

घत्ता । धम्मक्खाणु सुणेवि महएविहिं मणु आमोइउ ।  
 धणवइअंगरुहेण करसंपुडु सिरि संजोइउ ॥ १२ ॥

षोडशः सन्धिः ।

पंकयसिरिसुएण मुणिवरु परमागमसारु ।  
 परिपुच्छिउ पुणुवि मणवेयहो भवसंचारु ॥  
 सलहिवि मुणिवरिंदु नरनाहिं पुच्छिउ सविणयवयणपवाहिं ।  
 परमेसर सियलद्धमहावरु एहु मणवेउ नाम विज्जाहरु ।

१ C adds इय भविसत्तकहाए धम्मत्थकाममोक्खाए बृहधणवालकयाए पंचमिफलवण्णणार  
 सयत्ततिलयपुरि धम्मक्खाणसवणो णाम सोलहमो संधी परिच्छेओ सम्मतो ।



मरुवेयहो नंदण सुपहाणउं गिरिवेयडुसिहरि पुरि राणउं ।  
जम्माउव्वु अहव गुणवच्छलु किं कज्जें महु जाउ सवच्छलु ।  
भणइं सुणिंदु नरहं उवसंतहं वच्छलु को न होइ गुणवंतहं ।  
अहो नरवइ विणु चिरसबंधिं न नवइ कहुवि कोवि अणुबंधिं ।  
अन्नहिं जम्मि जेण जो दिट्ठउ इहलोइवि संतोसु मणिट्ठउ ।  
अह इत्थुइ सणेहसाहारणु अच्छि पुव्वजम्मंतरकारणु ।

यत्ता । तं निसुणेविणु कोऊहलभरियसरेण ।

अइअसगाहेण परिपुच्छिउ पुणुवि नरेण ॥ १ ॥

तो दरिसियजिणधम्माणंदिं तं कहणहं आढत्तु सुणिंदिं ।  
अत्थि देसि पल्लवि सुपसिद्धी पुरि कंपिल्ल नाम जणरिद्धी ।  
तित्थु आसि मंडलवइ राणउं इंदवाउ नामेण पहाणउं ।  
तह महएवि नाम गुणमंजरि विमलु मंति वावरइ वसुंधरि ।  
तासु तित्थु कंपिल्लनरिंदहो रज्जु करंतहो ससुहडविंदहो ।  
वासवदत्तु नाम सुपहाणउं दियवरु जाइ समुन्नयमाणउं ।  
तासु विमलमंतिहि असहंतहो करइ सेव सुपरिट्ठियमंतहो ।  
जा सुकेस तहो पाणपियारी गुणमंजरिहि सावि दिहिगारी ।  
जा तहो धीय तिवेइय वुच्चइ सावि ताहिं महएविहिं रुच्चइ ।  
जे तहो वासवदत्तहो नंदण जणणिसुकेसहिं नयणाणंदण ।  
नाउ सुवक्क दुवक्क महाइय तेवि नरवइहिं चित्ति सम्माइय ।

यत्ता । पहुसम्माणेण पुरि परिभमंति पहुपत्तिहिं ।

मत्थासूलु तहो विमलमहामइमंतिहिं ॥ २ ॥

एकदियहिं कंपिल्लहिं राणं वासवदत्तु वुत्तु अणुराणं ।  
सिंहलदीवि महानरविंदहो पाहुडु लेविणु भीमनरिंदहो ।  
पेसहि दिक्खिखवि कोवि पसत्थउ जो इयकज्जहो करणसमत्थउ ।  
तेणवि कोक्खिखि नियजामाइउ बइसारिउ पहुपुरउ महाइउ ।  
तासु राउसंदेसउ अक्खइ विमलमंति बुद्धिए उवलक्खइ ।  
अहु पहे अशु कोवि तहिं पेसहि अप्पुणु सइं परिवारु गवेसहि ।  
एत्तिउ कह कुसलत्तणु आयहो जं देसइ पडिउत्तरु रायहो ।  
अहो महारायसहहिं जंपंतहं तणु थरहरइ मंदमइवंतहं ।

१ B अहो



घत्ता । सिरु विहुणेविणु तो वासवदत्तें बुचइ ।

पहु तउ मंतीहि अइदप्पें कोवि न रुचइ ॥ ३ ॥

तं निसुणेवि मंति आहल्लिउ थिउ अहिमाणवियप्पें सल्लिउ ।

चिंतइ अंतरि गरुअकसाएं खलु अंतरिउ केम उम्माएं ।

ताम न देमि मंतु महरायहो जाम्ब न फेडिउ जीवणु आयहो ।

राउवि तं तहो वयणु सुणेप्पिणु थिउ सवियप्पु वयणि करु देप्पिणु ।

एत्तहिं विमलमंति आसंवइ इत्तहि वासववयणु न लंघइ ।

पेसिउ अग्गिमित्तु अवलोइवि बहुपाहुडइं नवल्लइ ठोइवि ।

ताहि तिवेयहि तहो अणुराएं जीवणु दिव्हु विसेसिं राएं ।

वासवदत्तु न नमिउं पमाएं विमलुमंति थिउ बद्ध कसाएं ।

घत्ता । वहविं कालेण पइविरहमहादुहखेविय ।

धीय सुकेसहिं उब्बाहुलु करइ तिवेइय ॥ ४ ॥

सावि सुकेसआस नउ पूरइ वासवदत्तहो पुरउ विसूरइ ।

पइं बइसारिवि पुरउ नरेसहो घल्लिउ जामाइउ परएसहो ।

तहो विओइ तउ दुहिय तिवेइय अच्छइ रुणुरुणंति दुहखेइय ।

चवइ सुवक्कु दुवक्कु वि जंपइ सुहियइं पारियच्छि ण विटप्पइ ।

जइ नरवइहिं कज्जु नउ किज्जइ तो तं जीवणु अन्नहो दिज्जइ ।

एवहिं राउलु अंगहो आयउ जीवणु पुरुवि अम्ह संपाइउ ।

तो अन्निकदियहो नरविंदहो जाय बोल्ल अत्थाणि नरिंदहो ।

अज्जवि अग्गिमित्तु नउ आवइ किं कारणु जं सुइरु चिरावइ ।

किं पाहुडु न लयउ अणुराएं भीमिं सिंहलदीवहो राएं ।

किं अंतरि चरडहिं विग्भाडिउ किं मारिउ किं दूरहो धाडिउ ।

घत्ता । वुत्तु दुवक्केणं नवनाडिनिरोहु करेप्पिणु ।

विहिं तिहिं दियहेहिं सो एसइ पाहुडु लेप्पिणु ॥ ५ ॥

सुमरिवि वइरु लयउ वायाच्छलु विमलु मंति उल्लवइ अवच्छलु ।

सहमंडवि फुडुवयणहिं तज्जइ अहो राउलि एहउ न चविज्जइ ।

तहु तुरियउ आगमणु नं दीसइ अन्नमि अकुसलु किंपि सिलीसइ ।

तं निसुणेवि दुवक्कें जंपिउ बहुगीढावराहु नउ जंपिउ ।

तुम्हइं करहु मंतु बहुभेयहिं आगमसत्थपुराणहिं वेयहिं ।

अम्हहिं जं जंपिउ तं होसइ पुणरवि विमलुमंति उग्घोसइ ।



अहो दुवक्क किं बहुवित्थारिं हउं जाणमि नियमइअणुसारिं ।  
सो तिहुं दिणहं मज्झि नउ आवइ अज्झवि दियहा केवि चिरावइ ।  
किं अलियउ वेयारहि राणउं णाणहो पच्चउ होइ पहाणउं ।

तुहुं धिट्ठत्तेण पढु जंपहि सुवियक्खणहं मज्झि विग्गुप्पहि ।

पत्ता । वुत्तु दुवक्केणं तुज्झुवि मज्झुवि तुडि किज्झइ ।

जोवि हु अलियउ होइ तहो जीव लोइ फेडिज्झइ ॥ ६ ॥

वेवि सरोस निवारिय राएं तुम्हहं बिहिंमि काइं पडिवाइं ।

पुच्छुहु अन्न कोवि जो जाणइ सो तुम्हहं विवाउ पत्ताणइं ।

पहुवयणेण वेवि गय तित्तिहि जक्खभवणि सो खुल्लउ जेतहि ।

पुच्छिउ बिहिंमि पणासु करेप्पिणु महुरालावहिं हियउ हरेप्पिणु ।

अहो सुहि तउ दंसणि अणुराइय अम्हइं पहुआएसि आइय ।

हुवउ भवीसु लोइ तुहुं जाणहिं फेडहि भंति मणहं पत्ताणहिं ।

सिंहलदीविं गुरुअणुराएं पेसिउ अग्गिमित्तु जो राएं ।

सो तहिं अज्झवि काइं चिरावइ कारणु काइं जेण नउ आवइ ।

पत्ता । तो आएसिउ तेण सरलसहावसरुवें ।

अकयवियप्पेण दक्खिन्नपरव्वसिहूवें ॥ ७ ॥

राएं जो आएसि पेसिउ तेण असेसु कोसु विट्ठंसिउ ।

अच्छइ अविणयमइउव्वभंतउ जूअकीलवरवेसासत्तउ ।

सामिहितणउं कज्जु अवहारिउ तं धणु तेण जूए संघारिउ ।

एसइ दिणि तीसमइं असंगहो जरकप्पडणेवत्थपरिग्गहो ।

तं निसुणेवि सुकेसहि नंदणु मउलियवयणकमलु थिउ दुम्मणु ।

विमलुमंति पफुल्लियवत्तउ उट्ठिउ पुलयपसाहियगत्तउ ।

वेवि नरिंदत्थाणु पराइय राएं अणुराएं निज्झाइय ।

पुच्छिय वेवि करिवि उवलक्खणु काइं कहइ नेमिन्ति वियक्खणु ।

पत्ता । विमलु महामइ थिउ तुण्हि करेविणु पक्खइ ।

वासवन्नंदणु पहुपुरउ समारिवि अक्खइ ॥ ८ ॥

मासि कहिउ तेण तहो आगसु अह को जाणइं तं परमागसु ।

जइ तीसमइं दियहि सो एसइ तो तं तहु फलु पायडु होसइ ।

जं संदेहु कहिउ तहो विप्पि राणउं तं दूसिउ दुवियप्पि ।

पुच्छिउ विमलमंति सुमहत्तरु तेणवि तहो वज्जरिउ सवित्थरु ।



थिउ वासरइं गणंतु महाइउ दिणि तीसमइं सोवि संपाइउ ।  
 निद्धणु जेम तेम उवइट्टउ लज्जइं नउ रायउलि पइट्टउ ।  
 छुडु छुडु दिनु तिवेयइं आसणु जंपिउ थोउ थोउ संभासणु ।  
 छुडु छुडु पुलयपसाहियगत्तहो किउ अहिवायणु वासवदत्तहो ।  
 छुडु छुडु वयणु सुकेसहि जोइउ छुडु छुडु सुहिसालयहिं पलोइउ ।  
 छुडु छुडु लइय पुत्ति अणुरंगिउ छुडु छुडु तणु विलयहिं अवमंगिउ  
 घत्ता । ताम नरिदेण उवभडभडभिउडि य तज्जिय ।

कुरुडमहाभड लइ लेहु भणंति विसज्जिय ॥ ९ ॥

पिक्खिवि भडपवाहु विहुणंतउ अप्पहु अग्गिमित्तु पभणंतउ ।  
 तं वासवकुडुं आहल्लिउ जामाइयपरिहविण विचल्लिउ ।  
 वासउ चवइ वयणविहाणउं अइयारिं आरोसिउ राणउं ।  
 दिट्ठु सुकेयहि कंतु भयावणु जाउ तिवेयहिं वयणु दयावणु ।  
 परिहउ लयउ दुवक्कसुवक्कहिं पइसि पहु पभणिउं पियवक्कहिं ।  
 बहुअवराहु जइवि किउ आएं तोवि खमिच्चउ अम्हहं राएं ।  
 तिं वयणिं पहु ताहंमि कुड्डउ जो जित्थइ सो तित्थइ रुद्धउ ।  
 घरु भंजिवि परियणु विव्भाडिउ सकुडुंबउ वासउ निद्धाडिउ ।  
 अग्गिमित्तु बंधेविणु आणिउं पिट्ठिवि मज्जारहिउ निमाणिउं ।  
 नियलइं देविणु गुत्तिहि घल्लिउ पहुपरिवारु सयलु आहल्लिउ ।  
 अहो वीसासु कवणु विहवंतरि राउले पिसुणपवेसिपरंपरि ।  
 पहुपसाइ उप्पज्जइ जं सुहु तहु अवराहु तंजि तित्तउ दुहु ।  
 घत्ता । मंतिविरोहेण जं वासवसुअ निम्माणिय ।

एण निमित्तेण धणवालिं संधि समाणियं ॥ १० ॥

सप्तदशः सन्धिः ।

जीवहो संसारि फुडु कम्मइं कम्महो कारण ।  
 भउ दरिसिउ जेण विप्पहु तं जि जाउ सरणु ॥  
 सो दुवक्कु निम्माणिउं राएं निग्गउ तत्थहो गरुअकसाएं ।  
 नं तासिउ गइंदु मयराएं गउ खुल्लयहो पासि वइराएं ।

१ C adds इय भविष्यत्कहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिकलवत्त  
 भविसदत्तमणोवेणपुव्वभवसंबंधपेम्मवण्णणो णाम सत्तदहमो सन्धी परिच्छेओ सम्मतो ।



बोलाविउ कयविणयविसेसिं तवसि तेण तहो परमाएसिं ।  
 पाविउ अग्गिमित्तु सुविडंबहो पलयकालु किउ अम्ह कुडुंबहो ।  
 तं निसुणेवि सोवि अणुकंपिउ तसिवि तस्स मिच्छामि पयंपिउ ।  
 अहोहो महाणुभाव अणित्तउ आएसिउ तं मइंमि अजुत्तउ ।  
 अम्हहं एउ न होइ करिन्वउ अज्जवि पायच्छित्तु चरिन्वउ ।  
 आएं आसि एम होइन्वउ अह इत्थु वि न विसाउ करिन्वउ ।  
 सुहदुक्खइं कयधम्माहम्मि मणुअहं होति पुराइयकम्मि ।

यत्ता । संसारि असारि जीउ असासउ चलु विहउ ।

तं किज्जइ मित्त जं पाविज्जइ परमपउ ॥ १ ॥

पहुपरिहवदुहदुम्मियचित्तिं पियवच्छलवयणामयसित्तिं ।  
 पणविवि अब्भत्थिउ अन्नाणिं रंजिउ राउ जेण पइं जाणिं ।  
 तं उवएसु मइंमि जाणावहि पहुसहुं परिओसहु आणावहिं ।  
 खुल्लउ भणइं एउ जइ जाणहिं ता तिहुवणु परिओसहु आणहिं ।  
 तिण्णिमि लोय तुलिज्जहिं आएं कवणु गहणु किर इक्कें राएं ।  
 तं तहो वयणु तेण परियाणिवि लइ दिक्ख जिणवयणइं जाणिवि ।  
 परमागमजुत्तिए विहरंतउ मरिवि सुहम्मसग्गि संपत्तउ ।  
 सावि सुकेस जणाणि तहोकेरी पहुपरिहवबहुदुक्खजणेरी ।  
 वासवघरिणि तिवेयहि माइय पुत्तविओयसोयदुहयाइय ।

यत्ता । जिणवयणु सुणेवि अज्जावय तउ करिवि सुअ ।

तियलिंगु हणेवि पढमइं सग्गि सुरिंदु हुअ ॥ २ ॥

जणाणि सुकेस हूअ सूरप्पहु पुत्तु दुवक्कु जाउ सोमप्पहु ।  
 विण्णिवि तहिं सोहम्मि वसेविणु बेसायरहं भोय भुंजेविणु ।  
 सो दुवक्कु सोमप्पहु सुरवरु हुउ चएवि मणवेउ मणोहरु ।  
 गिरिवेयडूसिहरि ससिकंतए पुरि आवासतिलइ सियवंतए ।  
 विज्जाहरमरुवेयहो नंदणु एहु सुतउ मणनयणाणंदणु ।  
 जणाणिहि पुव्वगुणिहिं अग्घाइउ संजमधरु मुणि पुच्छिवि आयउ ।  
 सा सुकेस जा जाय रविप्पहु सा होसइ तइ तउ नंदणु सुप्पहु ।  
 अच्छइ तउ घरिणिहि गब्भंतरी तहोतणु विज्जावच्चु परंपरि ।  
 तेण एहु दोहलउ न भंजइ तुम्हहं सेव करइ मणु रंजइ ।



घत्ता । तं सुणिवि तियाहि अंगगइं रोमंचियइं ।

सुमरेवि कयाइं पुव्वभवंतरसंचियइं ॥ ३ ॥

तो कयविणयविहइसणाहिं पुच्छिउ पुणुवि नाहु नरनाहिं ।

परमेसर तहो काइं विहायउ जो पाडुडइं विणासिवि आयउ ।

हुउ मणवेउ दुवकु महंतउ सोवि सुवकु कवणगइ पत्तउ ।

जा सविसुद्धचरित्त महासइ सावि तिवेइय काइं करेसइ ।

भणइं मुणिंदु सुवकु विओएं दुग्गहगमणि पडिउ सुहिसोएं ।

बहुभवगहणु भमेविणु आइउ अजगरु मेरुकडइ संजायउ ।

वासवसुइण सुदम्मणवंतए इट्ठविओयसोयसंतत्तइ ।

दिट्ठु गंपि कंपिल्लहि राणउं तुहु चिर सामि अम्ह पिउराणउं ।

अह भत्तारु मज्झु मिल्लावहि अह गयवरदंतहिं पिल्लावहि ।

घत्ता । तं निसुणेविणु ताहिं अहरु फुरंतउ दिठवयणु ।

मिल्लाविउ विप्पु दरिसिउ बहुसम्माणधणु ॥ ४ ॥

तेणवि तं चिरु वलिवि न जोइउ नियमणु मरणमहन्न विठोइउ ।

करयलि धरिवि तिवेय खमाविय जामि कंति चिरु मइं संताविय ।

तं निसुणेवि जलोल्लियनित्तइं पइ पभणिउं विहलंघलगत्तए ।

बहुकालहो परएसहो आयउ पुणु राएं गुत्तिहिं संपाइउ ।

एत्तियकालहो जाउ समागउ एवहिं मरहिं निरारिउ चंगउ ।

हउं पर पइं जम्मु वि अवगणिणय विविहनवल्लजुवइ पइं मणिणय ।

एवहिं लहु नाह आवगउ हउंमि करमि जं गोत्तहो चंगउ ।

तिं साहसिण सोवि आणंदिउ तं जुअलउ पुरलोएं वंदिउ ।

घत्ता । कट्ठाविय कट्ट चउपासहिं सुहिसयण हुअ ।

गलि लग्गिवि तासु अप्पउ हुअवहि डहिवि मुअ ॥ ५ ॥

साहुकारु करंतिं लोएं निग्गउ जीउ ताहं अणिओएं ।

सलहइ जणु सकियत्थइं एयइं बेन्निवि नवर हुअइं वणि केयइं ।

पुणु तहिं मरिवि अयाणियसन्नइं वणि तावसइं बेवि उप्पन्नइं ।

बिणिण भवंतर भुंजिवि भोयइं पुणु विहडियइं अदिट्ठविओयइं ।

जो चिरु अग्गिमित्तु दिउ होंतउ सो इउ तिलयदीउ संपत्तउ ।

हुउ माणेसरु जक्खु महाइउ तुहु सविमाणु जेण उच्चायउ ।

जा मुअ तेण समाणु निवेइय तिन्नि भवंतर भमिय तिवेइय ।



कालंतरिण सावि ससिरोहिणि नहि उडुयणहं मज्झि हुअ रोहिणि ।

यत्ता । बहुकालि सावि तं विमाणु मिल्लेवि चुअ ।

नामेण सुतार होसइ तुम्हहं तणिय सुअ ॥ ६ ॥

तं निसुणिवि गंजोल्लियगत्तउ सुणिचलणइ वंदिवि सकलत्तउ ।

पुणरवि तिं पएस परिसक्कइ धणु आहरण लेवि जं सक्कइ ।

तहिं वणकील करिवि बहुभोग्गइं सविमाणइं आयासि वलग्गइं ।

गयउरि अवइन्नइं सुपहिट्ठइं साणंदिं पुरलोएं दिट्ठइं ।

पट्ठणि आवणसोह कराविय नरवरिंद विहडप्फड धाविय ।

कयपेसणहिं समुन्नयमाणहिं पुरउ निरुड्ड जाणजंपाणहिं ।

सुहिसयणहिं बहुतूरनिनहिं पुरि पइसारिय जयजयसहिं ।

सम्माणिउं मणवेउ विचित्तहिं कंकणकडयमउडकडिसुत्तहिं ।

संपेसिय पियवयणइं जंपिवि मुणिवरवयणाएसु वियप्पिवि ।

गिरिवरकडय सोवि संपाइउ उरउ सुवक्कु धम्मपहि लायउ ।

यत्ता । गउ घरु मणवेउ नियवित्तंतु जणहो कहिउ ।

भविसुवि नियगेहि हरिसिं रज्जु करंतु थिउ ॥ ७ ॥

तहो तहिं रायलच्छि माणंतहो सुरलीलइं बहुकालु गमंतहो ।

तहिं भविसाणुरूअमहएविहि पुत्त चयारि हूअ सुहसेविहि ।

सुप्पह कणयप्पह सूरप्पह चंदरासि समरंगणि दूसह ।

तार सुतार नाम वे दुहियउ पुन्निमइंदरुंदससिमुहियउ ।

एक्कु पुत्तु धरणिंदु सुमित्तहि जाउ रूवगुणसीलविउत्तहि ।

ताहिवि दुहिय तार उप्पन्नी सयलकलाकलावसंपुन्नी ।

यत्ता । वणिउत्तहं देवि कन्नहिं दिन्नइं मंडलइं ।

अणुहूअसुहाइं सयण पणच्चिय गुंदलइं ॥ ८ ॥

एम तासु बहुकालु गमंतहो गयउरि विविहविलास करंतहो ।

पवरुज्जाणि आउ हयतमनिसि विमलबुद्धि नामेण महारिसि ।

तहो पुरखोहु करिवि गुरुभत्तिए भविसयत्तु गउ वंदण हत्तिए ।

वरकरितुरयथडय चउपासिहिं परिवेढिउ सामंतसहासिहिं ।

भविससुमित्तपसुहसुहसेविहिं चलिउ समाणु सहिउ महएविहिं ।

हरियत्तुवि समाणु नियलच्छिए धणवइ कमलइं कमलदलच्छिए ।

भूवाळुवि कुवलयदलनित्तइं पियसुंदरिए समउ पियवत्तए ।



सुप्पह सूरप्पह सोमप्पह कणयकंति धरणिंदसमप्पह ।  
 निग्गउ नरवरिंदु परिओसिं जयमंगलजयतूरनिघोसिं ।  
 तारसुतार वसुंधरि जायउ नियनियपइपरिवारसहायउ ।  
 नायरलोउ पयडु पइहिट्टउ नं सुणिवरु तवतेयाहिट्टउ ।

घत्ता । भविसत्तनरिंदु कडयमउडकुंडलधरहिं ।

सुरलोयहु जंतु नं संपेसिउ सुरवइहिं ॥ ९ ॥

वेढिउ पवरुज्जाणु असेसहिं नरनायरणरवइहिं सुवेसहिं ।

सोहइ अहिणवसिरिसंपुन्नउं देवागमणु नाइं अवइन्नउं ।

चउपासिहिं उवसोह भमाडिय मेइणि वरवत्थहिं उच्छाडिय ।

पिक्खवि साहु सयलु आणंदिउ सवणसंघु परिवाडिए वंदिउ ।

जयमंगलजयतूरनिनइइं नियडंतरि कियाइं नीसइइं ।

तं तित्तिउ समूहु जणविंदहो सो असंखु परिवारु नरिंदहो ।

जंपइ कोवि नाहिं अणित्तउ निज्झुणु अद्धरत्ति नं सुत्तउ ।

नरनाहिं निउत्तपरिवारिं कुंदसमुज्जलेण भिगारिं ।

सियकच्चोलि लेवि हरियंदणु मुक्क तिवारधार किउ वंदणु ।

घत्ता । सियकुसुमइं लेवि किउ पुप्फच्चणु गुरुपयहिं ।

वलि दीवंगारि धूवइ देवि फलक्खयइं ॥ १० ॥

वंदिय गुरु गुरुभत्ति करेविणु मणवयकायनिरोहु करेविणु ।

जिम तिं तिम सव्विहिं सामंतिहिं कयकरमउलिं नमोत्थु भणंतिहिं ।

पुरउ निविट्टु राउ पणविप्पिणु धम्मसरीरहो कुसलु भणेप्पिणु ।

भणइं मुणिंदु पाणिं आकुंचिवि सविणय विणयतोसु मणि संविं ।

नरवइ तुज्झु विणयसविसेसहो होउ छेउ संसारकिलेसहो ।

तं निसुणिवि नरिंदु आहल्लिउ मुहि वत्थंचलु देविणु बुल्लिउ ।

मइं किलेसु पालत्तणि पिल्लिउ दाइयबंधुयत्ति जहिं घल्लिउ ।

जहिं मयणायदीवि चिरु अच्छिउ जहिं विओउ वल्लहइं नियच्छिउ ।

एव्वहिं रिद्धि विद्धि दिहि मंगलु वट्टइ वसविहेउ कुरुजंगलु ।

इय धरवलइ सक्कसामंतहिं जयजसपसरपसाहियगतहिं ।

महु अविहेउ कोवि नउ छुट्टइ जो नउ आण करइ सो फिट्टइ ।

घत्ता । तो भणइं मुणिंदु जहिं निक्खेवउ जमकरणि ।

तहिं माणुसजम्मि निव्वुइ किं चिरु कालु जणि ॥ ११ ॥



चिरु पुर एउ पढमु जिणु होतउ लोउ कोडि पुव्वहं जीवंतउ ।  
 एमहिं तासुवि दहमइ भाविं कवणु भोउ भुंजिजइ आएं ।  
 दसलकखइं पुव्वइं जीविजइ एक्कु लकखु बालत्तणि हिजइ ।  
 बीयइ लक्खि पवड्डियअंगउ तरुणितरललोयणसुहिसंगउ ।  
 तिहिं जोव्वणवियारु परियत्तइ चउहिं महामइपसरु नियत्तइ ।  
 पंचमि सुट्ठुवि थिरु गंभीरहो चलइ तेउ लायन्नु सरीरहो ।  
 नरवइ छट्टइ लक्खि जियंतहो गलइ चकखु लोयणइं नियंतहो ।  
 सत्तमि कन्नहं सुणिवि न तिप्पइ अट्टमि मयणगिगवि न पलिप्पइ ।  
 नवमइं दंतपंति आहल्लइ खलइ जीह सुहवयणु वियल्लइ ।  
 दहमइं जइवि न नासइ अंगउ तो जर भंजिवि करइ अयंगउ ।  
 सखिप्पइ आउ दियहिं दियहिं कुसरीरु जहिं ।  
 सुट्ठुवि सुहिसंगि निव्वुइ किज्जइ काइं तहिं ॥ १२ ॥  
 अहो नरिंद संसारि असारइ तक्खणि दिट्ठपणट्टवियारइ ।  
 पाइवि मणुअजम्मु जणवल्लहु बहुभवकोडिसहासिं दुल्लहु ।  
 जो अणुबंधु करइ रइलंपडु तहो परलोए पुणुवि गउ संकडु ।  
 जइ वल्लहविओउ नउ दीसइ जइ जोव्वणु जराए न विणासइ ।  
 जइ ऊसरइ कयावि न संपय पिम्मविलास होति जइ सासय ।  
 तो मिल्लिवि सुवन्नमणिरयणइं मुणिवर किं चरंति तवचरणइं ।  
 एम एउ परिघाणिवि बुज्झहि जाणंतोवि तोवि मं मुज्झहि ।  
 मुणिवरवयणेहिं सिरिरामालिगियभुअहो ।  
 निव्वेउ सरीरि उपज्जइ धणवइसुअहो ॥ १३ ॥

अष्टादशः सन्धिः

मुणिवयण सुणेवि नरवइ संक समुव्वहइ ।  
 सच्चउ संसारि जीवहंतणिय विचित्तगइ ।  
 मुणिवयणें परिचत्तपमाएं तं सयल्लुवि परिपुच्छिउ राएं ।  
 अवरुवि धम्माहम्मविसेसणु पुच्छिउ मुणिवरिंदु सुहदंसणु ।  
 पुणु पुच्छिउ नियपुव्वभवंतरु कुडिलसुहासुहकम्मनिरंतरु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए  
 भवपुत्तवेरगावण्णणो णाम अडदहमो संधी परिच्छेओ सम्मतो ॥



काइं आसि हउं अन्नभवंतरि होसमि काइं विचित्तनिरंतरि ।  
 अण्णुवि नियनयविणयनिउत्तहं घरि अवयरिवि नाह वणिउत्तहं ।  
 कवण पुन्नि भावण मइं भाविण जेण रायसंपय संभाविय ।  
 अनुमि इक्कदव्वसुहसेविहु अहिउ सणेहु बिहिंमि महएविहु ।  
 बहुभिच्चहं विलहंति वसुंधर तं कम्मेण केण परमेसर ।  
 यत्ता । महु जणणि ए नाह पावि वि संपइ विहउ थिरु ।

किं कारणु जेण विसहिउ इट्टविओउ चिरु ॥ १ ॥

अण्णुमि नाह दुलंघि दुसंचरि हउं चिरु भमिउ तिलयदीवंतरि ।  
 तइयहं सुप्पहजणणि कुमारी नवजोव्वणगुणरूविं सारी ।  
 कहिय सुरिंदिं अक्खरबंधिं तं किर केण पुव्वसंबंधिं ।  
 भणइं महामुणि सुअणसमिद्धउ अइरावइ अरिनयरु पसिद्धउ ।  
 तहिं नरवइ मरुनासु महोयरु धर महएवि मंति वज्जोयरु ।  
 वज्जोयर तहो पियकमलक्खण कित्तिसेण तहिं दुहिय वियक्खण ।  
 ताहि कंतु असरिसु अवियक्खण चोरु जारु जूआरु अलक्खण ।  
 दुव्वियड्डु परिवज्जियसुत्तउ भमइं नयरि दुव्वसणिं भुत्तउ ।  
 वत्थाहरणुवि ताहि न मिल्लइ सोच्छुहेवि जूअप्फडि खेळइ ।  
 चच्चरि वेसायणि रइ माणइं सुललिय गम्भेसरि अवगन्नइ ।

यत्ता । कुलविहविं सार रइरसपसरुविभन्नभुअ ।

दुप्पयघरवासि झूरइ मंतिहितणिय सुअ ॥ २ ॥

सा वरजुवइनिरारिउ लज्जइ धणु विहोउ निप्फलु पडिवज्जइ ।  
 कोसियतावसनिलइ विहावइ तहो वयणि वइराएं भावइ ।  
 अण्णुमि जणमणनयणाणंदणु धणयलच्छि धणयत्तहो नंदणु ।  
 वणि धनमित्तु नासु तहिं आवइ सोवि ताहि लोयणहं सुहावइ ।  
 बालकुमारहो समुहुं पलोअई अणिमिसनयण वयणु अवलोयइ ।  
 ताह बिहिंमि अहिलसियइं चित्तइं बिहिंमि गयइं संदेहचरित्तइ ।  
 नवर ताहि वज्जोअरधीयहि गुणवंतहि जणणहं सुविणीयहि ।  
 वम्महसरहं विरोलिउ अंगउ चितंतिहि तहि सुरयपसंगउ ।  
 एक्कइ बाल सुरूविं सोहइ तणु इज्जंति निरारिउ मोहइ ।  
 दूसहु मयणावेसु विडंबइ गलि लाइवि डिंभउ परिउंबइ ।  
 मोइअंगु विचारहिं भज्जइ पहुपंगणि पइसंति विलज्जइ ।



सहि गुणमाल नाम तहि पक्खिय ताए वियक्खणाइं उवलक्खिय ।  
 पक्खेविणु ताहि अंगइं मयणायल्लियइं ।  
 अविमुद्धमणाइं विविहवियप्पइं वोल्लियइं ॥ ३ ॥  
 गुणमालए धणमित्तहो कंतइं परिपुच्छिय परिहासपवित्तइं ।  
 सहियरि निरु विवणम्मण दीसहि किं उज्जवणउं किंपि सिलीसहि ।  
 दुप्पइदुग्घरवासपियम्मइं घरि सिक्खविय किंपि किं अम्मइं ।  
 किं सो कमठु कहिमि संपाइउ तेण अवक्खु किंपि उप्पायउ ।  
 किसियइं तुडु मुद्धि बाहुलयइं सिढिलइ परिभमंति मणिवलयइं ।  
 केसकलाउ खंधि ओणल्लइ परिमोक्कलु नियंवि आयल्लइ ।  
 फुट्टइ अहरु सुसइ मुहपंकउ नयणइं नउ जोयंति असंकउ ।  
 हलि सहि अन्न भंति महु दिज्जइ विणु विरहिं नउ पंचमु गिज्जइ ।  
 सहि म रुसिज्ज भणमि पइं भत्तिं किं अवलोइय केणवि धुत्तिं ।  
 जं चालिउ मम्मु बालइं तं अवहेरि किय ।  
 धणमित्तहो पत्ति पुच्छइ गाहु करेवि तिय ॥ ४ ॥  
 आसंघइ करु करिण धरेप्पिणु पुच्छिय जं असगाहु करेप्पिणु ।  
 तं दिसि पासु निइवि परियच्छइं वुच्चइ मंतिसुअइं मइंदच्छइं ।  
 सहि म रुसिज्ज तुडु फुडु अक्खमि तिलमित्तुवि तउ गुज्जु न रक्खमि ।  
 तेण तरुणिमणमोहणच्चित्तिं हउं अवलोइय तउ वरइत्तिं ।  
 अच्छइ तासु पासि मणु मे रउ सुन्नउं भमइं कलेवरु सेरउ ।  
 तं निसुणिवि धणमित्तहो पत्तिए जंपिउ दरसविलक्खु हसंतिए ।  
 एककुवि तुहुं महु पाणसमिद्धी अण्णुवि हुअ वरइत्तहो निद्धी ।  
 एवहिं करहि किंपि जिं जाणहिं इच्छइं जिम्ब सक्कइ तिम माणहिं ।  
 तुहुं मंतिणहो धीय महरायहो जो परमेसरु नयरहो आयहो ।  
 महु पइ पुणु वणिवरु एकंगउ अण्णुवि जं तउ भाउवि चंगउ ।  
 जइ सो तुडु निरारिउ रुच्चइ तो कहि महु जं जाएवि वुच्चइ ।  
 तो मंतिसुआइं थुत्थुक्कारिउ तं वयणु ।  
 मइ पियसहि तुद्ध अक्खिउ निययसरुवगुणु ॥ ५ ॥  
 जइ सुंदरि हउं एहउ करेमि तो अप्पउ भूअहं बलि करेमि ।  
 महु सहिए ताउ रायाहिरम्म सुविसुद्धइ कुलि निम्मलए जंमु ।



जइ एहउ विचइ महु सरीरि तो झंप देमि जलरवगहीरि ।  
 जंपणउं चडइ जइ कुलि मलित्ति तो देहु दहमि हुअवहि पलित्ति ।  
 नयणिहिं जोइज्जइ को न लोइ सप्पुरिसि कहो न अणुराउ होइ ।  
 सहिं दीसइ जो जो गुणविचित्तु किं तहो तहो खंडिब्वउ चरित्तु ।  
 कसणेहिं चलधवलहिं लोयणेहिं अहिलसिउ जइवि खललोयणेहिं ।  
 सो इत्थु जम्मि महु तो विभाइ जइ माइ जइवि हियवइ न माइ ।  
 घत्ता । अणुहुंजहि नाहु जो पुव्वज्जिउ पइं सुहवि ।

महु विसयसुहेण सहि पज्जत्तउ इत्थु भवि ॥ ६ ॥  
 अहिणवरंभगवभसोमालहिं धणमित्तहो पत्तिहिं गुणमालहिं ।  
 फिट्ठ भंति अवलेउ विसज्जिउ अहिउ सणेहु पुणुवि पडिवज्जिउ ।  
 ताइंवि ताए वेवि अब्भहियइं पडिउवयारसयहिं संगहियइं ।  
 विन्नवि नियतायहो दक्खवियइं तेणवि पहुपरियणि सम्मविणं ।  
 वज्जोयरिण सणेहिं धीयहिं सयलकलाकलावसुविणीयहिं ।  
 फेडिउ अन्नहो पउरि पहुत्तणु अप्पिउ धणमित्तहो सिद्धित्तणु ।  
 सपउरु पुरु विहडप्फडु धावइ धणमित्तहो मंदिरु संभावइ ।  
 वज्जोयरदुहियइं मणमोहिं एक्कहो तहो धणमित्तहो नेहिं ।  
 तं घरु सपरिवारु सम्माणिउं सपउरि पहुपरिवारिं जाणिउं ।

घत्ता । तहिं विन्नवि ताइं मिच्छामोहमहावसेण ।

कोसियवयणाइं परिभावंति समंजसिण ॥ ७ ॥

तावसनिलइ ताहं पइसंतहं मिच्छानियमसीलसंजुत्तहं ।  
 अवरुप्परुसमिद्धसमवायहं बिहिंमि इक्कुगुरुवयणविहेयहं ।  
 बिहिंमि ताइं कोसिउ गुरु जायउ पयडउ पट्टणि पुरि विक्खायउ ।  
 कित्तिसेणहो परियणि रुच्चइ धम्मबहिणि धणमित्तहो वुच्चइ ।

घत्ता । अण्णिक्कु जुवाणु नंदिमित्तु थिरथोरभुउ ।

धणमित्तहो मित्तु जाउ नंदिवद्धणहो सुउ ॥ ८ ॥

नंदिमित्तु निजसासणि भत्तउ अणुदिणु आराहइ रयणत्तउ ।  
 निययकज्जकारणसंबंधिं घरु सिद्धिहिं सेवइ अणुबंधिं ।  
 धणमित्तुवि तुरंग परिवारइ सारासारपरिक्खण चाहइ ।  
 पट्टणि सुत्तविसुत्तइं जाणइं दुट्ठइं दुव्विणीय अवमाणइं ।  
 अप्पमत्तु कोसिउ अणुअत्तइं कित्तिसेण अणुमग्गि पवत्तइ ।



तहो कोसियहो अमग्गि चरंतहो मिच्छाभावि लोउ लायंतहो ।  
 पट्ठणु खुहिउ समउ नरनाहिं पणवइ सयलु लोउ असगाहिं ।  
 इत्थंतरि जिणगुणअणुराइउ नाउं समाहिगुत्तु मुणि आयउ ।  
 तासु परिकखणहेउ विहत्तिए गउ वज्जोयरु वंदण भत्तिए ।  
 तेण सयलु परमागमु जाणिवि निउ राणउं बहुगुण परियाणिवि ।  
 तहो अणुमग्गि वाउ नरिंदहो सयलु वि वलिउ समाहिमुणिंदहो ।  
 पत्ता । वज्जोयरु मंति नियडि निवेसिवि मुणिवरहो ।

सपुरु सपरिवारु निसुणइं धम्मकखाणु पहो ॥ ९ ॥

साहु समाहिगुत्तु सुवियक्खणु सयलहं कहइ धम्मु दहलक्खणु ।  
 अहो जण भवसंसारु असारउ चउगइगहणि असंतु अपारउ ।  
 ताउ चयारिवि धम्माहम्मि हिंडइ जीउ सुहासुहकम्मि ।  
 कहिंमि नरइ नारइयहिं दम्मइं डज्जइ वज्जइ हम्मइं खम्मइं ।  
 सहइ दुहइं दूसहइं रउइं जाम ताम तेतीस समुदइं ।  
 कहिंमि तिरिक्खगइहिं उप्पज्जइ पाहणु पवणु सलिलु आवज्जइ ।  
 इंधणु दहइ कहिंमि सिहि जोइवि खेवइ कालु कहिंमि तरु होएवि ।  
 तहिंमि सुणिज्जहि जीव अणंता जे न कयावि तसत्तणु पत्ता ।  
 कहिंमि कयावि तसत्तणु पावइ तहिंमि किलीणकाय संदावइ ।  
 उप्पज्जइ किमिकीडपयंगहिं दंसमसयमच्छरकुलसंगहिं ।  
 कच्छमच्छविसमेसमइंदहिं वग्घरिच्छखरतुरयगइंदहिं ।  
 पत्ता । तिरियत्तणि होवि लितु मुअंतु कलेवरइं ।

हम्मंतु हणंतु विसहइ दुक्खपरंपरइं ॥ १० ॥

कहव कहव मणुअत्तणु आवइ सुकुलु सुगुत्तु तहिंमि नउ पावइ ।  
 होइ अणुज्जु अणज्जवखंडिहिं बब्बरसमरपुलिंदपयंडिहिं ।  
 सुकुलि सुखित्ति जम्मु जइ पाविइ तहवि न परमधम्मु संभावइ ।  
 तं पर लहइ महागुरुभत्तिए अह सावयकुडुंवि उप्पत्तिए ।  
 वरि चेडउ वि जाउ सावयकुलि मं नरवइवि पावमइसंकुलि ।  
 इय इत्तियपयारसंजोएं मणुअजम्मु को लहइ निओएं ।  
 जो तं लहिवि सिढिलु जिणसासणि सो अंधलउ जाउ निहिदंसणि ।  
 जो तहो दिणुवि जाउ विणु धम्मि तं केणवि पुव्वक्खियकम्मि ।



घत्ता । तो भणइ नरिंदु जीवहो जं परलोयहिउ ।

कहि अम्ह मुणिंद परम धम्मु सो केम थिउ ॥ ११ ॥

पहु पुच्छइ पुलयविसददेहु जाणमि संसारु असारु एहु ।

जाणमि चउगइभवभमणदुक्खु जाणमि माणुसुवि हवेइ रुक्खु ।

जाणमि संजोयहो फुडु धिओउ जाणमि अणिच्चु संपयविहोउ ।

जाणमि जरमरणावच्छ एम तं कहि न पडिज्जइ तेत्थु जेम ।

तं निसुणिवि बुच्चइ मुणिवरेण अहो नरवइ किं बहुवित्थरेण ।

वयदंसणिनाणिचहित्तरंमु जो करइ अहिंसापरमधम्मु ।

पडिवन्नवयणु निग्गंथरुवि सो न पडइ तहिं संसारकूवि ।

अह कहमि धम्मु जं जेम होइ परु दीसइ अप्पसमाणु लोइ ।

अप्पणु संपज्जइ पीड जेण तं परहु न किज्जइ निच्छएण ।

घत्ता । नउ हम्मइं जीउ नउ बोल्लिज्जइ अलिउ जणि ।

तह लोइविरुहु लोहु न किज्जइ परहो धणि ॥ १२ ॥

परतियपरिहरणि महंतु धम्मु अहिलासु करइ तं तहो अहम्मु ।

जो लेइ परिग्गहु अप्पमाणु अविणासु अणासु अदिन्नदाणु ।

पर संचइ संचइ एम अत्थु इहरत्ति परत्तिवि तहो अणत्थु ।

जो पुणु संतोसहु नियमु लेइ तहो तं जि धम्मकारणु निणइ ।

जो मज्जु मांसु महु परिहरेइ अण्णुवि निसिभोयणु नउ गसेइ ।

जइ पालइ तो तहो तं जि धम्मु अह सिढिलउ तो अकयत्थु जंमु ।

जइ पयहिं पयत्थहिं सहहाणु तो तं जि धंमु धम्महो पहाणु ।

अह मन्नइं मणि विवरीउ भाउ तो तं जि तासु परिणवइ पाउ ।

विणिवारइ जइ दिज्जंतु दाणु तो अंतराउ वच्चावमाणु ।

अह देइ दियावइ सिढिलकम्मु नउदेइ जइ वि तो तासु धम्मु ।

जिणपडिम हरइ उवहसइ साहु तो तासु नरयपंथावराहु ।

जिणभवणु करावइ जो पसत्थु तहो धम्मु वित्थयारहो अणत्थु ।

घत्ता । तो पभणइं मंति किं जंपहि मज्झत्थमणु ।

उवसंतहं नाह कहिं जिणसमयसमायरणु ॥ १३ ॥

तो मंतिहि वयणि कियायराहं पुच्छंतहं सयलहं नायराहं ।

पायडिवि समयसंकेउ रम्मु वज्जरिउ मुणिदिं परमधम्मु ।



जिम जिणमइ पंचमहावयाइं अणुवयगुणवयसिक्खावयाइं ।  
सायारमणायारिविणिओइ तउ कहिउ दुविहु वारसविहोइ ।  
इहरत्ति परत्तिवि बहुपमाय जिम ते सोलहविह चउकसाय ।  
जह तिणिणवि लेसउ तिन्नि वेय वंभत्तणु तिउणियसट्ठिभेय ।  
पंचिदिय पंचपयारु जाणु पंचाणुत्तरु पंचविहु नाणु ।  
पंचासय पंचपयारचक्र आवासदव्व जीवहं तिछक्क ।

पत्ता । छक्खंड विसेस छक्कालाण सारसमय ।

दस धम्मवियप्प अट्ट महामय सत्त भय ॥ १४ ॥

अट्टविहकम्मसंकेउ होइ सउ अट्टयालपयडिहिं समेइ ।

तह सत्ततत्तकारणकयत्थ नव नोकसाय नव नयपयत्थ ।

थिउ जेम अणाइ अणंतु कालु अवसप्पिणिउवसप्पिणिविसालु ।

जिम तित्थु तिसट्ठि महाचरित्त चउगइभवसंगमगइविचित्त ।

अट्टाइयदीवोवहिपमाणु नारइयतिरियदेवाउमाणु ।

पत्तारसकम्मधरा पएस तेरस चरित्त किरियाविसेस ।

एमाइसुणिदिं कयपयास पायडिय जिणागमि समयभास ।

इउ पढइ सुणइं जो कयपयासु कम्मक्खउ बोहि समाहि तासु ।

जिणधम्मसवणु निसुणिवि पवित्तु मुनिवयणि वलिउ नायरहं चित्तु ।

पत्ता । मुणिवयणवियारि सरसवियप्पदिन्नमइहिं ।

अवलोइउ मंतिवयणु सुविग्गममु नरवइहिं ॥ १५ ॥

मुणिवयणु सुणिवि मणगोयरेण नरनाह वुत्तु वज्जोयरेण ।

अहो देवदेव मुणिवयणु चारु सच्चउ गउ सुअसायरहो पारु ।

निरविकखु देक्खु परलोयभीरु वयनियमसीलसंजमसरीरु ।

उवसंतकसायहं नरह रम्मसु जो एण दिट्ठु सो परमधम्मसु ।

कोसिउ तावसु अन्नाणु सुक्खु अमुणियपरमागसु जडु अवक्खु ।

तणु तवइ जइवि वट्ठेकगाहु अन्नाणु तोवि जुत्तिए अणाहु ।

गुरु कज्जइ जो बिहुं गुणपवित्तु जसुतणउं वयणु बहुमइविचित्तु ।

जो पुणु अप्पुणु अवियडु देव सो परहो करइ अवबोहु केम ।

तं मंतिवयणु परलोयइट्ठु नायरहं नवर हियवइ पइट्ठु ।



घत्ता । कोसियहो विरत्त धम्मसवण निसुणेवि नर ।  
तहो आसमि जंति कित्तिसेण धणमित्तु पर<sup>१</sup> ॥ १६ ॥  
एकोनविंशतितमः सन्धिः ।

तहो आसमि ताइं दिहचारित्तवियक्खणइं ।  
अणुरत्तमणाइं तोवि अहिंसालक्खणइं ॥  
तेहिं बिहिंमि पियदंसणलुद्धहिं अमुणियपरमागमि अविलुद्धहिं ।  
कोसियनिलइ गमणु न पमायउ चिरपडिबन्नगुणिहिं निजझायउ ।  
सोवि ताहं उवरोहपरंपर हुउ सणेहु सवभावनिरंतरु ।  
एक्कहिं दिणि वियालि कीलंति बुच्चइ नंदिमित्तु धणमिति ।  
अहो गुणमाल बहुगुणभरियहो मणि अचरिउ वहइ तउ चरियहो  
अज्जु गेहि सामग्गु नियच्छइ जाइवि कहहि किंपि जं पुच्छइ ।  
घत्ता । तो नंदिसुएण जंपिउ सरलसणेहउ ।

अत्थमियइं सूरि तउ घरि मित्त न जामि हउं ॥ १ ॥  
तो धणमित्तु झत्ति उरि कंपिउ सच्चउ मित्त एउ पइं जंपिउ ।  
दियह मुएवि जा नयणाणंदिरि निसिहि न जाहि कहिंमि महु मंदि  
एत्तिउ कालु मित्त नउ लक्खिउ ताम न मुअमि जाम न विअक्खिउ  
मंछुहु अत्थि कावि तउ निज्जी पणइणि पणयसणेहसमिद्धी ।  
रयणिहिं आण ताहि नउ भंजहि सरसपियम्मगुणिहिं मणु रंजहि ।  
पभणइं नंदिमित्तु बहुजाणउं रायसिट्ठि तुहुं पउरि पहाणउं ।  
तउ पुच्छंतहो गुज्जु न रक्खमि निसिहिं न जेण जामि तं अक्खमि  
भोयणवार तुम्ह जा सारी निसि पओसि सज्जणहं पियारी ।  
तित्थु पवित्ति मज्झु नउ जुज्जइ रूसहि तुहुं जइ तहवि न भुज्जइ ।  
अन्नुमि तं देखणहं न सक्कमि निसिहिं पओसि तेण नउ दुक्कमि ।  
घत्ता । पभणइं धणमित्तु महु अचरिउ जाउ मणहो ।

पइवज्जिउ जेण कवणु दोसु निसिभोयणहो ॥ २ ॥

भणइं सुमित्तु नंदिगुणवंतउ निसिभोयणदोसहिं पज्जत्तउ ।

वरि पिउ मज्जु मंसु महु भक्खिउ वरि परतियमुहकमलु निरिक्खिउ

१ C adds इय भविष्यत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंचनिककाए  
धणमित्तकित्तिसेणसंबंधवण्णगो णाम एकूणविंशतिमो संधी सम्मतो ॥



वरि पंचुंबराइ अहिलसियइं वरि अन्नइंमि अभक्खइं असियइं ।  
 वरि जंपिउ अलिउ अलज्जिउ मं रयणिहिं भोयणु पडिवज्जिउ ।  
 होउ मित्त महु तेण निओएं जं जिम्मइं दीवयउज्जोएं ।  
 जहिं पडंति किमिकीडपयंगइं तहो छाहइं बहुपेयपसंगइं ।  
 ता वेलइं जो भोयणु भुंजइं तं जिणसमइं समाहि न जुज्जइ ।  
 तं निसुणिवि धणमित्ति वुच्चइ तउ इक्कहो पर एउ न रुच्चइ ।  
 खंधावारि पंहंजणरायहो अंतेउरपरिवारसहायहो ।  
 सो न अत्थि जो निसिहिं न भुंजइ तोवि ताहं सुअणत्तणु जुज्जइ ।

यत्ता । अह एणवि काइं एवहुंतुरु दिट्ठु पइं ।

तं अज्जु पवित्ति निसिभोयणु परिहरिउ मइं ॥ ३ ॥  
 निसिभोयणु जं परिहरिउ तेण तं नंदिमित्तु तोसिउ मणेण ।  
 आसंधिउ जाणिवि सिढिलकम्मू नियसंगइं अक्खिउ परमधम्मू ।  
 तेणवि पडिवज्जिउ तहो पहाउ संजयगुणु सम्माइट्ठि जाउ ।  
 जिम सो तिम तहो पिय परमरम्मि धणमित्त सुदिट्ठु किउ अरुहधम्मि ।  
 अणुसंगिं ताहं महाविणीय अणुमोइय वज्जोयरहो धीय ।  
 भवियण जंपइ वच्छलसहाउ जिणसासणि दरिसइ पक्खवाउ ।  
 जिणु पुज्जावइ अन्नहं सएहिं धणु देइं दाणु महिमोच्छवेहिं ।

यत्ता । वयनियमगुणेहिं करइ करंतहं सदहणु ।

अप्पणु न करेइ पर पडिवज्जइ देउ जिणु ॥ ४ ॥  
 कुपहकुत्तिथइं जइवि न ज्ञायइ तो कोसियहो विलउ न पमायइ ।  
 जिम सा तिम धणमित्तु वि वच्चइ इक्कवार तहिं गमणु न खंचइ ।  
 सो तावसु तवेण विक्खायउ तहि पुरवरि अपुज्जु संजायउ ।  
 जं परिहरिउ नयरसंधाएं जं अवगणिउं अरि पुरराएं ।  
 तं जि कसाउ तेण मणि भाविउ वज्जोयरमंतिहि संभाविउ ।  
 जइ फलु अत्थि किंपि तवतेयहो तो हउं हुज्जु विणासणु एयहो ।  
 एम कसाएं घोरिं लइयउ कालंतरिण मरिवि पव्वइयउ ।  
 हुउ तहि तिलयदीवि भयभासुरु असणिवेउ नामेण महासुरु ।

यत्ता । वज्जोयरु मंति सहु राएं खंधारि गउ ।

न नमिउं पहुकज्जे परबलि भिडिउ पणट्ठ मउ ॥ ५ ॥



तहो घरि किउ लोयाचारु जाम हुअ कित्तिसेण निज्जीव ताम ।  
 जणणिए छड्डिउ भत्तारसोउ ओलगु ताहि घरसयलुलोउ ।  
 नउ रुअइ न कंदइ अचलदिट्टि गउ सपरिवारु धणमित्तु सिट्टि ।  
 किउ पवणसित्तु चंदणरसेण पाविय वयण सहं सज्जसेण ।  
 जोइउ धणमित्तहो वयणु इट्टु ओसरिउ कलुणु कंदिउ अणिट्टु ।  
 हा भाइ पडिउ दुव्विसहु घाउ अंधारिउ जगु अत्थमिउं ताउ ।  
 पसरिउ वामोहतमोहजालु असरणु दुत्तरु पडिवन्नु कालु ।  
 पालिज्ज बिहिमि जणणिहुं सणेहु हउं एवहिं उवसंघरमि देहु ।

घत्ता । कुलगोंदलि तासु वसिवि सणेहपरंपरइं ।

अणुहूयइं जाइं ताइंमि हुअइं भयंकरइं ॥ ६ ॥

तहो सरलसणेहि सुहाइं जाइं विलसियइं आसि वियसियमुहाइं ।  
 हसियइं रमियइं सुहकीलियाइं उच्छंगसंगसुहपीलियाइं ।  
 परिहासइं भिउडिपलोयणाइं लीलइं अद्वासणभोयणाइं ।  
 आहरणवत्थसुहमंडणाइं पेसणकवोलसुहचुंबणाइं ।  
 सुहससिदप्पणपडिविंबियाइं कुंचियकुरुलइं सिरि कुंचियाइं ।  
 दुल्ललियइं ललियइं लड्डियाइं दुज्जणजणमाणइं खंडियाइं ।  
 उज्जाणपवरकीलासुहाइं थुइवयणविंदि विलयासुहाइं ।  
 नरवइमंदिरि गउरवसयाइं एत्तियइं जेण जंति गयाइं ।

घत्ता । जं दरिसिउ जम्मु जाणिवि जणसंसारफलु ।

अवसाणिं तासु जं जीविज्जइ तं विहलु ॥ ७ ॥

तो भणइं नवर धणयत्तजाउ लोयण फुसेवि गलिअंसुवाउ ।  
 सच्चउ पइं जंपिउ एउ माइ उवयारसारसज्जणपमाउ ।  
 सुमरंतहं गुणवल्लहविओइ विणु मरणिं मणि निव्वुइ न होइ ।  
 अह तं पि सुअणि साहसु न होइ अणुमरणु करणु कायरहं लोइ ।  
 सो सुअणु सुअणवल्लहपसंगि उप्पन्न तुहुंमि तहुतणइं अंगि ।  
 तउ चरिउ वियक्खणु गुणनिउत्तु जं चवहि दीणु तं निरु अजुत्तु ।  
 जाणिज्जइ भड्डु भंडणि भिडंतु परनरपसंगि महसइचरित्तु ।  
 धीरिम जाणिज्जइ मणुअलोइ अह मरणकालि अह सुअविओइ ।

घत्ता । वज्जोयरधीय धणमित्तहो वयणइं सरिवि ।

परिहरिवि विसाउ थिय जणेरु हियवइं धरिवि ॥ ८ ॥



वज्जोअरु मरिवि महाणुभाउ हुउ तिलइ जसोहणु नामि राउ ।  
 बहुसोउ करिवि तासइं समीवि दलु घल्लिउ ताइंवि तिलयदीवि ।  
 परिखिवइ आउ सुहिसयणविंदि अत्थमिए पवरवल्लहनरिंदि ।  
 अणुदिणु सेवइ धणमित्तगेहु नउ सुअइ सोवि सज्जणसणेहु ।  
 कित्तिसेण धणमित्तहो चित्ति गमइं कालु सुविसुद्धचरित्ति ।  
 नंदिमित्तु मित्तत्तणु दाविवि नियसुहि जिणवरधम्मु कराविवि ।  
 अप्पुणु पुणु तवचरणु चरिप्पिणु अणसणि पंडियमरणि मरिप्पिणु ।  
 दिवि सोलहमइं पुद्गायामिं हुउ सुरवइ विज्जुप्पहु नामि ।

गता । चम्मट्टि सरीरु निवडिं जाइ मसाणि खउ ।

अह नियमगुणेहिं तेण जि लब्भइ परमपउ ॥ ९ ॥

जो तित्थु आसि झीणाउमाणु सो चयवि दुक्कु तहो तं विमाणु ।

उक्कस्स निवद्ध परिप्पमाणु लक्खणचच्चंकिउ नवजुवाणु ।

सोलहआहरणविहसियंगु सहसत्ति समुट्टिउ विहुणियंगु ।

चउपासहिं करइ दिसावलोउ पिकखइ रमणीउ सु देवलोउ ।

विंभिउ परिचिंतइ मणि कयत्थु को हउं कहिं आयउ आसि कित्थु ।

नियडइ ठिउ बिबरइ अवहिणाणु इउ देवलोउ देवहं पहाणु ।

अइरावइ अरिपुरि गुणपवित्तु वाणियउं आसि हउं नंदिमित्तु ।

तउ करिवि मरिवि अणसणि अहीरु आइयउ इत्थु मिल्लिवि सरीरु ।

इउ जाणिवि पसरिय परमनेहु अवयरिवि खमावइ निययदेहु ।

गता । रुहुरुहउ करेवि पुज्जिउ निययसरीरडउ ।

खंतव्वु वयंसि पइंसहुं दंसणु इत्तडउ ॥ १० ॥

एत्थंतरे धणमित्तहो मंदिरि पउरमहायणनयणाणंदिरि ।

दाणु चउव्विहसंघहो दिज्जइ साहम्मियवच्छल्लु वइज्जइ ।

तो धणमित्तु पडिच्छियपेसणु अणुदिणु उज्जोअइ जिणसासणु ।

धणयलच्छि धणयत्तहो गेहिणि धणमित्तहो जणेरि सुवि रोहिणि ।

जिणवरधम्मु करइ पडिवज्जइ अह मलमलिणमुणिंदहो लज्जइ ।

उवहासइ अमुणियमाहप्पि विहवरुवजोव्वणगुणदप्पे ।

सावि समाहिमुणिंदहो वयणाहिं दुज्जयदुसहपरज्जियमयणाहिं ।

जाइजरामरणत्तविणासणि अविचल जाय जिणिंदहो सासणि ।



सुवपंचमिविहि करिवि सुवासिय सत्तसट्ठि वासर उववासिय ।  
 पुणु पंचविहु अणेयपयारिहिं किउ उज्जवणु विहवअणुसारिहिं ।  
 यत्ता । तो मंतिसुआइं अणुमोइउ तिविहंतरिण ।

हुअ तउ महएवि तेण फलेण महंतरिण ॥ ११ ॥

जेम ताए तिम पइंमि विहाविउ अणुमोयणफलेण इउ पाविउ ।  
 धणयलच्छि धणयत्तु सउन्नउं बहुकालिं पंचत्तु पवन्नउं ।  
 विन्निवि हत्थिणायपुरि जायइं मिहुणइं परिवड्डियअणुरायइं ।  
 सोवि ताहं नंदणु अवसप्पिउ गोडंगणि विज्जुलइं झडप्पिउ ।  
 संचुण्णिणय करोडि सहुं गत्ति विहलंगलि हूईं युम्मंति ।  
 घोरंधारु जाउ चउपासिं हियवइ धुक्कु धुअंति सासिं ।  
 सुमरिउ ताणं परमजिणाणं घोसिउ नमु नमु अरहंताणं ।  
 ता वेलइं तं संबलु लेप्पिणु निग्गउ जीउ सरीरु सुएप्पिणु ।  
 ताहंमि तणउं पुणुवि संजायउ सो धणमित्तु मरिवि तुहुं जायउ ।

यत्ता । जो जम्मभासु आसि पडंतुटंतहो वि ।

सिरि वज्ज हएवि नउ वीसरइ मरंतहो वि ॥ १२ ॥

जा तहो धणमित्तहोतणिय पत्ति गुणमाल नाम तडितेयकंति ।  
 जा सयलवि जुवईयणि वरिट्ट वज्जोयरधीयहो मणहो इट्ट ।  
 सा मिलिवि असेसहिं सज्जणेहिं छड्ढाविय जलु दुम्मणमणेहिं ।  
 विलवंति पराइय कित्तिसेण उट्टंति पडंति लहंति चेण ।  
 आवीलित्तु गुणमालयसमाणु हा काइं एउ खलविहिविहाणु ।  
 हा पइं विहि हउं धिनडिय निरुत्तु हा सुहय तुज्झु किं एउ जुत्तु ।  
 हा सुंदर पाविट्टइं चलाइं कहिं पाविओसि विज्जुलखलाए ।  
 कंदंतिहिं दारुणु कलुण सहु उट्टिउ हाहारउ अइरउहु ।  
 पिकखहु सो कहिं पभणंतियाउ सरवरहो तीरि विन्निवि गयाउ ।  
 धोवंतिए कुंकुमकज्जलाइं दिन्नइं नाहहो तिन्निमि जलाइं ।  
 भग्गइं वलयइं अवलक्खणाइं सुक्कइं केऊरइं कंकणाइं ।  
 अवहरिवि सयलु उवभोयभोउ संचारिउ विहवत्तणविहोउ ।

यत्ता । करणियइं करेवि सुहिसयणइं जिणहरि गयइं ।

अवलोइवि जम्मु गुणमालइं लइयइं वयइं ॥ १३ ॥

कित्तिसेण तउतणइं विओएं सुअ सोसिवि अप्पाणउं सोएं ।



जाइवि तिलयदीवि उप्पन्नी भविसत्तहो गेहिणि निव्वन्नी ।  
 जं अहिलसिउ आसि तउ अंगउ रक्खिउ सीलु चरित्तु अमंगउ ।  
 वउकरणि पुन्नप्फलु पाविउ तउ घरवासु तेण संभाविउ ।  
 सा गुणमाल गएं बहुकालें उच्छन्नं सुहिसयणवमालिं ।  
 तउ गुणसरिवि मरेवि मइविब्भम हुअ भूवालहो तणिय तणुब्भम ।  
 जिम तहि विहिंमि सणेहु वहंती तिम एवहिंवि जाय गुणवंती ।  
 अन्नमि अरिउरनयरि वसंतहो अवमाणिं परिहउ चिंतंतहो ।  
 जं तावसहो तुम्हि पिउ जंपिउ तेण विहिंमि धणु धनु समप्पिउ ।  
 यत्ता । जं वज्जोअरिण तहो विद्देसिउ सयलु जणु ।

तिं वयरिं सोवि खड्डु सपउरु सबंधुजणु ॥ १४ ॥

तउ जणणिए जा चिन्न महाविहि पाविय तेणेवड्डु महादिहि ।  
 जं जइवर अणिओएं जोइय दियहा केवि तेण विच्छोइय ।  
 जं किउ विज्जावच्चु महंतरु पाविउ तुम्हि तेण इउ वित्थरु ।  
 जित्तिउ नहिं उज्जवणविहोएं तित्तिउ पइंमि लड्डु अणुमोएं ।  
 तिं कज्जि सुअपंचमि लोयहो चितिय सुहइं देइ परलोयहो ।  
 जो अन्नहोवि करंतहो भावइ तुम्हइं जेम सोवि फलु पावइ ।  
 नंदिमित्तु जो करिवि महातउ अच्चुअसग्गे सुरत्तणु पत्तउ ।  
 तेण पुव्वसंबंधसणेहिं अक्खरपंति लिहिय बहुनेहिं ।  
 एम सुणिउं जं पुव्वभवंतरु तं निव्वेयहो चडिउ महानरु ।  
 यत्ता । सन्नड्डु नरिंदु पुव्वजम्मसंभवभविण ।

धणवालं कव्वि संधि समाणिय विंस एणं ॥ १५ ॥

विंशतितमः सन्धिः

वसु वसुमइरज्जु सुणिवरवयणसमाहविण ।  
 तिणसमउ गणेवि मुक्की भविसनराहिविण ॥  
 निसुणेवि पुव्वभवगहणजम्मु अणुवि जिणसासणि परमधम्मु ।  
 विंभिउ नरवइ हियवइ न माइ थिउ निच्चलु किउ कट्टमउं नाइं ।  
 परिचित्तइ भउ भविसाणुरूअ जोवइ सुमित्त अच्चरियभूअ ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसत्तभवांतरवण्णणो णाम विंसतिमो संधी परिच्छेओ सम्मतो ।



धणवइ अवलोयइ निययजाउ पंकयसिरि चितइ चिरपमाउ ।  
 थिउ राउ परमकारणवियप्पु परिगलियविहवमाहप्पुदप्पु ।  
 भाविवि अणिच्चु चंचलविहोउ तक्खणि ओसारिउ सयलु लोउ ।  
 पय धरिवि नवर विन्नवइ साहु मइं पत्तु भडारा परमलाहु ।  
 सकियत्थु एक्कु पर नंदिमित्तु तउ करेवि सुरालउ जेण पत्तु ।  
 जइ हउंमि तेण सहुं तउ करंतु तो किं असमाहिण सहुं मरंतु ।  
 लइ अज्जुवि किज्जइ अंतसहु जं वलिवि लईज्जइ तं न नहु ।  
 अपरिग्गहु परिवज्जियपमाउ करि सामिय महु दिक्खापसाउ ।

धत्ता । उद्धरहि पडंतु एवहिं तुम्ह पायसरणु ।

धणमित्तहो जेम जाम न दुक्कइ तं मरणु ॥ १ ॥

अह एउ जि निच्छउ कयपयत्थु लइ जामि निहेलणु गुरु नमोत्थु ।  
 विहरिच्चउ नउ तुम्हहमि ताम हउं सुअहं समप्पणु करमि जाम ।  
 नीसेसु परिग्गहु परिहरेमि जं जासु जोग्गु तं तासु देमि ।

आसीस देवि पडिवन्न तेहिं उट्टिउ उट्टंतहं भडसएहिं ।

जोइउ सामंतिहिं वरभडेहिं मंतणउं जाउ नियनियथडेहिं ।

अहो वट्टइ खणु परियत्तु कालु पावज्जपमुहुं थिउ पिहिमिपालु ।

राणउं गयउरि सुप्पहु कुमारु होसइ नवल्लु परिवारचारु ।

अन्नेक्कु भणइं धरणिंदु राउ दुद्धर दुसीलु दूसहसहाउ ।

सुप्पहु राणउं अच्छइ न ताम रणि हिंडिवि कुलखउ किउ न जा

धत्ता । अन्निकिं वुत्तु सुप्पहु समसंजायबलि ।

को चवइ विसुत्तु तिन्नि सहोयर जासु तलि ॥ २ ॥

को जोहइ रणि सुप्पहु कुमारु अप्पणउं जासु परिवारु चारु ।

सोमप्पहु जासु महाविहेउ सूरप्पहु सूरसमाणतेउ ।

कणयप्पहु दूसहु कणयदंडु जसु सालयसाहणु रणि पयंडु ।

तिं सहुं दरिसंतहं भडवमालु पर होइ सवक्खहो पलयकालु ।

अवरुप्परु सुहड चवंति जाम नरवइ मंदिरि संपत्तु ताम ।

थोअंतरि सुहसंजमनिओउ थिउ दाराविकखणि भवियलोउ ।

मुणि विमलबुद्धिचरियइं पइहु सुसमाहिण भवियायणिण दिहु ।

नरनाहु निहालइ नियदुवारु उवसंतु निराउहु सपरिवारु ।

जे थिय ते राउ पइहु लेवि अन्नेक्कु ठंति अन्नहं भमेवि ।



किवि धरणिदिं किवि सुप्पहेण किवि कणं किवि सोमप्पहेण ।  
 किवि केणवि नउ सक्किय धरेवि अमुणियणिओय निग्गय वलेवि ।  
 पारणउं कराविवि एम साहु पुणु अप्पुणु भुंजइ तिलयनाहु ।  
 यत्ता । सुहिसयणसमाणु भोयणु करिवि समालहिवि ।  
 पुणु अम्माएवि पणविय पियसुमहुरु चविवि ॥ ३ ॥  
 महएविउ बेवि करेवि पासि विन्नत्त जणणि एकंतवासि ।  
 तुम्हइंमि सुणिउं तं कहमि तेम अरिउरि अइरावइ वसिउ जेम  
 कोसिएण वहेवि कसाउ सुदु पाविउ असुरत्तणु जणि अणिदु ।  
 वज्जोयरु मंति महाणुभाउ विहाविउ किम वच्छलसहाउ ।  
 हुअ कित्तिसेण सुप्पहहु माय गुणमाल मरेवि सुमित्त जाय ।  
 तुहुं अन्नभवंतारि धणयलच्छि अरिउरि तायहो सा पारियच्छि ।  
 महु सुमरिवि तं विज्जुलहो मरणु जो सक्कइ तहो पावज्ज सरणु ।  
 पंकयसिरि जंपइ निरु पहाणु जं तउ तुहुं तं अम्हहं पवाणु ।  
 अणुहअभोय चित्तियपयास माणेवि थडसंपयविलास ।  
 निव्वाहिय सइं सच्छंदलील विलसिय विचित्त उज्जाणकील ।  
 मंडलियहं बहुमंडलसयाइं तूसिवि दिन्नइं रूसिवि हयाइं ।  
 यत्ता । अहिसिंचिवि पट्टि सुप्पहु करइ नराहिवइ ।  
 भुंजउ चिरयाल पुत्त रज्जु भविसाणुमइ ॥ ४ ॥  
 तं सुणिवि भणइं भविसाणुरूअ तुहुं जाम ताम हउं सारभूअ ।  
 तुम्हहिं जंतहिं जइ खणुवि थामि तो माए मज्झु जिणवरु न सामि ।  
 मइं तुम्ह पसाएं आसमुह महि भुंजिवि लाइय कडयमुह ।  
 पुरगामदेस महाराउ देइ महु सुदइं विणु कोइवि न लेइ ।  
 जसु अभयवयणु मइं किउ पसत्थु तहो कोवि न भउ करणहं समत्थु ।  
 अवगन्नइं जो महुतणिय आण निंदंति तासु जे रणि पहाण ।  
 एवहिं सम्माणिवि गुणनिउत्तु जं करइ सामि तं महमि जुत्तु ।  
 जं पुणु थक्कमि पवसंति राए तं थुत्थुक्कारिउ वयणु माए ।  
 अहिसेयपहु संपय विचित्त पहुपुत्त रज्जु भुंजउ सुमित्त ।  
 तो बुच्चइ भूवालहो सुआइं मालइमालाकोमलमुआइं ।  
 गुणमाल हउंमि अरिनयरि आसि बे भव निवसिय तुम्हहंमि पासि ।



एव्हहिं मइं मिल्लिवि पुत्तरज्जे तुम्हइं लग्गहो परलोयकज्जे ।  
 अच्छमि रणरणउं समुव्वहंति महु एहउ नवि कन्नइं सुणंति ।  
 घत्ता । तो भणइं नरिंदु जइ सामन्नहिं पुव्वकिय ।  
 तो अरिनयरेवि तुहुं सव्वहं अवसाणि थिय ॥ ५ ॥  
 तं निसुणिवि तहि रणरणउं जाउ मउलियमुहुं दरिसिउ अंसुवाउ ।  
 तो नवर नरिदिं दुन्निवार कोक्काविय पंचवि नरकुमार ।  
 तिन्निवि दुहियउ सुवियक्खणाउ सहं जाभायहिं दुम्मणमणाउ ।  
 तिण्णिवि सुमहत्तर सच्छवाय धणवइहरिबलभूवालराय ।  
 पियसुंदरि जुअराएं सहाय एमाइ सयल अन्नेवि आय ।  
 निसुणंतहं सव्वहं मइवियारु करि धरिवि वुत्तु सुप्पहु कुमार ।  
 आएं जोइज्जइ पुत्तजम्मु जाएं किज्जइ सोहलउ रम्मु ।  
 विलसिज्जइ दिज्जइ विहउ तेण संताणि धुरंधरु होइ जेण ।  
 एह संपय इउ बइसणउं रज्जु परिचिंतिउ मइं परलोयकज्जु ।  
 पालिज्जहि संपयपय विचित्त तउ जणणि वच्छ एवहिं सुमित्त ।  
 घत्ता । करि धरिवि सपुत्त निक्खेवउ अल्लविउ सइं ।  
 धरणिंदु कुमार पइं दिक्खिउवउ समउ मइं ॥ ६ ॥  
 जं वुत्तु एम सुप्पहु कुमार तं धुणिवि सीसु थिउ दुन्निवार ।  
 एउ वयणु काइं पइं ताय वुत्तु जइ जुत्तु तोवि तउ निरु अजुत्तु ।  
 जो भुंजइ वसुमइ एयछत्त ! सुविहेय उवहिपरिआसमंत ।  
 जसु चंडमंडलाहिव सवन्ति सेवन्ति चारु अवसरु नियन्ति ।  
 किन्नरविज्जाहररक्खजक्ख जसु करहिं कज्जु होइवि समक्ख ।  
 सो नरवइ जं पावज्ज लेइ एहउ न दिट्ठु मइं मच्चलोइ ।  
 पावज्ज तुम्ह एह जि वसिट्ठ जं पालहि सुअण विसिट्ठ इट्ठ ।  
 जं रिद्धि विद्धि सुहु भविय लोइ जं चोरु जारु नंदइ न कोइ ।  
 जं निरुवसग्गु तउ करहिं साहु जं जिउ न निहम्मइं निरवराहु ।  
 जं जणु अपाउ उवसंतु संतु जं जिणसासणि उच्छउ मंहंतु ।  
 पावज्ज लेइ सो करइ कहु जोअणि लउ अह वइरायभट्ठु ।  
 जो दाणु न देइ न करइ धम्मु पावज्ज लेइ सो खवइ कम्मु ।  
 घत्ता । पहु भणइं हसंतु तउ पासिउ महु मइ पउर ।



नवि किज्जइं विग्घु आएं अविणउ होइ पर ॥ ७ ॥

अहियइं अणिओयनिउत्तियाइं किं बहुअएउत्तपडुत्तियाइं ।

तउ पट्ठवंधु सुहसंपउत्त पावज्ज तिहिमि अम्हहं निरुत्तु ।

परिचितिउ जं णिच्छयपयत्थु तं अलियउ को करणहं समत्थु ।

निच्छउ जाणेप्पिणु सुप्पहेण धरणिंहु वुत्तु मउलियमुहेण ।

ताएं परिचत्तु सणेहु भाइ किं वुच्चइ जो वयणिं न ठाइ ।

परिचितइं तवसिरि बहुअ सच्छ तुहं धरहि महाभडभारु वच्छ ।

अहिसेउ तुम्ह वइसणइं रज्जे मा होउ विग्घु रायहो सकज्जि ।

महु ताएं दिव्वु कुलक्कमेण मइं तुज्जु समप्पिउ विक्कमेण ।

हउं मंतिसमउ तिहिं भायरेहिं सम्भावसणेहकयायरेहिं ।

पडिवव्वु एम जं सुप्पहेण तं वुत्तु सुमित्तावल्लहेण ।

तउतणइं पहावें अम्ह संति जं लेहि देहि तं निरु महंति ।

तुहं अम्हहं सइं पच्चक्खु ताउ इच्छहं परमत्थें तउ पसाउ ।

पता । सिंय संपय रज्जु गयउरु सोहइ तुम्ह पडु ।

अच्छउ अहिसेउ कन्नहु वयणुवि दुव्विसहु ॥ ८ ॥

अणुहुंजि लच्छि णियविक्कमेण आइय जा तुम्ह कुलक्कमेण ।

जो तुम्हहं न वहइ कोसु कप्पु तहो अम्ह निहोडिवि दलहं दप्पु ।

सुप्पहिण दिव्वु उत्तरु न जाम अणुसंधिवि भणइं सुमित्त ताम ।

अहो पुत्तहो सुंदरु गुणमहग्घु नरवइहिं वयणु सव्वहं अलंघु ।

छड्डेवि पिहु जम्मंतरहु नेहु रणरणइ छुहिवि महुतणउं देहु ।

अप्पुणु चलियइं हउं धरिय जेण पडिवज्जिउ तं किं मइं सुहेण ।

सव्वहं संपय वइसणउं रज्जु लइ करहु सामि अप्पणउं कज्जु ।

एउ जंपिवि अहरफुरंतियाए आएसिउ अंसु सुअंतियाइं ।

धाइउ विहडप्फुडु विलयसत्थु सारविय वसुह दरिसिउ पसत्थु ।

जयमंगलतूरइं ताडियाइं परिवारमणइं विव्भाडियाइं ।

पता । धरणिंदिं लेवि सुप्पहु पट्टि परिट्ठविउ ।

जयतूररवेण सामंतिहिं अहिसेउ किउ ॥ ९ ॥

अहिसिंचिवि पए सुप्पहु कुमारु आउच्छिउ नियपरिवारु चारु ।

धणवइ हरियत्त महाणुभाउ पियसुंदरि पडु भूवालुराउ ।

एमाइमहत्तर गुणवरिट्ठ अन्नवि जे सुअण विसिठ्ठ इठ्ठ ।



अन्नेवि खमाविय सइं खमेवि जं जासु जोगु तं तासु देवि ।  
 जिम तेण तेम पंकयसिरीए पच्छइं भविसइं पियजंपिरीए ।  
 जणु अंसुजलोल्लियलोयणेहिं रुणुरुणइं झुणइं दुम्मणमणेहिं ।  
 सहं सयणि नयणाणंदिरासु नीसरियइं सरियइं मंदिरासु ।  
 जिणहरि जिणहरि पुज्जउ करेवि जिणहरि जिणहरि महदाण देवि ।  
 घत्ता । रुहुरुहउ करेवि लोयहिं निरु निज्झाइयइं ।

सहुं सयणजणेण पवरुज्जाणु पराइयइं ॥ १० ॥

तहिंमि पउरउवसोह समारिय छडतोरणमंडव वित्थारिय ।  
 पुज्जिवि जिणपडिमउं संजवियउ मंडउ जालगवक्खिहिं ठवियउ ।  
 पूरिउ रंगावलित विचित्तउ वियसियकुसुमंजलिउ पवित्तउ ।  
 किउ नीसल्लु सयलु संभालिवि अंगविलेवणाइं पक्खालिवि ।  
 तिण्णिवि जिणु सुमरिवि सुपहिट्ठइं अवलोइवि गुरुपुरउ निविट्ठइं ।  
 उत्तारिय कडयइं कडिसुत्तइं भउडइं मणिमऊहपजलंतइं ।  
 पंचमुट्ठि सिरि लोउ समारिवि दुडर पंचमहव्वय धारिवि ।  
 धीरवीरसाहसिण विचित्तइं तिन्निमि गुरुहं पासि निक्खित्तइं ।  
 घत्ता । सुहिसयणसएहिं दिक्खिवि ताइं न सक्कियइं ।

जणु अंसु मुअंतु धणवइसुवदंसणि हुअइं ॥ ११ ॥

एकविंशतितमः सन्धिः ।

जिम लइय जिणेवि रायलच्छि सइं भुयबलिण ।  
 तिम मुक्क रुअंति धीरवीरविक्रमच्छलिण ॥  
 दिक्खंकिउ पिक्खिवि कुरुवराउ लोयहं रुहुरुहउ महंतु जाउ ।  
 जो जंतउ हयगयरहवरेहिं विज्जिज्जमाणु चलचामरेहिं ।  
 पडिहारफारसहुज्याहं हणहणसहिं नरवरसयाहं ।  
 सो एवहिं किम नीसंगु दिट्ठु गउ लिहक्किवि नं दिवसयरु इट्ठु ।  
 हुअ रयणि जाउ जणु कसणवन्नु जो जित्थइ होइ तित्थइ निसु ।  
 परिवारु पउरु पुरनिवासु परिणु अंतेउरु पिंडवासु ।  
 जणु सयलु ताहं गुण संथुणंतु नीसेसरयणि थिउ रुणुरुणंतु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंचमिफलपण  
 भविसयत्तदिक्खकल्लाणवण्णणो नाम एकविसमो सन्धी परिच्छेओ सम्मतो ॥



जो निंद करंतउ सयणसालि वरतरुणीसहुं सिहिणंतरालि ।  
 सो सन्धंगइ परिवाए वाए किम सुत्तु निरंतरु भूमिभाए ।  
 गता । वरि रयणिहिं जाउ पुत्ति चलंति तसंतियउ ।  
 ताउवि तहिं काले धीरवीरसाहस थियउ ॥ १ ॥  
 परिगलिय रयणि पसरिउ पहाउ पुणरवि रविनंदे खणहं आउ ।  
 एवहिं केहउ मुहराउ तासु तवचरणि पवन्नि महानरासु ।  
 किं जेहउ पाणिगगहणि दीवि किं जेहउ गयउरि पहुसमीवि ।  
 किं जेहउ मणवेयहो विमाणि कंतादोहलए सुपुज्जमाणि ।  
 किं जेहउ पहय अणंतवाले आणिय बंधेविणु पुहविपाले ।  
 किं जेहउ परिघाणोच्छवेहिं अवरेहिंमि विविहमहोच्छवेहिं ।  
 जइ एहउ मुहुं एवहिंमि तासु तो करइ मोहतमतिमिरनासु ।  
 अरुणुगगमि विहरिउ सवणतंतु विणियत्तु लोउ धाइउ मुअंतु ।  
 गता । गय गयउरि गंपि मिलिय सयलसयणहं सयण ।  
 नीसासु मुअंति सुमरिवि जम्मंतरहो गुण ॥ २ ॥  
 रोवइ सुमित्त वल्लहसरुवि मइं मिल्लिवि गय भविसाणुरुवि ।  
 हा चंचल पहु ववगयसणेह कहु मिल्लिय हउ कंटइयदेह ।  
 हा पंकयसिरि धम्माणुराइ पइंसहु दंसणु एत्तिउ सुमाइ ।  
 धणवइ विणु पत्तिए तं जि गेहु पिक्खइ पजलंतु दहंतु देहु ।  
 निंदइ अप्पाणउ काउं दीणु तउ करिवि न सक्कमि हउं निहीणु ।  
 धन्नाइं ताइं तिन्निमि जणाइं छड्डेवि लग्गइं तवचरणि जाइं ।  
 हरियत्तु विसूरइ रुवइ लच्छि हा कमलि कमलि कुवलयदलच्छि ।  
 हा भविसयत्त तं करमि तेम एवहिं छड्डिवि पव्वइउ केम ।  
 पियसुंदरि भूवालि समाणु रुणुरुणइं झुणइं निंदइ नियाणु ।  
 सुप्पहधरणीधरपमुह कुम्बर न धरंति अंसु न नियंति अवर ।  
 ता रोवइ तार सुतारियाउ नियवग्गहो नं ओसारियाउ ।  
 गता । पियवयणसएहिं पइसिवि मंतिमहंतएहिं ।  
 दिहंतइं देवि संबोहिय मइवंतएहिं ॥ ३ ॥  
 पंकयसिरि भविसउ सियवंतउ तेण समाणु जाउ निक्खंतउ ।  
 पुरुसायारुपरक्कमसत्तिउ घोरधीरु तवचरणु चरंतिउ ।  
 सुविणयगुणपारंपरबुद्धिए दंसणनाणचरित्तविसुद्धिए ।



अणसणमरण मरिवि तवतत्तउ दसमइं देवलोइं संपत्तउ ।  
 पंकयसिरि पहचूलु पवित्तिय भविसवि रयणचूलु परियत्तिय ।  
 विन्नवि नवजुवाणसियभूसिय विन्नवि सोलहआहरणविहूसिय ।  
 विन्नवि अवलोयंति परोप्परु बिहिंमि सरिउ नियपुव्वभवंतरु ।  
 तुहुं कमलसिरि अन्नजम्मंतरि हउं भविसाणुरुव नरवरघरि ।  
 अन्नवि भविसयत्तु इह एसइ तिहिंमि संगु समवाएं होसइ ।

घत्ता । चिरु अम्हसमाणु सयणिहिं जेहि न लयउ तउ ।

तह तेमइं तं जि मणुअजंसु अकयत्थु गउ ॥ ४ ॥

भविसयत्तु चिरु करेवि महातउ अणसणि मरिवि विहियरयणत्तउ ।  
 तहिं जि विमाणि पत्तु सुहदंसणु तिहिंमि सणेहिं किउ संभासणु ।  
 नरवइभविसयत्तु तुहुं होतउ कुरुजंगलु गयउरु भुंजंतउ ।  
 विमलसुणिदहो तलि णिक्खंकिउ मरिवि इत्थु देवत्तणु पत्तउ ।  
 जंपइ सोवि आसि मणमोहणि एक्क जणणि अन्नेक्क सुगेहिणि ।  
 तुम्हइं नवर अहियववसाइय जं तियलिंशु हणेविणु आइय ।  
 अज्जवि सा सुमित्त तहिं अच्छइ सुप्पहु रज्ज करइ पटुपच्छइ ।  
 तहिं जाइवि उप्पायहं विंभउ पिक्खहं चिरपरियणु सुहिवंधउ ।

घत्ता । अवयरिवि जुआइं पिक्खवि वयणइं सज्जणहं ।

कुलि कील करेवि पच्छइ मेरुपयाहिणहं ॥ ५ ॥

तिन्नवि करिवि पयाहिण मंदिरि लीलइं परिभमंति भुवणंतरि ।  
 गयउरि नियसंताणु निरिक्खवि जे जियंति तहो वयणइं पिक्खवि ।  
 तिलयदीवि चंदप्पह भमियइं जहिं वरनयरि आसि चिरु रमियं ।  
 पुणुवि तेण विवरिं नीसरियइं पुणरवि लयमंडवि संचरियइं ।  
 तं भविसत्तहो भवणि पइट्ठइं पुणरवि ताइं नियाणइं दिट्ठइं ।  
 जोइवि असणिवेउ पिउ जंपिउ सहं कन्नइ पुरु जेण समप्पिउ ।  
 पुणरवि माणिभहु सम्माणिउं गयउरि जेण विमाणि आणिउं ।  
 विज्जुप्पहु जोएविणु हरिसिय अक्खरपंति जेण चिरु दरसिय ।  
 मणवेयहो सुहपंकउ चाहिउ सयलुवि पुव्वभवंतरु साहिउ ।  
 परिसक्खिवि अन्नइंमि सुखेत्तइं केवलजम्मणनिव्वुइमेत्तइं ।  
 एम ताह तहिं चिरु विलसेप्पिणु सोलह सायराइं निवसेप्पिणु ।  
 जाम पुणुवि हिंडंति महायलि पइसहिं पुणुवि जाम कुरुजंगलि ।



यत्ता । तं गयउरि गंपि जाम निरिक्खहिं नयरछवि ।  
 सुहिसयणसयाहं एक्खुवि तहिं संताणि नवि ॥ ६ ॥  
 तं वरनयरु तंजि कुरुजंगलु सो महिविंदु तं जि महणइजलु ।  
 ताइं पवर उज्जाणुपएसइं ताइं गिरिंदगहणउहेसइं ।  
 ताइं विचित्तपवरजिणभवणइ नवर ताइ दीसंति न सुअणइं ।  
 तो सुमरिवि चिरयालविलासइं गय रुहरुहिवि निवि चउपासहिं ।  
 तो चवणावसाणि हुउ मूलिं मउलिय मालणितिएवि पहचूलिं ।  
 तेयपणट्ट विलंबियगत्ति किउ महंतु रुणुरुणउ चयंति ।  
 हा पुणरवि नरलोए वसिन्वउ दुत्तरगव्भुवासे निवसिन्वउ ।  
 अच्छइ देवलोइसुह रायहिं जं कीलिय मणचिंतिय रायहिं ।  
 अच्छउ जं अणुहविउ चवंतिहिं सुरसुंदरिविलास विलसंतिहिं ।  
 एवहिं आसु न काइंमि चंगउ पसरइ समइ मरणु आवगउ ।  
 एम वियप्पु करंतु विलोणउं तक्खणि दिट्ठु पणट्टु विलीणउं ।

यत्ता । पहचूलु चएवि घरि गंधव्वनरेसरहो ।  
 सुवसुंधरु नामु हउ नंदणु चक्केसरहो ॥ ७ ॥  
 बिणिगवि रयणचूल हेमंगय सुवसुंधरहो पुत्त हुअ दुज्जय ।  
 नाम नंदिवड्डुण सिरिवड्डुण वेवि सिढिलकयकम्मनिबंधण ।  
 ताहं बिहिंमि सिय रज्जु समप्पिवि सुवसुंधरु परलोउ वियप्पिवि ।  
 चरिमदेहु नियगुणिहिं अलंकिउ सिरिहरमुणिहि पासि दिक्खंकिउ ।  
 बहुकालिं महियलु विहरेप्पिणु घोर वीरु तव चरणु चरेप्पिणु ।  
 सुक्कज्झाणु आउरिवि निम्मलु उप्पाएवि नाणु तं केवलु ।  
 जो चिरुजम्मि कमलसिरि होंतउ सो लोयावसाणु संपत्तउ ।  
 तेवि नंदिवड्डुण सिरिवड्डुण गियसंताणि करिवि संबड्डुण ।  
 एकहिं दियहिं चालिय वणकीलए गयवरधरणसमुब्भडलीलइ ।  
 यत्ता । हिउंतिहिं तेहिं लक्खिउ इक्क जुवाण मउ ।  
 परिसेसियजूहु हरिणिहि गरुयासत्तियउ ॥ ८ ॥  
 सो हरिणिए सहं कील करंतउ वाहिं हयउ ताएं संजुत्तउ ।  
 तं वइराउ तेवि मणि भाविवि गियणियणंदण णिवपइ थाविवि ।  
 बिणिगवि सुहमसुहाइं चएप्पिणु मय सिवनयरि सरीरु मुएप्पिणु ।  
 भविसयत्तु पुणु सुरु हेमंगउ सिरिवड्डुण होएवि सिद्धिहिं गउ ।



सा भविसाणुरुव तणु मिल्लिवि रयणचूलु सुरलोउ समिल्लिवि ।  
 जाउ नंदिवट्टणु धरधारउ पुणु हुउ सासए सिद्ध भडारउ ।  
 वसिवि घरासमि हल्लुत्तालिं विरइउ एउ चरिउ धणवालिं ।  
 विहिखंडहिं बावीसहिं संधिहिं परिचितियनियहेउनिबंधिहिं ।  
 यत्ता । धक्कडवणिवंसि माएसरहो समुब्भविण ।

धणसिरिदेविसुएण विरइउ सरसइसंभविण ॥ ९ ॥

अहो लोयहो सुयपंचमिविहाणु इउ जं तं चितिय सुहनिहाणु ।  
 दूरयरपणासियपावरेणु एह जा सा बुच्चइ कामधेणु ।

फलु देइ जहिच्छिउ मत्तलोइ चिंतामणि बुच्चइ तेण लोइ ।

एह जा सा बुच्चइ भुवणसंति अह सुक्खहो सुह सोवाणपंति ।

नरनारिहि विग्घइं अवहरेइ जो जं मग्गइ तहो तं जि देइ ।

निच्चाहइ जो नियसिविभरेण सो पुन्नवंतु किं वित्थरेण ।

उववास करइ जो सत्तसट्ठि उज्जमणिं तहो सुहि तुट्ठि पुट्ठि ।

जइ भज्जइ अंतरि विग्घु होइ तहु सदहाणि फलु तं जि तोइ ।

यत्ता । अहो किं बहुवायावित्थरेण एकवि चित्ति महत्तरिण ।

अणुमोएं ताहिं तिहुं संपन्न गुणंतरिण ॥ १० ॥

अरिउरि अइरावइ दीहरच्छि धणयत्तहो गेहिणि धणयलच्छि ।

उज्जमिय ताएं चिरु संजुएण भाविय धणमित्तं तहिं सुएण ।

तह कित्तिसेण नामुज्जयाइ अणुमोइय वज्जोयरसुआइ ।

तहो फलिण ताए तिण्णिमि जणाइं चउथइ भवि सिवलोयहो गण ।

पहिलइ धणयत्तहो धणयदित्ति इयरइ विन्निवि धणमित्तु कित्ति ।

विज्जइ भवि पंकयसिरि सरूअ सुउ भविसयत्तु भविसाणुरूअ ।

तियलिंगु हणिवि तिन्निमि सुतेयपहचूलरयणचूलाइ देव ।

तइयइ भविसत्तु वि कणयतेउ हुउ दहमइं तहिं जि विमाणि देव ।

चउथइ भवि सुवपंचमिफलेण निहडु कम्मु ज्ञाणानलेण ।

यत्ता । निसुणंतपढतहं परिचितंतहं अप्पहिय ।

धणवालिं तेण पंचमि पंचपयार किय<sup>१</sup> ॥ ११ ॥

<sup>१</sup> C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुधधणवालकयाए पंचमिफलेण  
 कमलसिरिभविसदत्तभविसाणुरूवमोक्खगमणो णाम बावीसमो संधी परिच्छेओ सम्मतो ।

समत्ता भविसयत्तकहा ।



## NOTES.

[N. B.—Roman figures indicate the *Kaṭavaka* in a *Sandhi* and the arabic figures the lines. Apbh = Apabhraṃśa, M = Māhārāṣṭrī, Amg. = Ardhamāgadhī, Ś = Śaurasenī. Abs. = Absolutive.]

### SANDHI I.

1. *Introductory.* The author offers obeisance to Jina, who possesses the highest qualities, who is without attachment, passion, anger etc., who is the lord of lords, the adorable, endless and great one etc.; and says he is going to deal with the 'fruit' of the *Suyapañcami*.

1. सार—Acc. Sing. of Neuter. So also °मल्ल in this, and °विसेस and फल in the next lines. The change of -म् to -उ is due to the analogy of the Nom. Sing. Masc. of अ bases, which has first affected the corresponding case of Neuter bases and then the Acc. both of Masc. and Neut.

निदधुअ—The cerebral nasal for the dental one, in all places in the word, is the rule in Apbh., M. and Ś. Prakrits; e. g. णीसेस, कसण, णिव्वद, णिगुणु, etc. The dental in नउ, निचणहुं and other words, is due to the fact that the scribe apparently was a Jain, who tried to smuggle Amg. phonology into Apbh., but has not completely succeeded. The author himself was also perhaps responsible.

2. निचणहुं—3rd Pl. of Imp. सुयपञ्चमिहि—Gen. Sing. of Fem. base in -ई. See Apbh. grammar in the Introduction.

3. पणविप्पिणु—Abs. of नम् with प्र. This Abs. is most common in Apbh. Another one is in-वि. e. g. निचणेवि, पिक्खवि, धरेवि. Hc. IV 439.

4. भव्वयण०—यण, वयण and पयंग correspond to जन, वदन and पतंग. The यश्रुति of the Amg. is also brought into Apbh. e. g. कय, भरिय, उक्खय etc. below.

6. दलणकमल्ल—Combination of दलण and एकमल्ल. The ए has asserted itself as the *Sandhi*-vowel. It is to be observed that Apbh., like other Prakrits, does not possess the Sk. vowels ऐ and औ. Note that ए is short, as it precedes a conjunct. Pischel § 84.

7. ससुदुत्तरणसेउ—Combination of ससुद and उत्तरणसेउ. In Sk. we expect an ओ, which here is weakened first into short ओ, then into उ; the quantity of the syllable is, however, preserved. Pischel § 84. अणावलेउ—अण and अवलेउ, on the analogy of अणारिय and other words where आ is regular. The lengthening seems due more to exigencies of metre.

[Bhaviṣa—1]



11. सो—This form is both Nom, and Acc. singular. Here the लो-  
पवर...कुलहरहो—Gen. Sing. of -अ bases. -सु, छ and ह are other Gen. endings  
Aphh. See Introduction.

12. लोह—Loc. Sing. of -अ base. -ए and -हिं (इं) are other Loc. endings.

II. The poet shows his diffidence. He is a man without any merit or  
money, which prevents him from coming by his own in the assembly of the  
good. Still he will try his best, for should not stars shine even if the moon  
is up?

1. संभालमि—like लहमि two lines below, Present 1st Pers. Sing. The  
before the termination is weakened on the analogy the forms of the 2nd  
3rd Pers. Sing. where it is naturally short. The alternative forms for the  
Sing. in -उं are as frequent as those in -मि, perhaps more. See Introduction.

तुम्ह—More regularly तुम्हे. Nom. and Acc. Plural of the pronoun of the  
second person. Hindi तुम्.

2. हउं—Nom. Sing of pronoun of the first person. Compare Guj. हुं, Kosh.  
हांव. See Pischel § 142. From अहकम्, where क is *svārthe*.

2. दुखरवारारि—Read दुहरवावारे. Loc. Sing.

3. खीणविहवप्पहाए—क्षीणविभवप्रभया. The -ए of the Instr. Sing. form is  
read short.

सोह-शोभाम्. Case terminations are often dropped in Aphh., a tendency  
which is accentuated in the pronouncedly analytical modern Aryan Languages.  
It is rightly to be traced to the Aphh., their mother.

4. विषु पुण्हिं—The Instr. Pl. form is made to serve for both the Instr. and  
the Abl. Translate—'Wealth is impossible without (previous) merit.' कवि  
rather expect कोवि. There is a world of difference between कोह, Sk. कवि  
कोवि, Sk. कोपि. Scribes mistake?

5. ताएं—Inst. Sing. of the Feminine of base त. Hemacandra and follow  
him Pischel, teach only ताए, without *anusvāra*. The word refers to the  
the previous line. Translate the line—'Although without it (wealth) I  
mand little respect amongst people, still, how shall I surrender manly pride'

The words कहसुवमि have to be read separately as कह for कहं-कथं and सुवमि  
The latter form is to be explained as from सुच्, which in the Prakrits has  
nasal. सुअमि then ought to be the correct form, but the व has come in  
glide-sound, helped on by the labial म

6. नियमइवियासु—Acc. Sing of Masc. base in-अ, on the analogy of the  
the Nom. Sing.; निजमतिविकासं.

7. जित्तिउ—The sense is that of Sk. यावान्. But there is no connection  
between the two. जित्तिउ and तित्तिउ are formed on the analogy of एत्तिउ (अल्ल)  
which presupposes an\* अयत्त from अयत् = Sk. इयत्. See Pischel § 153.



8. Translate—'Having seen the *Airāvata* roar, should not other elephants do the same?'

गुल्लुल्लुन्तु—Such reduplicated forms are common in the Prakrits. They are generally Onomatopoeic in character; e.g. गुमगुमन्त, सिमसिमन्त, कुरकुरादि, थरथरन्त, गरगरन्त etc.

9. महकव्वकईहु—Abl. Pl. of °कई. ताहंतणिय—Consists of ताहं the Gen. Pl. of the pronoun and तणिय the possessive adj. suffix. The latter has become the case termination in Gujarāṭī. The whole form is therefore a double Genitive. The text sometimes separates it from the Gen. form.

कवण—What indeed? Pischel timidly compares the form with Sk. क्वाग्नि, जोण, § 428. कः or का पुनः=कवण (cf. Pāli पण from पुनः) is more likely to be the right derivation. Translate the line—'Before poets of great poems, what indeed is their (lesser poets') story?'

10. जोयंगणउ or ज्योतिर्गणः—The stars. Through जोइंगण, where the *anuswāra* replaces इ. Mark change of gender. Translate—'But should not stars shine when the moon is up.' Hc in *Deśināmamālā* III 50 regards it as the name of इन्द्रगोप.

III But there are wicked people, who are busy in picking holes in other's pockets, who find out faults of good poets and good women. Even one man, endowed with bad speech, can wound hundreds of good men: for, will a flesh-eater have any pity?

1. इहु—Is no doubt एहु with weakened vowel, owing to exigency of metre. Nom. Sing. of the demonstrative pronoun, Sk. एष or एतत्. Although Hc. IV 362 rules that एहु is Neuter and एहो Masc., the context is clear that इहु here is Masc.

3. कहिमि—literally कस्मिन्नपि, but here कुत्रापि. Translate the whole line—'One who is always busy in finding out faults of others, is there anybody anywhere virtuous to him?'

4. वरकईहि—Can only be Loc. Sing, or at best Gen. Sing. if we ignore the long ई. The reading वरकईहु given in the foot notes is to be preferred. It would be Gen. Pl. The same with regard to महासईहि; read महासईहु.

दोसई—Acc. Pl. of Neut. This is a glaring example of how Sk. words have changed their gender in the Prakrits. Hc IV 445 therefore rightly says लभतन्म—'Gender does not matter.'

5. एहोवि—Pischel § 91 says the doubling of क can not be accounted for. This rule is 'a long vowel before a single consonant is shortened and the consonant doubled, when the last syllable carried the accent; e.g. एवम्-एवम्, किङ्गा-किङ्गा, तिण्णम्-त्रीणाम्. तिण्णि and after it विण्णि are formed by analogy. In एक the accent is on the first syllable. The reason lies perhaps in the fact that in the Prakrit, is a simple vowel and is also short. This fact is emphasized by



doubling the following consonant, in order to preserve the original quantity of the Sanskrit word.

6. Translate—'He daily pours forth showers of bad odour (abuses etc).  
सउरिसहं-सत्पुरुषाणाम्. cf. Pischel § 164. This is a good case of contamination of the two forms सत्पुरुसिंह and सुउरिसहं.

7. देखिवि—Absolutive in वि, used as an Infinitive. Trans.—'He is not able to look upon the prosperity of others.'

8. Translate—'He roams, fighting all (crowds of) good men, just like a wild elephant free from the goad.'

IV But in spite of wicked people, the poet is going to tell an enchanting story, the same that was told by the Gaṇadhara Gotama to king Śeṣa. The poet Dhaṇavāla the best of merchants, has thought fit in this evil age to retell the story of *Suyapañcamī*, which shows to people the path of righteousness).

1. अत्थउ—read अच्छउ, which represents Sk. अस्—to be, in many of the Prakrits. Of all the derivations of this form, given by Pischel § 480, two are worth considering: Kuhn's derivation from अस् with the inchoative and Pischel's from कृच्छ, which would give अच्छ in Prakrit. The former seems preferable, as (1) it has already been recognised by Hemacandra IV and Kramadīśvara IV 10, (2) such roots exist in Prakrits, (3) and the latter requires this derivation. Pischel's derivation is phonologically flawless, but unsuitable so far as the sense goes.

ताम—Through तास्व (or ताव) from तावत्. Pischel § 261, following examples to IV 395 etc. कह-कयाम्. The terminations are often dropped in Prakrit. See सोह in II 3.

गणहरिण—Instr. Sing.

2. पुच्छंतहो, सेणियहो—Genitives. See Introduction.

3. कियं संचयएहिं—Instr. Pl. The य in the last word appears to be redundant. Metre also does not want it. It should be dropped.

तत्थहो—Separate the words into तत्थ and हो and take हो as expletive.

4. वट्ठंतए and पसरंतए—Both Locatives. The regular ending is इ, e. g. वट्ठन्ते and पसरन्ते. Even with ए, the forms would be वट्ठन्ते and पसरन्ते. But the syllable is truncated for the sake of metre. एव्हि—Sk. इदानीम्. Hc. lays down an एव्हि which is sometimes written एस्वहि and might have been mispronounced or miswritten as एव्हि. Pischel § 261 connects it with Vedic एवैः, which is doubtful.

दुसमकालि—the Jains divide time into the two cycles अवसर्पिणी and वसवर्पिणी. Each one is supposed to have six spokes, called सुषमा and दुःषमा and combinations. (e. g. एकान्तसुषमा, सुषमा, सुषमदुःषमा, दुःषमसुषमा, दुःषमा and एकान्तदुःषमा). The last contains twenty one thousand years. अवसर्पिणी is the reverse of वसवर्पिणी. The whole cycle, the regular motion and its reverse, contains twenty koṭi of Sāgaropama years. cf. *Abhidhānacintāmaṇi* II 414.



5. घणवालिं, वणिवरेण and गणहरिण (1. 2) are all usual Apbh. Instrumentals. The first form is common to the Locative also. See Introduction.

The poet mentions his name and caste here and says that he has got a great boon from Sarasvatī. He occasionally mentions his name at the end of a Sandhi, e. g. last Kaḍavaka of this and 2nd, 11th, 17th, 20th Sandhis. In the 9th Kaḍavaka of the last Sandhi, he says that he is born in the चक्रद्वणिवंस and that his father's name is माएसर and mother's घणसिरि.

6. Read वढमाणु instead of वडमाणु of the text. समवसरणु—The root मृ with the prepositions सम् and अव is often used in Jain scriptures with regard to the appearance of Mahāvīra at any particular place of assembly; e. g. समणे भयवं महावीरे समोसरिए. समवसरण would therefore mean 'stride' or 'assembly'.

7. गणहरु—The Gaṇadharas were immediate disciples of महावीर. They were eleven in number. गोयम, सुहम्म are the two most prominent among them. The latter succeeded महावीर as head of the Jaina sect. See Hemacandra, *Abhidhānacinī* I, 31 and 32.

8. सुयपंचमी—The 5th of Kārtika, held sacred by the Jainas. Also called गणपंचमी. It has been the subject of several Prakrit poems by Jaina monks; e. g. पञ्चमीकथा of मोहेश्वर in the Baroda Central Library.

10. नराहुं—Apparently for नराहं, as the adjective नीसुणेतहं shows. Hemacandra lays down हुं for इ and उ bases, IV 340.

V. The story begins. It is laid in the city गयउर, i. e. गजपुर or हस्तिनापुर, in कुरुजंगल country, which is a part of भरतखंड. In that country men are rich and happy. Both animal and vegetable nature are in a prosperous condition.

1. कुरुजंगलु—The twin country of Kuru and Jaṅgala which is known even to the *Mahābhārata* and *Rāmāyaṇa*. Pāṇini too in Sūtra VII 2, 25 appears to refer to it. जङ्गलपेनुवलजान्तस्य विभाषितसुत्तरम्—'A compound ending in the words जङ्गल etc. may optionally lengthen the first syllable of the latter part.' Although Pāṇini himself has not supplied the example, it is evident that he meant no other word. The name therefore reaches back to the 6th or 7th century B. C. कुरुजंगल and कुरुपञ्चाल were twin countries, पञ्चाल being contiguous to कुरु on the North and जंगल on the South. Common rule and family alliances might also have contributed to the twinship in name. It would correspond to the northern part of modern Rajputana. cf. *Proceedings of the First Oriental Conference* Vol. I, p. cxxxī.

2. काहं—Nom. and Acc. Sing. of the pronominal base क, used adverbially. गणिज्जह—Pass. Pres. See Introduction.

असुणिय—The sense is अज्ञात. Grammarians derive it from मन्, which is scarcely likely. Pāli forms like पापुणोति from प्राप्नोति, would suggest a derivation from म्ना.

5. परव्वस—The doubling of the व is due to analogy of words where it is



natural, as सुयक्खन्ध, णिव्वावार, णिग्गन्ध etc. cf. अक्खाइद-अखादित, अदिद-अदृष्ट. Pischel 196. Compare also गण्णिउं. मिहुणहं—Compare Mar. मेहुण.

For अवतुप्पतु read अवरुप्पर. A compound of अपर and पर with the सू developed as in परस्पर. The असू becomes ओ and then उ. Compare णमोकार, परोप्पर where the conjunct following ओ was not necessary; Pisch. § 195.

12. This description of गयउर, 'As if it was a part of heaven descended to the earth', reminds one of Kālidāsa's उज्जयिनी; 'स्वर्णीभूते सुचरितफले स्वर्गिणां गां गतत्वे पुण्यैर्दृतमिव दिवः कान्तिमत् खण्डमेकम् *Meghadūta* I 30.

VI Description of Gayaura. Mehesara, Maghavā, Santi, Kunthu and Aru and other kings and sages lived there. It is in fact the same Gayama for the sake of which the Kurus and Pāṇḍavas fought on the battlefield Kurukṣetra.

1. तं गयउरु को वण्णणहं समत्थु—Is a queer construction. We would rather expect तसु गयउरसु etc. which would be construed with वण्णणहं. This is apparently a confusion of constructions and is a good example of syntactical contamination. The author apparently began with तं गयउरु and ought to have finished in some such way as को वण्णिउं समत्थु, where गयउरु would be the object of the Infinitive वण्णिउं. But he appears to have changed his mind and with the construction. The two sentences between which there is contamination are:—

तं गयउरु को वण्णिउं समत्थु

and

तसु गयउरसु को वण्णणहं समत्थु,  
resulting in

तं गयउरु को वण्णणहं समत्थु

Jacobi regards it as an Infinitive.

For पयत्थु read पसत्थु, i. e. प्रशस्तम्.

2. मेहेसराइ बहुणस्वरेहि—Who these kings are, is not clear. Maghavā said to have been an emperor at Gayaura.

4. जेम is a synonym of यथा. But the derivation seems to be from जेम through यिव, जिंव, जिम्ब, जिम. See Pischel § 336 and § 261.

6. There were three kings Śānti, Kunthu and Aru, who, having been emperors, became Tīrthakaras afterwards.

These three form the 16th, 17th and 18th of the 24 Tīrthakaras of Jainism.

Devanandin in his *Siddhipriyastotra*<sup>1</sup> v. 17 says about Kunthu—

कुन्थुःक्षितौ क्षितिपतिर्जितमानसेनः पूर्व पुनर्बुनिरभूद्धतमानसेनः ।

<sup>1</sup> Ed. *Kāvya-mālā*, part VII.



Jinaprabha in his *Caturvīṃśati-Jinastava*<sup>1</sup>, vs. 16, 17 and 18 says about them.

जयति शान्तिजिनः स्म जगन्ति या भटचमूर्युधि मोहमहीपतेः । रणकथामपि भक्तिभरेण ते स सहसा सहसा सहास्यचत् ॥ अवति कुन्थुजिनाधिप राज्यमाहिमवतस्त्वयि चक्रहताहितम् । त्रिदिवतोऽप्यविकाजनि त्रिभिर्धनरसा नरसा न रसा न किम् ॥ जगदधीश सुदर्शनभूमिपान्वयपयःसरिदीशशिखोमणे । प्रणिदयेऽतिपदो विषद्व्रता वनरता नरतानर तावकान् ॥

9. तुंगतवंगि—On a lofty couch? तवंग is probatly a couch. Translate 'Where people lying on their lofty couches, could see the limpid (lit. clear like conchshell and Kunda flowers) water of the Ganges.' Or 'high terraces'?

Compare II 11 रङ्गहरि भमिवि तवंगि वर्हसिवि, which leaves no doubt that तवंग has to be taken in the sense suggested.

VII In that city, there lived in golden times a king named Bhuvāla beloved of his people. At his court there was a wealthy merchant named Dhanavāla, young and handsome, rich and virtuous, an ornament of the populace.

1. तर्हि पट्टणि—Locatives. The nasal ending is more regular, but is often dropped. e. g. वरयरि and सुसमकालि. वट्टण is also Locative. It ought to be वट्टे, but metre requires four syllables here and hence the lengthening out of the word.

सुसमकालि—See note on दुसमकालि above. It is the golden age of the Jinas.

2. अठमइ तित्थि—अष्टमे तीर्थे. At the time of the eighth Tīrthakara, whose name is Candraprabha. चंदप्पहजिणपच्चक्खमाणि—When the (eighth) Jina, Candraprabha, was living,.

यणुसउदिवड्डु—Compare दीह दिवड्डु यणुहं सयमाणहं in V 2, 4 below. We should rather have दिवड्डुयणुसउ(य) 'One and a half hundred bows' measure in height' दिवड्डु is through दिअड्डु, from द्वि-अर्ध. दियड्डु would be more regular. cf. Geiger, Pāli § 46. cf. Mar. दीह. दीहर from दीर्घ by metathesis and *svarabhakti*.

4. णिम्मलसम्मत्तं—Translate 'Like the sun, possessing the brilliance of pure truth'.

वीसहलक्खं—With a life of a clear measure of a lac of years'. This, with the measure of height, are signs of the *Suṣama* cycle of time.

6. कियवसं—Who had made his own, whatever was best in the circle of the earth'. वस and विहेय are synonyms; the repetition may be due to emphasis. See XIII 3 वसविहेय करि सयलमहि बहुनरनिहायसंखुहियवारु.

The वु at the end of this and the previous word is wrong and should be read रु. Sk. बहुनरनिघातसंखुभितद्वारः—Whose door was thronged by crowds of people.'

7<sup>1</sup> जयलच्छिमरालिहि रायहंस—Is a beautiful, though somewhat hackneyed metaphor. The king is 'the *Rājahaṃsa* of the *Marālī* (female flamingo) in the form of the glory of victory.'

<sup>1</sup> Ed. *Kāvya-mālā* part VII.



8. दरवियसियसियकंदोटदिटि—Contains a fine description of bright, beautiful eyes although of a man. वियसिय, सिय as किय above, are Ardhamāgadhisms. दिटि, poetic and colloquial Marāṭhī दिठी and दीठ.

VIII Another merchant in the city, named Haribala, had a daughter Kamalasiri, who was very beautiful. Dhanapāla accidentally saw her and begged Haribala for her hand, which proposal the latter accepted gladly.

1. अण्णक—Combination of अण्ण+एक 'one other', i. e. another. Compare Marāṭhī आणीक.

जि—short form of जेव-एव. Compare दा and जा for दाव and जाव from दावतावत्; Pischel § 150. It is also used as an expletive,

2. संपुण्णवयण—The shortening of final आ of feminines. It is common in Apbh. cf. दुहिय, लइय and कन्न below.

3. तहितणिय and तहितणइं (line 4 below)—Compare note on ताहं तणिय in 9 above.

मणहरच्छणिंद० etc. appears to be a misreading. B. reads मणहरणच्छणेइं, which is not so absurd and should mean मनोहराक्षिभ्यां, an attributive Instrumental. द clearly has been misread or miswritten for इ, not an unusual mistake. Neute is the reading मणहरणत्थणिय? We see how अच्छउ has been misread for स above, as the letters representing च्छ and त्थ are so similar. What was therefore त्थ in the original was read like च्छ. This would also suit the context. In line above we already have कुवलयदलच्छि. Jacobi also reads °त्थणिंदुअ.

5. किंदुअहिं रमंति—Has got to be construed with the last line. Read तासु किंदुअहिं रमंति तहितणइं देहि—'He accidentally looked at her form, playing with a ball'.

6. विहिंमि—As fate would have it'.

9. बढइं and तोरणइं—Acc. Pl. of Neuter-अ bases. Also रइयइं, जणमणचोरणइं. penultimate is usually long as in उलोचसयाइं. Perhaps the shortening is to metre.

IX. The stanza describes the festival decorations in the town; watering of the streets, colour decoration etc.; gifts of eatables and dresses to guests; sounding of various instruments; the making of the nuptial fire and the marriage ceremony itself.

1. खंचिय and तंडविय are Past Part., not Absolutives. In like manner चंदणच्छडय—'Sprinklings with sandal-water.' Compare Mar. सडा.

2. घत्तिय—Means क्षिप्त according to Hc. IV 143. The custom appears to have been to spit lotuses up into two pieces and strew them on the front of the houses (?).

3. कालागुरुखण्डइं बोहियाइं—'Burning of the pieces of old sandal-wood'.



4. **नियगौत्तमाइमंगलवलीउ**—The Nom Pl. of the Fem-ई bases. The regular ending is ओ, which appears to be weakened, owing perhaps to metre. In verses this ending is common in other Prakrits too. Pischel § 376.

6. **संपहातु** and **वत्याहरणसातु** should be read as **संपहारु** and **वत्याहरणसारु**.

7. **पिंडवासु**—Dependants, from **पिंड** and **वसु**.

8. **वरवावारहो पहाणु**—Is to be taken in apposition to **सम्मानदाणु**. Translate the line, 'Great respect was paid to the citizens, which (paying respect) is the essential thing in household functions'.

9. **पइसरइ**—Connect it with **भोज्जु** and not **लोउ**. 'There were heaps of eatables and drinks and the people partook of them with pleasure'.

12. **सुरिखु**—**सुक्रक्षम्**, at which the stars were auspicious'.

X A description of how, after the marriage ceremony was performed, the young people, especially lasses, enjoy themselves with raillery at the young bridegroom.

3. **उव्वगिवि दुक्कउ ताउ ताउ**—All those gathered there for dancing'. Take **उव्वगिवि** as Infinitive. Using the Abs. form for an Inf. is not unusual with our poet.

**तरुणउं**—**तरुण्यः**—The *anusvāra* is accidental, on the analogy of plurals of Neuter and Masc. nouns.

4. **वकर** and **कुरुह** almost mean the same thing, 'crooked, sideways.'—**कुरुह** may mean **निपुण** or **चञ्चल**.

**तज्जिउ-तर्जितः**—Chid (in joke), railed at'.

5. Translate—'Oh girl—hunter, stand in front of us. How is it that you are taking away the girl (as wife) for nothing?' **सउहुं**, through **सउहुं** from **सउसुम**. **सुहियइं-सुधिकायां** *Deśi*. VI 134 has **सुहिय** and *Pāia*. has **सुहिआ**.

8. Read **अहरु** and **कुरन्तियाहि** together. 'With tremulous lips.' **अहतु** is wrong for **अहरु**.

10. **अवतुंडइ** should be read as **अवरुंडइ**—embraces.'

12. **काणक्खेव** has got to be read with a short ए. The other reading **काणक्खिवि** (३) avoids the difficulty. **दक्कइ-च्छादयति** conceals.'

15. **दुक्कउ** is apparently for **दुक्कउ**—gather together'.

XI The same continued. How in the end the bride is brought home and how she endears herself to all.

1. Read **सोहलय-रमण-रञ्जिय-मणाउ**. **सोहलय**—Sk. **शोभलक**. cf. *Marāṭhī* **सोहळा**.

2. **सुहमंडणुसिउं**—Read instead **सुहमंडणु सइं**, as B does and **अप्पणु सइं** instead of **सुहमंडणुसिउं** which gives no sense. Trans. 'Some girl wears herself the face decorations of some one else.' In both the cases, **सिउं** may be taken to mean **स्वयम्** (?)

7. **पइसारिउ**—The bridegroom was 'taken in procession' to his home, after performing hundred auspicious things.  
[Bhaviṣa—2]



8. The simile is beautiful. 'The young bride at once became dear to her husband and servants, as a scented garland becomes to a row of bees.'

10. पडियणविहोउ i. e. प्रतिप्रन्नविभोगः which the text reads is inferior in nature to पडिवणविहोउ i. e. प्रतिप्रन्नविधेयः of B.

XII How the young wife, a paragon of beauty, was religious in nature, affectionate to friends and kind to servants.

1. सासणिभत्ती-सासणभत्ती of B. is preferable, as it avoids the case ending inside the compound.

2. चकल-चक्रल i. e. circular.

6. सोहग्गे मयरध्वउ खोहइ—By her beauty she makes love himself uneasy.

7. समवयहो—The Gen. has to be construed with सारभूअ. 'The best of women of her age in the city.'

XIII How the young husband was passionately fond of his wife and he, in company with his wife, enjoyed the days of youth.

1. ताहिं—The Instr. Pl. Evidently the form should have been ताहिं Sing Instr. The हिं in place of इं has been carelessly put.

सरस सहीव—Like an affectionate friend he offers her (all) his love.

3. वियड्डुपरिहासइ—वियड्डुं यथा स्यात् तथा परिहासइ. वियड्डु—विकृष्ट or विवृद्ध.

4. Perhaps to read मयणाउर मणवेउ instead of मयणाउरमण वेउ.

5. वरकीलापरीओवणुः वरक्रीडापरिकोपनम्—Feigned anger in love (which is related to increase passion.)

6. सिहिणहं—A beautiful simile. 'A gentle loving embrace made them happy as a saddle tree makes peacocks.'

10. कण्णोसण्णइं—कणोपसन्ने. 'Close to the ear, i. e. whisperingly.'

XIV. How, when her friends got sons and she had none, Kamalasi-ri got anxious. She one day anxiously asked the sage, who, causing a doubt, told her that she would have a son, handsome, intelligent, brave and manly.

2. अवखेरइ अंगउ—'Belittles or despises herself'.

3. अन्नतउ is synonymous with Sk. अस्माकम्. Perhaps to read अन्नतउ.

4. परियच्छिवि and णियच्छिवि both from the root यम्. The Prakrits have preserved this conjugation in the case of the three roots इष, गम् and णम्. In this class is added अस्, which becomes अच्छइ. Pischel § 480. Meaning of the two words—'having heard' and 'having given'.

5. दिदिगारउ—धृत्यगारः A tower of fortitude.'

6. For गुठुवयणु read गुरुवयणु.

क्रिय पंगुरणि गंठि etc.—Tying knots of garments in recognition of the events is a common Indian custom.

XV. How Kamalasi-ri gives birth to a son, thus causing delight.



How an astrologer, specially called on the occasion, foretells a bright fortune for the boy.

4. कोकाविउ सुणिमित्तुवियक्खणु—'A man skilled in omens, i. e. an astrologer, was called.' णिमित्तु for णिमित्त is unnecessary.

5. अण्णुवि has to be construed as अन्यच्च—moreover.'

9. वदावउ—वर्यापकः A messenger of good tidings.

XVI How there were birth-festivities for a month, after which the boy was taken to the Jaina temple and named Bhavisayatta.

2. उव्विलइ मयविंभलगत्तउ—With their limbs surcharged with youthful vigour, they go gracefully' ? विंभल through विम्हल from Sk. विह्वल. Pischel § 332 and Hc. II 74.

7. Read आवणसोहपसाहियपंथी as a compound word. 'Whose path was decorated with the beauty of the market' i. e. she went through the beautifully decorated market streets. This word and कियथी shows how the ई Fem. is generalised.

9. भणिवि कण्णंतरि षणवइसुअहो—The custom appears to be 'to say the name of the Jina in the ears of the little child', as if it understood it. After this the child was given a name.

## SANDHI II

In the introductory verse to this Sandhi the poet suggests that an obstacle arose in Kamalasiri's happiness.

I How the child grows, and is liked by people, even including the king. How he is taken by one person from another and how he plays childlike pranks with them.

2. भोगंतराउं—The *anuswara* on the final is on the analogy of neuter nouns, where it is legitimate.

4. पिल्लिवि हातु पियइ थणवट्टइं—'Having put his hand to the nipples, he suckles at his mother's breast.' This description of a child's playful tendencies is most natural and constitutes the figure called *Svabhāvokti*.

5. हत्थिहत्थु—हस्तादस्तं, is an adverb to भमइं.

6. लइज्जइ and विज्जिज्जइ are passives, most common in Apbh. and also in M. See लिज्जइ below, without the intermediate इ. Also चुम्बिज्जइ—Pischel § 535.

7. अण्णहिं पासिउ—We expect a Genitive, governed by पासिउ, viz. अण्णइं पासिउ, the second अण्णहिं which is right has influenced अण्णइं.

9. वियारहं वंकइ—विकारैर्वक्रीभवति.

10. चुंविज्जंतु.—Pre. Part. of the Passive of चुम्ब. The Apbh. pres. Part. always ends in अन्त. For ज्ज see note on 6 above.



11. आखंचिवि—A pure देशी. cf. Mar. खेंचणे, Hindi खींचना, having pulled or strained.

14. उज्झासाल is उपाध्यायशाला through उज्झाअसाल. उज्झा goes back to उपाध्याय through उज्झाअ, उज्झाअ. The Guj. name ओझा, the Mar. ओझे, वझे.

II. How the boy was sent to the preceptors for learning different lore (1) literary, like the Jaina scriptures, grammar, lexicography, astronomy, and (2) practical like wrestling, archery, knowledge of the habits etc. of animals like horses and elephants, and all other arts.

3. सयलकलाकलाव etc.—He quickly learnt, by his power of penetration (अवगाहन) all the arts, after he had learnt the alphabet, the lore of the *Āgama* and Grammar (वाकरण) and Logic (सदस्य)'.  
 5. विविहाउहइं विविहसंवरणइं—Various weapons or missiles, together with the way to call them back' (he knew); or various ways of defence.

हत्यापहत्यवावरणइं—'Dexterous use of the hand' (in hand to hand fight).

8. गयतुरंगपरिवाहनसत्रइं—'The knowledge (सत्रइ. Sk. संज्ञाः) how to lead elephants and horses.'

9. एमाइविसिद्धइं—'By such and other things.' एमाइ—एवमादि cf. एमेव for एवमेव for इयत् वृद्ध (through Vedic ईवत्). Apparently the reading ought to be एमाइ विसिद्धइं, to qualify गुणिहि, and should be preferred.

The whole line should be translated thus: 'His body was chosen (as a resort) by such and other qualities also.'

III. How, as the boy returned home from school, having acquired both learning and character, the parents were delighted with him; the wife complimenting the husband upon his having a son 'after his own image'. How, as days went by, there arose a change in the course of their love.

2. विज्ञाविणयवहुगुणभरियइं (चरियइं)—(His character) 'full of many virtues like learning and modesty.' For बहुगुण, especially the doubling of the original ग, see note on परवसाइं in I 5, 6.

4. सलहइ घरिणिहि पुरउ पहिट्टउ—'He praises (the boy) in the presence of his wife, delighted (as he was).'

सलहइ shows *svarabhakti*. पहिट्ट—प्रहृष्ट (also प्रवृष्ट, not suitable here.)

दीसइ—Phonological descendent of Pass दृश्येते. One of the few roots which can not form ज Pass.

5. कुलि उज्जोउ करेसइ—Will make our family illustrious; (कुले उज्जोते करिष्यति) or 'will in our family be a busy man (कुले उज्जोग करिष्यति),' which does not appear to be the sense intended here.

6. पुण्णोदइण काइं ण समप्पइ—'What indeed, is not possible, when in the ascendant?'

समप्पइ—either समर्प्यते or समाप्यते. The former appears to be the right translation here. The form, however, shows neither—इज्ज, nor—इय or इज्ज.



usual in the Passive, but the double consonant represents the dropped य, as in रम्मइ, गम्मइ, alternative forms of रमिज्जइ, गमिज्जइ; cf also दीसइ, सवञ्जइ.

7. रुक्खहो णामिं फलु संबज्जइ etc.—The fruit of the tree is connected with its name (kind); for will an *Āmalaka* tree bear mangoes? The young wife has paid a fine compliment to her husband, in pointing out that her son, who possessed so many virtues, only imitated his father.

For तउत्तणइ, see note on ताहंतणिय in I 2, 9. The case is Loc. तवतनिके अङ्गे.

8. दुण्णउं—दुर्नयः rudeness, impoliteness, The *anuswāra* here and in दुण्णउं, which latter is an adjective of जो and is therefore masculine, is due to the analogy of the Nom. Sing. of Neuters in अ. In their case the *anuswāra*, which is a representative of Sk. न्, is quite in place. We might perhaps explain दुण्णउं as due to change of gender in the Prakrits; but not so उप्पण्णउं. The former explanation therefore is the only one possible. दोसइ is an example of change of gender.

इय for इअ, Sk. इति, is an *ardhamāgadhism*, due to the fact either (1) that Dhanapāla was a Jain poet, or (2) that the scribe was a Jain; or (3) perhaps both.

10. तावण्णहिं—*Sandhi* of ताव् and अण्णहिं.

पिम्मह—प्रेम्णः Non-initial consonants are often doubled in the Prakrits, when the final syllable of words had accent originally i. e. तेह्ण-तैल, एव्व-एव, पेम्म पिम्म-पेम्म. Connect पिम्महं and तणिय in one word.

IV. How, owing to some action done in the former birth, Dhanapati's love for his wife began to wear away and how an unaccountable doubt possessed him.

1. तासु पुराइउ etc.—'Her former action, having become adverse, took possession of Dhanavai's heart.'

2. तं जि अवलोयणु etc.—'Her look was the same, her behaviour was the same, her youth (also) was the same'; i. e. there was no change in her character or looks and yet Dhanavai seemed to be cold to her.

जि through जिव-जव-येव, Sk. .

3. ताहि Gen. Sing. Fem. in addition to the forms mentioned by Hemachandra and Pischel, viz. तहे, तासु (see line above).

4. कमलुवि णउ सुहाइ तहो णामिं—'Not even the *lotus* in her name (*Kamalasiri*) gives him pleasure' i. e. even her name becomes hateful to him.

जो चिरु पिये इ etc.—'He, who for a long time spoke loving, kind words, offered betel-leaf out of his own mouth, and every day admired the actions of his beloved, showed doubt in his conversation.'

8. जेहउ-याहशः The other form जइस is more current. cf. old Mar. जैसा, modern Mar. जसा.

9. मंदरसु—adj. of पिम्भु 'love, the zest of which was becoming duller.'



10. बहुवियप् चितवद् मणि—'Various doubts crossed her mind.' वियप् is Acc Pl. of the Masc. अ base. The tendency to drop case terminations is evident.

V How, on observing her husband's apathy, Kamalasiri was downcast, because it was something unusual with her. How she mildly remonstrated with her husband for his inexplicable indifference to her.

2. अउवु-अपूर्व. A vowel that takes the place of a consonant is called *Udvṛtta* and is not combined with another vowel. cf अइर-अचिर, सअल-सकल, उअअ-उदक.

एउ and एहउ are forms from the same base एत. The latter goes back upon एवकं. The corresponding Masc. and Fem. forms are एहो, and एह cf संजममंजरि एह, vs. 35 of *Saṅjamamañjari*, *Annals* of the B. O. R. I 163. एह the Loc. Sing. is also found. See below.

3. तिहि—Apparently we have to read तहि-तस्याः

6. हियड्ड—The Apbh. is found of affixing this ड to words, adding the sense of endearment or diminution. It is seen to-day in Gujarātī and Marāṭhī. cf. पारड्डं, करड्डं, शेरड्डं; Guj. मनड्डं, हियड्डं.

पच्चारिवि-उपालभ्य. Translate the line, 'Thus she restrained her grief in her heart and taunted her husband during sport in love.'

7. This and the following lines are addressed to the husband.

वड्डउ—Comes from an obscure Sk. word वड्कं, given in *Amarakośa* III 61 as synonym for महत्.

पइ-त्वया. The base त्व with the termination इ of the *Inst.* would give two forms, तइ or पइ, according as the assimilation is progressive or regressive.

खिड्डउ and खेड्ड are from the root क्रीड्. The Sk. initial क often gets aspirated in the Prakrits; e. g. खप्पर, Mar. खापर, Sk. कर्पर; खीलअ, Mar. खिळा, Sk. कीलक; खुजा, Sk. कुज. The double ड is due to a usual phenomenon in the Prakrits, wherein the shortening of a preceding long vowel necessitates the doubling of the following consonant to keep the quantity, which is an essential point. In such cases the original accent usually is on the last syllable of the word.

8. तुहुं-त्वं through त्वकम्. The wife says that if he had so behaved from the beginning, no one would have worried about it.

9. पहिड्ड is to be derived from the same base as पढमड्डं in the above line. In the latter case the suffix is त्तम in the former इल, इल.

10. The modest Hindu wife is at last forced to ask him whether there was another sweet tongued one, (woman,) whom he loved.

11 and 12. सप्पुरिसड्डु etc. The two lines are proverbial in their sense and good example of *arthāntaranyāsa*. 'To change mind (withdraw favour) about persons in attendance without any fault (of theirs), is not possible in the case of the good even in hundred births', i. e. it is never possible.



VI Further remonstration with the husband, on the score that they would have to hang down their heads and appear little before friends and others, becomes useless. He continues disregarding her, which causes her pain at heart.

1. वद्धतणु-वद्ध, for which see above, and तण, which reaches back to the Vedic suffix-त्वन. 'We shall fall from our greatness in the eyes of strangers.'

2. संपय जीउ सरीर असासउ—The Jains do not admit even the soul as eternal.

3. दियहिं दियहु—Read as one word, an adverbial compound; compare दियह्यु in II, 1, 5. स is changed to ह, as in the suffix of the Gen. also, घणवइहो etc., in the numeral एहतरि for एकसप्ततिः, in the term. of the Future, होहिइ for विधिति, in the pronomial termination for the locative, तहिं, कहिं, जहिं for तस्मिन्, रस्मिन्, कस्मिन्.

तोवि खमिजइ मिळिवि गाहु—'May it (अवराहु) be forgiven, giving up prepossession.' गाह-ग्राह, the same as पूर्वग्रह, a preconceived notion.

8. विरुवउ माइ etc.—'Fixed on the form of the young husband, the mind does not care for words of elders.'

9. एवहिं etc. 'Now since he undoes what is done (by one), such a one (एण समउ) should not be talked to.'

10-11 describe how she, now under the influence of her pride, does not meet her husband, does not respond to him.

VII How the loving wife, still persisting in her moral love, is worried over the thing; how at last the husband cruelly asks her to go to her people (father's house).

3. वयणु वलेइ मगु पिय जंतए—'Her face (automatically) turned the way her husband was going.'

पियजंतए ought to be read as one word, in apposition to मगु which should be read as मगिग.

किम पिण्वहइ माणु रुचंतिए—'What has befallen her, to whom pride was dear.' The form रुचंतिए is Gen. of the Pres. Part of root रुच्, which, unlike Sk., takes the 4th conjugation and thus presupposes a रुच्यन्त्याः.

7. ऊसरु ऊसरु, मं करि लगहि—'Get away, get away, do not clutch at my hand.'

8. काइं किलेसहि काउ—'Why trouble yourself (lit. your body)?'

किं पिउ होइ विरोलिए पाणिए—'By churning water, is ever ghee produced?'

10. उप्पाइय केणवि भंति पहु जा सा कहि मं हियइ धरि—'The illusion (doubt) which some body has produced, say lord, you will not bear it in mind.'

VIII. How the wife appeals to him, that he was thought on all sides to be a very considerate man and that therefore he should not behave like that.

How the husband gave an indifferent reply.

1. जाणहिं कजाकजवियारणु—'You know how to discriminate between good



and bad things' (lit. things that should be done and things that should not be done.)

4. तो वरद्वर्ति वुत्तु अवंकउ—'Then the husband said thus in plain language.' करिवि is an Abs. used as an Inf.

7. कंतिपइं—Separate the two words. The first is a Voc. and the other Instr (or Loc.) of the pronoun त्वम्.

10. परियाणिवि etc.—'Knowing that such is the way of action (or fate), whatever you know, please bear it in mind.'

IX. Hearing the loveless words of her husband, the young wife becomes disconsolate. She finds pleasure in nothing, and one day, when she thinks the situation intolerable, she leaves her husband's house and goes to that of her mother.

2. दुक्ख दुक्खु etc.—'With great effort, she could control her mind.' साहसि संवृत्तम्, concealed, checked.

3. थिय गरया etc.—'She stood, consigning her mind to great pride, and harbouring jealousy and great self-conceit.'

4. तिणि काल—Acc. (pl.) of time. 'Thrice a day (or, always) she says 'victory' to the highest Jina, i. e. she prays to him.

7. अच्छहि काइ एत्थु etc.—'The husband now directly asks her to leave his house and go to her beloved' (whoever he was); or पियमंदिर to be taken to mean 'father's house.'

9. छहिपरियणु—Read सहिपरियणु. Translate the line, 'Her friends and servants stood looking on.' छहि—छहत् is however not bad.

X. The young wife and mother finds little consolation even at her mother's house. When, being asked by people, she does not give them any reply but silently experiences her grief, people grow suspicious. 'Has she perhaps done something which is apt to tarnish the good name of the house?'

1. आउर and दुखाउर are Nom. Sing. Fem., the आ of which is shortened for the sake of metre, as often happens in the Prakrits.

2. जणेरु etc.—'The father, seeing this, got suspicious, and with his honour stained (as he thought) he stood with his face turned downwards.'

3. जाणइ—Read जाणइ instead.

4. आवंति-यावन्ति cf. Pischel § 335.

5. वलग्गी—The अ of अव० is dropped, as it was an initial, and before the accent; cf. also हेढा for अयस्तात् in हेढासुहुं in l. 1 above.

6. एव्हहि etc. Lines 4, 5 and 6 contain one connected idea and describe how 'she who at her house was in the enjoyment of every pleasure, went on horse-back, now on elephant-back, is seen weakened in body and humbled in spirits.'



7. कारण किंपि नत्थि णउ भंती—'There is no doubt that there is no cause.' The father thinks that perhaps the son-in-law's suspicion is the only cause.

9. णिहणु जंतु etc.—'Let the evil thoughts of women perish (तियमहं-गमंतयः), which cause a stain to appear on spotless families.'

10. महल्ल like वयणवियक्खणु in an Adj. of भल्ल—a proper name. महल्ल from मल्ल; अल्ल in a characteristic Prakrit termination.

11 & 12. ति—refers to भल्ल, the messenger sent by वणवइ to his father-in-law. We would therefore expect either तेण or तें. ति apparently is only a weakened form of तें. Translate:—'This your daughter, who with spotless mind follows the trodden path (of duty) of her own family, and who is of noble behaviour, has been sent (back) by her husband to whom the virtues of his wife have ceased to give pleasure.'

13. Translate—'The servants were then delighted, as a slight (on their mistress's character) that had caused much anger, had been removed.'

XI. In the meanwhile, the boy became inquisitive and knew from the servants the humiliation of his mother. He went to his grand-father's house. The mother received him with affection and shed many a tear over him.

3. वुन्नउं दिसउ etc.—Read वुन्नउं दिसइ which is more sensible. Translate:—'He appeared dejected and asked his attendants.' वुन्न through विन्न from विग्र.

5. णियजणेपरिहवपज्जालिउ—'He became incensed at the disgrace of his mother'.

10 and 11 Translate—'My dear child! (wanton one) what shall I do with you, born as you are in the house of a bad father? My son, on my account, abode of sorrows as I am, you too had to travel' (to this place).

XII Kamalasiri's mother was touched with the scene and wiped her daughter's tears. She taunted Dhanavai with having deceived them. Her husband Hariyatta also put in his word, saying he was perhaps deceived. He however hoped that everything would be for the best.

2. Translate—'Enough, daughter, check your grief, wipe off your tears and restrain your mind'.

3. Translate—'Dhanavai has indeed behaved well, in that he has brought low our high estate (as merchants).'

4. वरि दिज्जंति आसि—'It would have been better if you had been given to another young merchant, equal in status to us.'

8. को जाणइ चिरकाल भवीसइ—A forced construction meaning 'Who knew what was going to happen in the fulness of time?'

10. कवि होसइ etc.—'Perhaps the whole affair is going to end happily; is it for nothing that a faithful woman is crying?'

XIII The boy takes part in the conversation. 'If he does not care for us, [Bhavina—3]



why should we care for him; one for whom you have ceased to have regard, why should you be sorry for his sake? For, tit for tat is the law of the world.

2. तो किं etc.—'Would we be abandoned by our kinsmen'?

3. जइवि तेण विणु—'Although it might not be possible to do without him, shall we, mother, talk in an abject manner.'

4. जइवि गिरारिउ—'Although you are going to meet certain death, still you should shun from a distance one who is averse from you'.

5. हियवइ जाछ etc. 'One whom you do not respect at heart, for him you should not grieve.'

6. तहो पंगणु—'His own courtyard is dear to him; we also, may be, shall have our own big house'.

8. दरिसइ etc. 'For, in this mortal world, you should show as much to a man as he has shown you';—i. e. you should behave with him, as he has behaved with you.

10. The boy gallantly promises, that before a few days would pass, he would be brought to her.

XIV. Thus the boy comforted his mother and all thought he was destined to satisfy the desires of every body and that he was no ordinary one. He is specially attended to by all; and he too, by his conduct, his intellect and bravery, tries to satisfy all.

1. जणेरि—Is Apbh. of जनयित्री.

2. सब्बहं हियइ चमक पईसइ—'A flash went through the heart of all' i. e. occurred to all (at the same time) instinctively.

सामाहु—Read सावणु which agrees with विण सावणु एहु नउ दीसइ III 5 above and is in conformity with Apbh. phonology.

5. तेणवि तं जि नेहु उज्जोयउ—'He, on his part, (because he was looked upon as an excellent jewel by people), enlightened the house'. The correct Apbh. from उज्जोयउ would be उज्जोइउ; the य therefore is either *Ardhamāgadhism*, or due to recital which is apparently copied faithfully.

7. फुलइ—'Blooming (flowers), which is the object of निबंधइ. The latter part 'He wears clothes that are costly'.

8. गुरुवच्छल्लु-गुरुवात्सल्यम्. The object of केरइ. He was a dutiful son.

11. 'Kamalsiri's misfortune came to an end; her son was adorned with virtues.'

12. इत्तहि—Hem. IV 436 has एत्तहेअव. We can explain the weakening of the final ए into इ as due to metre, but not so of the initial ए. It has therefore to be recognised as an alternate form of the same word. The Apbh. is in such alternate forms of words.



## SANDHI III

How Bhavisayatta travels to another continent.

I How Dhanavai, having abandoned his first wife, married another, a daughter of Dhanayatta, with great eclat and pomp.

3. कमलमहासिरिदेवि Acc. Sing. of feminine ई base. It is to be noted how the Apbh. tends to drop case terminations. Sometimes they may be due to metrical exigencies, but more often, they are due to this linguistic tendency. उज्ज्वाल पईसइ, (सो) गियजणणि ण पिक्खइ etc.

4. अवगणिवि—The doubling is not due to an original conjunct, for there is none in Sk. in the case of this root. गणयित्वा ought to give गणेवि, गणेप्वि, where the ए represents Sk. अय्. But this is a case of change of conjugation, as is रुचई II 13. The root is to be regarded as belonging to the 4th conjugation.

सुहि—See remark in the same word above.

6. Read सुहिसज्जन and मणि separately. Friends, good people were satisfied at heart. Or adopt the reading of B सुहिसज्जनमण—‘the hearts of friends and good people were satisfied, The reading in the text gives no good sense.

8. पुरि भणाविउ—‘It was announced in the city.’

9. पयइ etc.—‘Steps were arranged in the various ceremonials.’

11. भविसत्तहो बप्पे Is significant. The periphrasis for घणवइ, reminds the reader of Dhanavai’s inexplicable conduct to his wife.

13. The last line apparently refers to the effect of the new marriage on the minds of Kamalasiri and her attendants. The sound of the marriage drums caused anxiety in the heart of Hariyatta’s attendants and anger (lit. shot) in the heart of Kamala.

The line perhaps should be read thus:—हरियत्तहो परियण रणरणउ कमल कलंकु मणि व्वइ, where मणि व्वइ is common to both परियण and कमल. There is a confusion of constructions here. The author began with a locative construction and gave it up when he came to कमल. Separate मणि from व्वइ.

II Sarūva, the beautiful daughter of Dhanayatta, at once assumed the role of the mistress of the house; kept the servants well pleased and her husband in love.

1. परिणिय—Has a short final owing to metre; but not so घीय, सरूअ, which should be read as घीआ, सरूआ without disturbing metre. Their shortening is thus due to a general Apbh. tendency.

2. पुण्णिमइंदुंदससिवयणी—Perhaps to read पुण्णिमइंदु°, although there would be tautology. ‘Having a moonlike face, as full as the full-moon.’ Des II. 1-14

6. पियपइहरहो नेहु etc.—She intensifies her love for her husband and his house and thus causes Kamalasiri (her rival) the grief of humiliation.’



7. विरहद्वग्नि अंगि पञ्जालइ—Is to be regarded as referring to Kamalasiri. Understand कमलसिरिहि before अंगि.

10. रणरणं दिति पंकयसिरिहि—Throughout the last four lines the poet describes the happiness of Sarūvā, in contrast with the misery of Kamalasiri.

III This Kadavaka describes how the husband and his second wife are enjoying the sweetest fruits of love.

4. ससलिलरमणसमप्पणु—Does not make any sense. We have perhaps to read सलिलिउ or सुललिउ रमणसमप्पणु—'A charming self-surrender to the lover.'

9. मयणुक्कोवणंगुपयडावणु—Is one compound. We should therefore read मयणुक्कोवणु and not °णंगु. 'Exposing of limbs that fanned love.'

12. The simile requires that we should have the first compound word in the locative. Construe जेम भमरु पंकइ सरइ (तेम) धणवइवि पियवयणकमलमयरंदरसि सर.

IV. Sarūvā in course of time became pregnant and gave birth to a son named Bandhuyatta.

1. हियइच्छिय and विलास are Acc. Pl. The more usual forms would be हियि etc.

3. दुक्कियदुक्खनिहाणु व णज्जइ—Is prophetic. The embriyo was as it were the treasure of pain due to evil action' (in the previous birth).

4. The epithet रिउ applied to the embriyo, whose gradual growth is described in this and the following lines, is also prophetic. He was to be the enemy of Bhavisayatta.

6. Read तिवलितरंगइ as one word; त्रिवलितरङ्गान्.

8. पुत्तुप्पणु is the usual Apbh. *sandhi*, the initial vowel of the second word asserts itself. Cf. द्वग्नि which is formed of द्व and अग्नि; cf also भोगेतरा.

10. Read जुवाणभावि. पउरि and महायणि should be read पउरमहायणि.

V The boy grows into a strong but turbulent youth; roaming about the city at pleasure, behaving wantonly. He becomes in fact a terror to the citizens. But fortunately for them, he decides to go to Kañcana country accompanied by other traders.

2. राजलि सण्णमाणु etc.—'Respected and honoured at court.'

4. This line requires reconstruction thus. विणयविहेय सुहिय संभावइ etc.—was well disposed towards those who were meek to him; but he showed strength of his pride towards those who were crooked.' The reading of the text विणय विहेय सुहिय is disjointed and does not make good sense. The reconstruction is naturally suggested by the second half. विणयविहेयहं हिय etc. would be still better.

7. सुत्तविस्सुत्तइ चाहइ—'He was fond of the scandals of the town.' सुत्तविस्सुत्तइ good and bad things happening in the city; the tangled thread of the life. चाहइ Cf. Hindi चाहना Mar. चाहणें and चहा. Cf. Pr. Pai. 19 जो चाहहि सो लेहि



10. अच्युतमहसिगारमहं—Drop the unnecessary *anuswāra*. It is an Adj. of  
Buddhuyatta.

VI. He goes to his father to seek his consent. As an experienced man  
and fond of his son, he explains to him the difficulties of the undertaking and  
wants to dissuade him.

1. He went to his mother and consulted her and then hastened to his  
father.

4. बुद्धिं चहिवि=बुद्धि प्राप्य—'Having come to fight a quarrel.'

6. Translate 'Do not disclose your heart even to friends'. बुद्धियहि बुद्धि.  
This and the following forms the code of ethics of a respectable merchant.  
The second requisite is that a budding merchant should be chary of words.  
The third is that he should acquire wealth (अत्यु विदुषः) in various ways, even  
deceiving people; 1. 7. The fourth is that he should extol his goods and thus  
try to induce the mind of his customers; 1. 8. Next that he should not expose  
his side, but try to feel that of others; 1. 9. Then, he should be deaf to others'  
projects, although hearing them, but should stick to his own one; 1. 10.  
And, lastly he should try to know others' character but should not disclose his  
own character; 1. 11.

VII. The father's appeal to the boy, that he need not go out, as what  
he was to get he would get even without stirring out, fell flat on him. Living  
upon patrimony was usual with people who had no grit in them, no courage,  
no intellect.

1. विसवियद्दहं तेण समप्पइ—'It is given away to those who are rich in  
learning'. विस-विदुष.

3. 'The wealth that you have already acquired in a previous birth,  
comes inquiring after you.' (lit. 'inquiring after the yard of your house').

5. 'What you say would be dear to bastards (कानीनहं), and cowardly  
fellows'.

11. 'The money that one acquires in this manner (एण विहाणं), is a  
treasure-house of misery; what is the use of it?'

13. तं वयु विलसंत वयंतहंमि—Seems to be an obscure reading; connect विलसं-  
वयंतहंमि together.

VIII. The father entreats the boy not to become a merchant if he dis-  
liked it; but says that he should stay at home and enjoy the riches amassed  
by him. The young blood would do nothing of the kind. Such a living is to  
him only contemptible. He persists and the father has to acquiesce.

2. समहक्कउ—Perhaps to read समहक्कउ—'With pride'? (Deś VI 120.) But  
metre speaks against it.

3. सुह भणिवि etc.—'No one would behave inimically after calling one  
'friend.'



विलसहि—'Enjoy,' here and in the last Kaḍavaka.

6. पियरि विट्ठु अत्थ etc.—'What fame, what fame has that man, although living, who enjoys the money earned by his father?'

9. समइ सक्कइ etc.—'He consulted his wife Sarūvā.'

10. बन्धुयत्तु असगाहि etc.—'Bandhuyatta appears to be actuated with a wrong idea.' (असद्प्रवृत्त)

11. लइ appears to be a word by itself, unconnected with the following sentence; and should mean 'well, all right or let it be.' ले is still used in this way in upper India.

IX The young man prepares to set out and receives a send-off even from the king. His announcement that he would supply capital to needy people soon gathers round him a host of poor and wanton merchant youths. No wonder that Bhavisayatta also, hearing that, desires to go.

3. हट्टमणि घोसण दिण्ण—This was a time-honoured custom: the towncrier, with a drum, went from place to place in the town and between two rounds of drum-beating announced what he was commissioned to announce. See *Mācchakatika*, Act X. The custom has not yet died out.

4. चळउ—An example of how roots change their conjugation in the Prakrits. The form presupposes a Sk. चलयत्. cf गणिउ and रुचइ.

5. साह्वमाणि वणिउत्तहं चाहइ—'He desires the good will of merchants sons.'

6. पमायपउत्तहं and थोवविहवणिउत्तहं are Gen. Plurals, but they hardly suit the context. Keeping them, the construction has to be regarded as compressed and a verb like अभूत् (वणिक्पुत्राणां मंत्रितमभूत्) to be understood. But to emend to पमायपउत्तहि etc, would be hazardous, as no ms. apparently has that reading.

8. पइसहुं—Like सेवहं is Imp. 2nd Pl. The Apbh. has the latter in common with the Māhārāṣṭrī, but the former is exclusively Apbh. The nasal is not found in Pischel, § 467 ff; but it appears to be genuine.

9. वणितयुरुह रहसेण etc.—'The sons of merchants hastily gathered together.'

9. कइवसहमहिसइ सय—Bullocks and buffalos were common enough as beasts of burden, but when he yokes to them the bulky elephant, he is perhaps mixing up states of things at different places.

X Bhavisayatta opens the topic to his mother and appeals to her to allow him by travel to tempt his fate. The Mother is disconsolate. Having lost the company of her husband for no fault of hers, she does not want to lose her son, especially as he is going with the son of her rival.

2. समाण in Apbh. has the sense of समम् or सार्धम् 'together with.' मइमि—Instr. Sing. of the pronoun, with अपि, which, as we have often seen, drops the अ and is softened into वि, when joined to a word with an end-vowel; वि becomes मि when an *anuswāra* precedes. An instance of progressive assimilation. Hemacandra and Pischel do not mention this मि.



तं बोद्धि—'The boat or bark.' The word is from the root बह् and the termination ३, Apbh. त्य.

4. 'Although all happenings are controlled by fate, yet a man ought to do his business.'

8. पद्—Loc. but the Adj. जंतहो (यातः) is Gen. पजलंतहो stands for पजलंति or This use of an Adj. in Masc. form, to qualify a noun in the feminine gender is certainly remarkable. It can not be said that the form is due to metre, for पजलंतिहे would not have disturbed it. It is, therefore, deliberately used. Still, जंतए Loc. to qualify पद् Loc. would be better.

11. '(Who knows) the secret wickedness of my rival (सख्वा) who possesses a crooked nature.'

XI Kamalasiri still further wants to persuade him to her view. After all, the two might quarrel. Perhaps Surūvā might give her son wicked advice. The uncle also joins Kamalasiri in her entreaties. Should Bandhuyatta become jealous he would deceive them all and do them harm.

3. एकद्व etc.—'Who knows how relations that have set their heart on common property would behave with each other?' The meaning is that they would quarrel.

5. तो तउ करइ अमंगल etc.—'He would do you harm in the way (जंतहो-यातः); and thus while thinking of interest, you would lose the capital (itself.)

7. अमहं वसंतहो—Shows again an Apbh. peculiarity. The Adj. is in Sing. while the pronoun which it qualifies is in Pl. The form वसंतहं, grammatically regular, would have equally fitted in the metre. So that metrical exigency can not be urged in favour of the form वसंतहो.

XII Bhavisayatta persists in his intention. Bandhuyatta would certainly feel shame before denying him any share. Although born of a different mother, he claims the same father. And then there would be fifty other merchants with them.

1. तुम्हं भीरत्तणिण समप्पइ—'All would be over by your timidity'.

5. अइयारिं सव्वहो गुणु णासइ—'Everything carried to excess loses its virtue'. He wants to convince them that their fears are perhaps exaggerated.

8. Read विहि and भायहि separately. 'From two wives.'

13. खुटइ—Loc. Sing. of Adjective qualifies कस्मि understood. 'When Karman has stopped, one would not live on; similarly so long as it continues there would be no death.' Jain philosophy has preserved the *karma* doctrine, among those other things that it owes to Hindu philosophy.

XIII Having thus, by arguments and persuasion, convinced his relations, Bhavisa goes to Bandhuyatta. The latter receives him affectionately.

1. महन्तरवयणइं सजणइं—'His people whose words were weighty.' The change of gender in Apbh. should be noted.



4. अव्युत्थाणु कियइ—Is pass. construction and कियइ corresponds to कियते. In 2 above, however कियइ means कृतानि.

7. अनुणियकजागमणवियपि—'He did not mind the thought (वियप्प), that Bhavisa might have come on some purpose,' but received him gladly.

8. सुपरिट्ठियणायरियइ भासइ—'Well placed (chosen) and genteel (णायरिय) words.'

XIV Bandhayutta then asks him why he had come. Bhavisa, after complimenting him on his good fortune, says he intends to accompany him. Bandhu gladly accepts the proposal.

2. एत्थुवि—'Although living (सम्माइवि) in the same city Hatthinayara, you anyhow never speak to me.'

5. अम्हइ जीवहं करिवि सेव etc. 'We make our living by serving your father.' Note the form जीवहं. Pischel mentions a form in हुं only for the 1st pers. pl.

6. उज्जउ evidently must be changed to उज्जउं. It is object to आपणियि. Either the scribe or the author is rather careless in this matter. Or is this to be ascribed to a tendency in Apbh? अम्हइ—perhaps a misreading for अमं. The meaning then would be, 'having persuaded the heart of my mother.'

8. करंतउ एहउ is bad text. Perhaps to read करहु तउ एहउ—'Please do so much समणित्त-समन्वित्तं.'

11. होइ सव्वु परिवाडिण पुण्हं—'Everything happens through the series of merit' (one has achieved).

13. Read आसि गहणु महु तउ चण्हंतहो एयहिं तउ णवि सउ चण्हंतहो.

Subject of आसि-असीत् is गहणु. 'So long as you did not join me, it was all dark; now that you are accompanying me it is no longer so.'

XV Bandhuyatta gladly goes to his mother and tells her of his acquisition of friendship with Bhavisa. The mother is also glad at the instance, but she begins to fear, and expresses the same to her son. The eldest Bhavisa, remembering the affront to his mother, should try to do them harm.

2. भविसयत्तु etc—'Bhavisa is going with me.' समउ through समउं from सम (i. e. सम).

7. अच्छइ कदकदंतु मणि खारिउ—'Embittered in mind he is seething with anger.'

8-9. (I am afraid) If he, winning over his father by his pure virtue, bears in mind his mother's words, he would certainly strike us by (means of) dreadfully poisoning his (father's) ears and humiliate us in turn.

XVI She dissuades her son from forming friendship with one, who has been inimical, and advises him to drown Bhavisa in mid-ocean. Bandhuyatta, although pained to hear it, promised to abide by his mother's advice.

1. आणं सहं=अनेन समम. आणं is Instr. of the pronominal stem इदम. According to Pischel § 429 is preserved in the Prakrits. Neither Hemacandra, however, mentions this form.



2-4. 'While he does not change his mind (चित्तान्तरेण विवृम्भते), while he has not held (the affection) of the great populace, while the great affection between you has not been shattered, while he has not ingratiated himself into the king's favour, think out a remedy whereby the very root of the quarrel will be cut out.'

6. तं संकेत etc.—He pondered (भावित) the advice in his mind.'

7. माइ अणिट्ठ तुम्ह जो थामहो etc.—Mother, I shall wipe out the (very) line (कीरे) of the name of her son, who is adverse to your stability.'

XVII Bhavisayatta, after devoutly worshipping the images of Jina, goes to his mother to take his leave of her. She is touched at the parting and gives him salutary advice.

3. समारिवि-समारच्य अच्छिज्जहि सुहृत्ताणु समारिवि-सुखध्यानं समारच्य स्याः, be always mindful of your happiness.'

7. दहिदुक्कव्वय सिरि संजोइवि—Putting curds, grass and fried rice on his head.' This was an old custom, while giving farewell to persons going on a long journey.

XVIII The mother advises her son, never to do anything that would tarnish the name of the family, to beware of youth which distinguishes not between good and bad and especially of young girls who entice youths away.

3. दुरविएस etc.—Is this the time (age) to go to distant lands'?

4. रक्खिज्जहि is to be taken in the sense of 'keep away.'

6. चलतियमइहि—By the changing caprices of women'. Connect this line with the next. 'Do not indulge in amorous talk with young, proud, capricious widowed girls.'

7. वडुरइ—separate वडु from रइ and join the latter to the following word वडुपाणउ; or take the whole as one compound. 'Do not show much interest in them, nor talk much with them. Turn your eyes earth-wards when they talk.'

8. सुदउ and तरुणिउदुउ are evidently adjectives of गयणइ. They should be therefore read as सुदइ and उदइ.

XIX. The mother further advises him as to how he should acquire wealth, consider other's possessions indifferently and others' wives like mothers and above all to remember her even at the height of his prosperity.

1. पुरिसिउवउ—Appears to be a mislection for पुरिसिउवउ.

3. सुहिपाणिग्गहणि should be read as सुहपाणिग्गहणि-शुभपाणिग्रहणे. विदत्तउ from वा with वि with the lingual without cause. Pischel § 223.

7. सुमरिज्जहि and दिज्जहि in this and मणिज्जहि, गणिज्जहि in the next line are optative forms. For the formation see Pischel § 459.

अम्हइ—Perhaps to read अम्हइ=अस्मात्? or अम्हइ=अस्माकम्?

[Bhavisā—4]



10. सुहु may either be सुखं or शुभम्.

11. आवहि-आयाहि. The change of य into व should be noted. Compare vulgar Mar. न्याव for न्याय, वेवसाव (even in Old Mar.) for व्यवसाय, राव for राय.

XX. Bhavisa thus joins Bandhuyatta and others and they set out, with elephants and bullocks, taking very valuable commodities with them. The young wives of some of them were naturally very disconsolate

2. अणित्तिहि-अन्यतः does not show Amg. phonology.

6-7. वणिवरवरपत्तिउ—'The dutiful wives of the young merchants were disconsolate (रणरणउं वहंतिउ) at not getting to see the delightful faces of their husbands and therefore looked at them again and again.'

10 and 11. 'Whom would not youthful women dominated by love for their husbands, and heaving sighs (सासुं सुवंतियहिं), make sorrowful?' इत्तियहिं is compound for the more usual तियहिं, Sk. स्त्रीभिः

XXI Dhaṇavai gives them suitable advice at the time of their departure, to make friends with the prominent people of a city by giving them presents and also to beware of tell-tales, thieves and such lot.

1. नियनंदणइ—The plural for Sk. dual. The change of gender i. e. Ne should be noted. 'Dhaṇavai consigns his sons to the care of the fifty people'

2. तहो is apparently used for सो. Is it तउ or तओ? 'He indeed is full of virtue, who is possessed of sense of right and wrong, modesty and bravery'

3. चाइदाइ etc. Perhaps to read चायदायपडिवायगुणइदं—Who are skilled in giving away, amassing and other virtues.'

4. सुव stands for सुत. सुअ and सुय are regular forms. य and व do sometimes interchange places in Apbh., of which सुव is an example.

आयहं छुइ etc.—They should look upon them (the sons) as their own selves

5. नरिन्दहो and °विन्दहो are perhaps mistakes for नरिन्दओ and °विन्दओ; and तहु show.

6. मंतिणइ—Is an example of an original (इ) न् stem preserving its gender and of change of gender. पाहुइ-प्राभृत a present.

8. वंचिज्जहो—Opt.-Imp. of वंच्.

वंचणमइहु अवंचिय होइवि—Without being deceived by those full of deceit (वंचनमतिभ्य).

10. For संचलिय, see note on मयणपरवसाइ I 5. कुम्बर for कुमार; cf. धमर. This is a phonetic change peculiar to Apbh. cf Mar. कुवार.

XXII The men first travel south-eastwards and after passing through villages and forests, come to the banks of the Jumna, which they cross, reach seashore. They there dispose of their cattle, prepare boats and sail

2. पलंन-प्रलम्ब.



पुरगामखेडकव्वडमंडव—Appear to be descending units, the one preceding being larger in population than the one following. For खेड cf. Mar खेडे. The commentator on the *Aupapātikasūtra* § 56 (ed-Leumann) gives कुनगर as equivalent of कव्वड.

मडम्ब which occurs in *Kalpasūtra* I 1, 6 has been rendered 'isolated place' by Leumann. The passage in question mentions several topographical names; e. g. गाम, नगर, खेड, कव्वड, मडम्ब, पट्टण, आगर, दोणघुह, निगम, रायघाणि, etc.

4. अन्न etc.—Seeing (i. e. hearing or experiencing) the languages of different countries, they approached the sea, girded with the shore.'

6. वेलामहल etc.—Playing with the huge (महल) breakers against the coast.'

7. 'The vast shores were seen by them, buzzing with the words of people buying and selling.'

10. जलजंताकम्मंतरु etc.—The peculiar rites to be performed when floating ship for the first time.'

12. गिज्जावय—निर्यापक

XXIII The boats glided quietly along the surface of the sea for a time; but soon a gale overtook them and carried them to a wooded shore. It was the *Maināka-dwīpa*, with the Maināka mountain in the background.

1. गिल्लोहई has a double meaning. As qualifying वहणई i. e. the boats, it means 'without iron,' and as attribute of मुणिवरमणाई it means 'without iron-encasement.'

2. गिळिभण्णई & अकियत्थई again in two senses; 'broken (scattered) and without money' to qualify the boats, and 'soft and useless or purposeless' to qualify the hearts of good men and the deeds of bad men.

5. वच्चंताई—Gen. of the present participle from वच्च्. This probably has not much to do with वच्च्, although the meaning is the same. वच्च् is real Cf. Guj. वचवुं

7. असगाह etc.—असद्ग्राह्याहगहनान्तराले. The interior of which was full of picked animals of difficult grasp.'

8. संघट्ट-संघट्टा: dashed against; Adj of पोय=पोता:

9. दुसंचरु is really दुस्संचरु; but the conjunct is given up perhaps for the sake of metre. The simile contained in the line is remarkable. The mountain was as impenetrable etc. as a lover is to women.

XXIV The young traders, having got down there, began to busy themselves in bringing water, fruits and flowers. In the meanwhile Bhavisa entered the forest and picking up flowers and fruits was led away far deeper into it than he perhaps expected to do. In the meanwhile Bandhuyatta, dis-regarding the fact that Bhavisa had not returned, gave orders to start.

1. There is change of metre in this section.



2. परिमुक्चाय etc. Separate as चाय and चकलियः The young merchants are compared to vultures flying in circles.

3. किवि is a contraction of के and अपि, just as कवि is of का and अपि. Regularly we should get केवि; but perhaps metre requires a short vowel.

6. 'The forest was charming (खन्धु) on account of trembling तमाल, कर्ण, मालुर, माल and सालई (=सलकी) trees.' The व for म in खन्धु is genuine Apha. phonology.

8. कथं कुत्रचित्. 'At places there were reservoirs of water, into which elephants had dived; at places there were torrents, resounding and covered with spray of water.'

12. करगिञ्जवरफलाई—Fruits that were within reach of the hand. Cf. हस्तप्राप्यस्त्वकनमितः. For सुहरसाई better read मधुरसाई Adj. of फलाई

13. 'While he was roaming thus, picking up flowers and measuring the earth.' (i. e. the distance?)

XXV. Bandhuyatta commands them to make the boats ready for sailing, telling them that his brother's coming and staying was no affair of theirs. He persists in his orders and they set out, leaving Bhavisa alone in that forest.

1. Better to read महु आपं समाणु घरि अत्थि etc.—Do I (or did I) have any respect for or pride in him at home?

3. करुणइ समीस—Full of pity.'

5. 'Even under dire calamity, no body does harm to one's own body'

6. इह रत्तिपरत्तिवि अहियदोख etc.—Read इहरत्ति परत्तिवि etc. Translate the whole line:—'How could we bear, either here or hereafter, the chorus of scolding which is very painful?' इहरत्ति on the analogy of परत्ति.

7. कोवगिदिनु०—Burning with the fire of anger, he flamed forth the oblation (in fire) sprinkled with ghee.'

11. वोहित्यइ—For वहिनाणि on the analogy of पओहण from प्रवहणम्.

XXVI As they sailed, the young traders were still astonished at the conduct of Bandhuyatta. 'After all it is not a good deed; this sin will redound upon him.'

2. थिय etc.—They all stood astonished, full of doubt, making signs with their hands.'

3. अगमं पि गन्तूण etc.—Having gone where we should not go, we have eaten what was not to be eaten.' A periphrasis for having done a bad deed.

4. हुवं अम्ह गोत्तस्मि लज्जावणिज्जं—Something has happened of which our heads should be ashamed of'.

6. गयउरे दूरदेसे पइइं—We entered a country distant from Gayaura. 'गयउरे' an example of attraction, due to the Loc. दूरदेसे. Regularly it ought to be गयउराहु the Abl.



8. कयं दुक्कियं—He has done a wicked deed, this wicked, wretched one who is abandoned to all good conduct.'

दोहणम्—either दौर्भगेन or दुहर्दयेन.

बुहायार०—शुभाचार, although सह might also stand for सह, context requires शुभ.

11. Construe—तं दुच्चरिउ पिक्खेविणु णवि विस्सरिअं सो णत्थि—'There was none who was not dismayed on looking at that wicked deed.'

12. इत्थु विचि—Here on this way.' For विचि see Hemachandra IV 421.

## SANDHI IV

Bhavisayatta, abandoned by his brother on the Tilakadvīpa, finds after long wandering, a desolate city with a Jina-temple in it.

I. Bhivasa, when he returns from his rambles, finds that his brother has already sailed and is struck with great sorrow.

3. Unlike the beginning of other Sandhis, which have only two introductory verses, this has three. 'Oh men, worship the Jina, do not deceive others, control your senses, and (thus) store merit or virtue.'

6. कोइ is evidently used for कंचिद् and has therefore to be regarded as an acc. and object of पिक्खइ.

अबुणिय०—Not knowing what to do.'

9. दुःखहो भरिउ—He was filled with sorrow, troubled in heart as he was.' One would expect Instr. दुःखे or दुःखे.

11. कहिं अबुद्धरणउं—There is no rescue.'

12. अण्णण्णइं चिन्तिजंति etc.—Other things are thought in the mind (by man), but wicked fate remembers quite others.' i. e. Man thinks about things in one way but fate wills them in quite a different manner.

13. दइउ परम्भुहुं—Is to be regarded as parenthetical, between गुणसयभरिउ and हि करइ—'Although he was well brought up, and possessed of hundred virtues, what could he do when fate was against him?'

II. How Bhavisayatta reflects upon the deceit practised upon him by his half brother !

1. मइवजिय, हयवुद्धि and अलजिय are Vocatives, addressed to the absent Bhadhuyatta. पावकम्म may be taken with अबुत्तु, construed with किउ; or it may be regarded as a Vocative along with the others.

2. दुज्जणजणि etc.—He has given cause to wicked people to scandalise'.

3. आरे etc.—He has to be ashamed before virtuous people, who etc'. Instr. of the Sk. stem इदम्.



7. जइ तं तेम—If it happened in this way, it was through him only; what is the use of my grieving over it? तेणइ-तेनचिउ ( एव ). Combine विदुरिय and एणइ into one word.

8. विसाए मिळिउ—Is passive construction. The meaning is 'he shook off (lit. abandoned) dejection.'

9. इउ वणु etc.—Here is this forest, here is my body duty-abiding; do, (with it) oh wicked fate, what you have begun.'

11. The latter part of the line is badly printed. Read सुककुसु मत्तगउ instead of सुक कुसुमत्त गउ.

III. How Bhavisa enters a thick forest, which is full of beasts and birds and comes to rest on a slab of stone under the shade of a bower of *atimukha*-creeper.

1. पहिदो तहिं ett.—The bold one, entered the dense forest which was impenetrable to the gaze.'

2. पहायं पि etc.—Where it was difficult to know that it was morn'.

3. गियच्छेइ etc.—With anger, he sees an impenetrable darkness there.'

5. गिएउं गरिदं etc.—At another place, the best of men sees a lord of beasts, proud and excited. गरिदं Acc. for गरिन्दो metri causa. गिएउं Inf. serves as verb.

6. भुंङ्गिणिसावराहं वराहं—A boar, that was at fault with his mate.'

7. हुओ पायडो etc.—A fire blazed forth in a thicket of bamboos.' समुण्ण may be from उन्नतोन्नत with सम्, which through समुण्णओण्णअ, would give समुण्ण by contraction.

IV. How in the evening, Bhavisa took wild flowers and made an offering to the Jina. The dark fearful night is described further.

2. फाउयसुयंधरस etc.—Adj of तरुहलाइ. Fruits of trees full of juicy fragrance and pleasant to the touch.

4. The sun in his evening glory is fancied to have clad himself in a red garment. Jacobi reads संज्ञ and तेयतंबिर separately, thus making संज्ञा the subject of the line.

5. The detailed description of an evening thickening into night testifies to the genius of our poet.

विहडिय रहंग—The Chakravāka birds (pairs) are separated or scattered. रहंग stands for रथांगनामन्.

8. हुअ कसण सवत्ति व मच्छरेण—Turned dark like a rival wife with jealousy.

11. गहभूअजकखरकखसवमालि—Noisy on account of spirits and goblins, imps, demons.' An Indian poet would scarcely feel satisfied unless he mentions these as the denizens of the night. जकख in Marāṭhī has acquired the meaning 'very old and decrepit:' but जखीण has preserved both the senses.



13. परमिष्टि पंच—'The five exalted ones.' viz. the Arhats, the Siddhas the Gaṇadharas, the Upādhyāyas and Sādhus.

14. मंनु सत्तक्खरउ—'The prayer of seven syllables' viz. नमो अरिहन्ताणम्.

V. How in the morning Bhavisa discovers an old track leading into hills and resolves to follow it, whatever might happen.

1. पयडिउ विहाणु etc.—'It dawned.' Sk. प्रकटितं विभानं.

3. गयपयहिणंति—Separate the words as गय पयहिणंति, which alone can give good sense. 'Went by his right side.' साम-श्यामः the black bird, i. e. the crow.

4. रुहरुहइ—rustles.' The wind rustles on his left, evidently a good omen. The word रुहरुहिका is used in the figurative sense of उत्कण्ठा.

पियमेखावउ—'Who readily brings about union' (of lovers etc.). This belief is so deep-rooted that Indian women of all classes believe in it even today. Cf. कुरुलिउ वायसेण घरपंगणि Sandhi VIII kaḍ. I.

5. किलिकिंचिउ—Is onomatopoeic for the notes of the लावक or lark.

7. भविण वि णं जिणसमयगंधु—As a blessed person finds an (old) manuscript of Jina's teachings, पुराण पंधु is evidently used to suggest that the Jina-doctrine also is an 'old path' and no newfangled doctrine.

8. होमि—I shall go by this.' This idiom is preserved in Hindi as in रस्ते से होके जाना. He then reasons with himself that since gods and spirits cannot leave a track, this must be frequented by men and thus to be pursued.

9. लइ is idiomatic like Sanskrit पश्य, which is not always to be translated.

12. निव्विडउ कञ्जु—Perhaps to read निव्वडउ. निष्पद्यतां कार्यम् or स्पष्टीभवतु.

13. दुत्तरु दुलंघु etc.—So long only is (a forest) impassable and distant, so long as one does not enter it.' Compare the familiar Sk. proverb अगच्छन् गतेष्वपि पदमेकं न गच्छति.

14. अवगणणंतइ is Gen. singular. Generally however-इ is termination for the plural. But that it came to be used for the singular also is clear from this and other examples. It is not due to metre, though some-times some forms are made to suit metrical exigencies.

VI. How, after crossing the mountaneous region and a thick black forest of Tamāla trees, Bhavisa sees a city with palaces and archways and white-painted houses, but quite noiseless.

1. सहिसयण—Is evidently an attribute of Bhavisa. He was 'a talented (sagacious) and good man (सज्जन)'. But often as in I 9. सहिसयण stands in our work for सहस्त्वजन.

2. हियवइ-हृदयके. Apparently the य in the Sk. word is represented by व, as in चिन्तवइ for Sk. चिन्तयति. This might be called वश्रुति.

3. अंतरिउ णाई कालेण काळु—Distanced, as time is by time.' i. e. Just as one moment of time succeeds and distances another, so every step of Bhavisa brought him further into the hilly country.



5. Read गिरुद्ध and पवणुच्छवेण as one word, and not separate as in the text.  
 6. चिंतिउ has to be taken in active sense. 'Made thoughtful on account of an indescribable happiness.'

11. सियवंतु-श्रीमत्. विच्छायच्छवि—Which had lost its splendour.' Evidently because there were no inhabitants at all there.

VII—There in that city there were temples but no one to worship, flowers but none to smell them, corn but none to reap it etc.

1. पविस्तमाणेण—प्रविशता.—The *ātmanepada* मानक applied to a root which is *parasmaipadi*. Then the double स्त is to be noted, though sporadic.

2. मदविहारदेहुरेहिं—A मठ is a single establishment; a विहार is a large one, containing many smaller ones, where teachers and pupils live together.

देहुर-देवगृह, through देवहर where the व, vocalised, has transferred itself to the following ह.

3. अंतरं णियच्छए—Looks into.' 'But he finds no one in the city who wants to worship.' पुज्जिउण पिच्छए-पूजयित्वा प्रेक्षेत. The Absolutive is used like an Infinitive, as if it were पूजयितुं प्रेक्षेत. It is very likely that the poet read पुज्जिउण पिच्छए, but the Jain scribe, by misunderstanding, wilfully joined पुज्जिउण and made it an Absolutive.

4. पसअएहिं फंसए—(There was none) who could experience the gentle fragrance of flowers.'

5. पिकसालियण्णयं etc.—There was no one who could save the ripe rice corn from perishing and carry it home.'

7. तोडिउंण भक्खए is an instance of an Infinitive used as an Absolutive. Really it ought to be तोडेवि ण भक्खए.

8. पिच्छिउण etc.—There was no one who would be affected by riches, covet it, take it to himself and think about doubters.' अण्णमि आत्मनि अर्पयेत्. वियण्णएह should be read as one word.

10. आसि इत्थु etc. is rather elliptical, construe—इत्थु जं पहुं आसि (तं) कसिं यणिमो—We do not know where the king who used to be here, has gone. पहुं may be looked upon as due to change of gender, or more probably as due to the attraction of जाणिमो, with whose object it is confused.

VIII. The houses in that city, with their half open doors and windows and the market place rich in wares, but no one to buy them, presented a sorry appearance.

1. There is again a change in the metre.

1 and 2. The houses, with their windows half open, looked like the glances of young women, which seem to see by half only.'

अदधुग्घाडियजालगवक्खइं of the houses, corresponds to अहपलोयराइं of the glances.



3-4. The comparison for the half-open doors which show the hidden parts of the houses, is rather indecent. अदृश्यंयि perhaps अर्धप्रावृत्त.

5-6. 'The markets, with the wares (पण्य=पण्यम्) exposed to view, appeared like the marks on the heads of serpents which indicated that they were serpents'; (पण्य=पन्नग). The comparison is based upon a pun on the word पण्य which is capable of a double interpretation.

7. 'Like people, who had set their heart upon a common treasure, the market places were illuminated in dark places (रंधि)'. In the case of the people, रंधिपलित will mean 'who flare up with abuses'.

9. 'They were like the disputations of Yogins, where there were Yaugic (जोड्य) practices (यंभइ). The markets had crowds (यंभइ) seen (जोड्य) in them'. The comparison is only based upon a pun and is highly artificial.

13-14. 'The palatial buildings which were once full of people, were now silent (without noise) like couples after enjoyment'. The reading सुरवइसम्मत्तइ makes no sense, and rudely disturbs the metre. I suggest सुरइ समत्तइ मिहुणइ which makes very good sense and restores the metre.

15-16. 'Those holy waters that were perennial to people who carried water from them, now were in a pitiable condition and without noise' (as no body went there).

Omit the वि before विहिवसेण and read णिसइसुदुत्थइ which metre requires.

IX. Bhavisa rambles through the city and wonders what should have made it so.

2. Read सुदु and खण्णउं apart.

4. दिंठउ is the same as डेंठउ. The line means 'Like a gambling den without gamblers, or passionate women without youth'.

5. वरघरपंगणेहिं आहोयइ etc.—The parts of the city, with the courtyards of good houses, did not look well without people.'

6. सोवरणइ and रसोइपएसइ—The kitchens with the utensils and other belongings.'

8. 'How could he be confronted with that, which had disappeared at the time of the destruction (of the town?)' appears to be the sense of the line. पहीवउ—Opposite, against.'

X. He casually went to the palace of king Yaśodhana and found the palace and its out-houses also untenanted.

4. दिक्खइ णिगयाउ etc.—He sees the menageries of elephants empty (निगंजा); they look like ladies of good families who have lost their character.'

5. सुरयवलत्थपएसइ—सुरगपर्यस्तप्रदेशान्—The stables without horses'. They look like blighted hopes that chase away desires'. Sk. विगताशान् प्रार्थनाभङ्गान्. The poet is fond of comparing concrete objects with abstract notions.

[Bhavisa—5]



8. 'The throne, with the royal umbrella and the chouries without the king to occupy it, was as it were laughing in chagrin and shame.'

10—11. The house, seeing a stranger strolling in the council hall of king Yaśodhana, is as it were shedding tears in the form of the pearls that dropped from a wreath'. A beautiful Utprekṣā.

XI. He goes through the places for keeping weapons and musical instruments etc. one after the other and at last coming to a Jina temple, enters it.

3—4. अग्राह्य सुभंघु... जं नीसाह etc.—He smelt a fragrant smell, which was as it were a sorrowful sigh of the presiding deity of the house'.

6. 'All the musical instruments had assumed a silence with the thought that there would be no body to play upon them.'

XII. He enters the temple, that was beautifully constructed and richly decorated. He bathed in the beautiful lotus-pond in front of it and went in to worship Jina Candraprabha.

1. Bhavisa is नरिन्द only by courtesy. Or the literal meaning of the word should be taken 'the best of men.'

1. गंदीसरदीउ—This island is said to have been discovered by Indra.'

4. सहं चित्तु व etc.—(The temple in the lustre of the best jewels with which its walls were inlaid) appeared like a picture with a girdle firmly fixed.'

6. It was marked with a thick layer of Sandal ointment.

9. 'He approached the bearer of pure lustre,' i. e. Candraprabhanātha.

11. सामाह्य करेवि-सामायिकं कृत्वा.

XIII. Bhavisayatta offers a prayer to the Jina, whose advice liberated the world, who single-handed brought enlightenment to people, etc. etc.

1. One चंदप्पह is an adjective and the other the name.

2. भरहवेत्तम्मि is a Locative usual to the Māhārāṣṭrī, but we find it infrequently in Apabhraṃśa. Cf. *Tisatthilakkhaṇaguṇālankāra* of Pupphadāsa.

2. जए वट्टमाणम्मि etc.—When (the period of) victory was running and when Tassa was the Tirthēśa.'

4. 'Whose tallness was measured by the span of hundred bows.'

7. मिच्छत्तमोहं निष्णासियं—Who has dispelled the ignorance of falsehood 'illusion'. Mark the change of gender of the word मोह.

9. संती—Is an object of देसिउं and yet it shows no case ending. Translated 'Who, in order to give perpetual quietude to his unswerving devotees, promulgated the doctrine of compassion in the world of mortals.'

### SANDHI V.

Bhavisayatta, sleeping in that temple gets a dream, following which he sees, in a house near the temple, a beautiful young girl all alone. He knows



the sad story of the sack of the town by a demon from her; and ultimately carries her.

I Bhavisayatta sleeps in the temple. In the meanwhile Muni Yaśodhara of Videha is asked by Acyutanātha the lord of gods about Dhanamitra, who, at his word, had adopted the Jaina faith.

4. चउविहसवणरुंखु etc.—चतुर्विधश्रवणसंव अभिनन्य.

6. सोवइ निंद—Is an example of cognate object, although निंद does not belong to the same root as सोवइ. 'His sleeps a sleep.'

तामन्नित्तिहि—ताम अन्नित्तिहि—'Otherwhere'. Translate the latter half 'By that time another part of the story was progressing otherwhere.'

7. पुव्वविदेहि—'The eastern part of the Videha country.' A sage, Yaśodhara, stayed there, practising hard penance' (सुक्कज्झाणि).

चउविहदेवागमणु—चतुर्विधदेवागमनं, Adj. of नाणु.

II Yaśodhara tells him the whereabouts of Dhanavai (who is the same as Dhanamitta of VI above).

3. ससिकंतए is a synonym of चन्दप्पहे. Although as a proper name, it should not have any paraphrase, still poets take that liberty whenever it suits them to do so; e. g. पउमसिरि or पंकयसिरि for कमलसिरि.

पंचपयारि नाणि पवहंतए—Living in five-fold knowledge.' The five sorts are वि, धुत, अवधि, मनःपर्यय and केवल.

4. दीह दिवड्ढ etc.—compare line 4 in IV 13.

5. वीसदलखपुव्वाउसि—See 17-4 for the same expression.

6. हत्थिनायपुरि etc.—The य is only for the sake of lengthening out a syllable, which is wanted.

9. सप्परिवाउ—Should be read as सप्परिवारु. The doubling of प is only euphonic or perhaps metri causa. cf. सुक्किय.

III Yaśodhara briefly repeats the story of Dhanapatis marriage and subsequent separation.

1. सीलचरित्तकुलकमजुत्तु—As this is an adjective of कमलसिरि, it can not end in -र. Read सीलजुत्ति वि. instead, which would rhyme with गुणवंति वि.

10. परिपालिड etc.—Lakṣmī brought up the boy thinking that he was a grandson; (on daughter's side). A child that is adopted by the grand-father (on mother's side) by a previous stipulation called पुत्रिकाधर्म, is meant by the word दौहित्र here. There was of course no previous agreement in this case, but since she is abandoned by the husband, she regards her son as no longer belonging to him, but to her (sonless) father.

IV The sage repeats how Dhanavai marries another woman and has another son; who accompanied by Bhivisa goes to the strange land. The latter, abandoned by his half-brother finds a city called Tilayanagara.



4. The second word महामइ is a Karmadhāraya and should mean 'a great plan.' Translate—for the sake of wealth, he struck out a bold plan.'

6. The first half of the line is metrically faulty containing one redundant syllable. Read it as पंकयसिरिसुभो वि गउ (instead of गयउ) खेरिहि. The meaning is 'Pankayasiri's son also went with misgivings to his mother's palace'.

7. The latter half is metrically faulty. Read मयणायदीवि for मयणायदीवि of the text. That is the real name of the island.

8. जणनिहितणइ should rather be read as one compound word. cf. ताहनिहितणइ in I. 2 and I. 8.

9. रन्नि is Sk. अरण्ये. This is an example of initial vowels, not under accent, being dropped. c. p. दाणि from इदानीम्, वि from अपि.

V. Thus Yaśodhara told the story and said that the prediction regarding Bhavisa would come true. The lord of gods, hearing it, orders his friend माणिभद्र, king of Yakṣas to guard over Bhavisa and to see that he goes safe to Gayaura.

7. भामरि देवि—Having given a turn, i. e. having gone round.

समउ आहासिवि-समयं आभाष्य Muttering formulas of faith.'

9. सहुं कंतिहि—Together with his wife' i. e. whom he is going to marry at that place.

10. पइ मेलेवउ सज्जणविंदो—You should unite him with his people.' That is what is meant; but the word is सज्जणविंद and not सज्जणविंद. The doubling is perhaps due to metre.

VI. On awakening, Bhavisa looks on the letters on the wall and hears words which prompt him to go to the fifth house to the east of the temple and marry the girl he finds there.

1. उज्झिवि—The object evidently is निंद or some such word. Or it may be regarded as intransitive=उत्थाय.

3. उठइ etc.—A beautiful series of words rises up' (to his ears). It is of course the Yakṣa that is speaking without being seen.

6. सा तउतणिय etc.—That blessed one of sweet words belongs to पण. तउतणिय is predicate. धणिय-धन्या or प्रिया. Or धणिय may be regarded as predicate.

7. किं सेरउ—Why are you sleeping'? The form सेरउ is a queer formation. In Sanskrit the र comes in only in the plural of the third person. That is here dragged into the second person. Perhaps metre (the last word is तउतणिय with which सेरउ rhymes) has lent a helping hand.

तउकेरउ and तउतणउ are exact synonyms. तण and केर are possessive suffixes added originally to the genitive base. Both are retained in Gujarātī.

8. ते वायंतु करइ साहारणु—The subject is माणिभद्र. Thus speaking he stopped. वायंतु is the same as वयंतु from वय sk. वच्. साहारणु. संवरणम्.

जाणहं—should rather be जाणमि. For evidently with एउ begins the speech of Bhavisa.



10. असुत असंभव अचङ्छरित—unheard, impossible and strange' Adjectives of occurrence (विहाणु).

VII. Bhavisa was startled for a time, but abandoned the idea that some body was luring him out in order to kill him. He therefore started for the house indicated.

1. 'Since the powder (of scratched surface) is seen at the foot of the wall, the writing undoubtedly is fresh.'

2. वेयारइ—lures away? from विकारयति. क्वडिं has to be pronounced long or metre.

3. The स of सवियपे is hardly necessary, as एण वियपे काइ—Why this doubt? gives a very good sense.

4. Construe the line—जेम खुट्टइ नाहिं जीविजइ, तेम अणखुट्टइ वि न मारिजइ—One won't live when life has ceased, nor would one die if it has not ceased.'

9. एउ जाणिवि etc.—If, knowing this, one gives up adventure, he is said to be without manliness.'

VIII. He enters the richly decorated houses where he finds the beautiful girl.

1. घाम ought to mean different apartments of the house. They were lightened by the moonlike lustre (पह) of the wreaths of pearls.

घोर through थूर from Sk. स्थूर.

2. 'The darkness (in the corners) was removed by the light of jewels' etc.

5. The beautiful girl that he met there, was 'like humanity to the sixfold living things in the Jina scriptures; or like attainment of good state on the death of a wise man.' The latter comparison is rather dismal!

8. सा पिक्खइ ought to be ते पिक्खइ. सा therefore may be looked upon as having assumed the functions of both the cases.

'He sees her through sphatika and she on her part (naturally) does not notice his coming.' कांति=कांतिम्.

9. Construe the line न जुवाणजणि विंघणसील वम्मइभडि—Like the javelin of the God of love, that pierces young hearts.'

IX. The beautiful girl is described in detail.

1. The first half is metrically faulty. Read रत्तुप्पलइ.

2. Take मि with सुणियत्थइ; it is an equivalent of पि (अपि) after an anuswara, and therefore corresponds to वि. The text wrongly connects it with ज्झीणपरिवासइ whose fragrance is mild or has faded away'.

3. 'All her limbs, manifest through her thin garments, are apparently having a concealed laughter at him.'



5. The comparison of the row of hair on her stomach (which Indian poets are so fond of describing) with a line of ants is certainly original. At least it is not classical and therefore hackneyed.

व and नावह—Double comparative particle is due to metre.

7. किमुमज्जुड—Is to be read as किसमज्जुड. The उ in the body of the word is hyper-Apabhramśa ! 'The leanness of the waist is measured by the span of the hand.'

8. तिवलितरंगइ—Is evidently Instrumental. To be explained (1) either as due to a fem. termination applied to a masc base, (2) or as that legitimate ending added to तरङ्ग which is to be regarded as feminine, according to Hem.

IV अपभ्रंशे लिङ्गमतन्त्रम्. 'The naval with the riply folds, looks like flooded water with a whirlpool.'

11. Read सरलंगुलि, सुरेह, कोमल and कर separately. 'The hands had been and long fingers, and were dainty.'

12. 'On account of her neck decorated with jewelled ornaments, she looked like the coast line at the opening of the sea.'

उवहिवकंठि ought to be उयहिवकंठि, the व in the first word appears to be influenced by the व in the second word.

14. 'With an elevated and sharp nose, whose breath was scarcely felt as though it was concealed.'

22. रमाउल=रम्य. उल appears to be a common termination, although not so common perhaps as इल.

X Bhavisayatta accosts the girl, who is taken by surprise and does not know how to address the stranger.

3. Read कडक्कचक्कुविकखेवि instead of कड.....विखेवि. 'She darted a sidelong glance at him.'

4. आयहो—Occurring twice in the line has too senses. Sk. आगतस्य and

6. She does not know by what name or attribute (विसेसयु) she should address him.'

8. Perhaps we have to read दंसणायास instead of दंसणायाम. But even if we retain °याम, विओहि certainly ought to be changed to विहोए.

9. 'If you are thinking about the formalities of entering the house etc.'

XI She at last casts off shyness and offers him all kinds of hospitality. At last she tells him her story.

1. Split up the last word into करिणिव रोहविचक्खणसन्नइ. 'As an elephant turns at the intelligent sign of the driver, so she turned herself at the taming words of Bhavisa.'

2. सुवन्नमेणभिगार is a jar, beautifully coloured, made of lac or wax.



4. She offered him Tāmbula first. This was only preliminary to dinner.
7. Combine कमलामहासिरि and आयु into one word 'the soul (i.e. the sun) of Kamalasiri.'

XII The girl, getting confidence, relates her story and becomes tearful remembering her parents.

1. होंतउ and भुंजंतउ, although present participles, have to be regarded as predicates.
3. मयणवेय and सुहचिटी=मदनवेगा and शुभचेष्टा. Any noun could take the ई of the feminine in Apbh; even when it originally ended in आ.
4. In the latter part one word तिहि appears to be redundant, as ताहं पाण निरियारी is complete in itself.
- Perhaps read तहांमि-तथापि, which would suit well.
5. तिनि stands for all genders.
10. गिगिरिस्वाय is as much as Sk. गद्गद्वाक्. हल्लिय and आहल्लिय agitated. Sk. अस्फालित.

XIII. The girl tells how a certain demon had devastated the town, leaving left alive her only. She entreats him not to stay in the island, and take her away also.

2. हेदामुहमुहकमलपलोयण—Both her face and eyes were cast downwards.' The word मुह in the compound हेदामुह has ceased to have its literal meaning; the compound means simply 'turned downwards.'
4. दल वट्टिवि—Should be read as one word. The meaning is 'to pound down, to subdue. Cf. Marāṭhī तळवट.
7. मइ is here equivalent of मम. लेहि should be लेवि, which would construe better with जाहि. Perhaps this latter हि has influenced the earlier form. 'If possible, you please take me away.'
10. जाणहं stands for जाणउं or जाणमि. 'I do not know, how you have fallen into this danger.'

XIV Bhavisa then tells his story and remarks that they were apparently made to suit each other. The girl naturally becomes bashful.

2. अच्छेरयविभिड—Struck with wonder.' For the form अच्छेरय see Pischel 176. Cf. वंभचेर, पेरन्त etc.
5. दीविं दीउ-द्वीपाद्वीपम्. Cf. हत्थिहत्थ, दियहिंदियहु. सेरंड-स्वरं—At random.'
8. विहिवलणि—By a turn of fate.'

XV The girl showed her willingness; but there was a difficulty. There was none who could offer her hand. And Bhavisa was too honourable to do otherwise.



1 and 2. All the words in इ are instrumentals of feminine bases, to be construed with तया and connected with जंपिजइ. 'It was so said by her who' etc.

3. परपेरियमणाइ—परप्रेरितमनसा.

5. Construe बुद्धि परिष्कुडमाणहो महु अदत्तादाणहो निवत्ति अत्थि—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me.'

6. सब्बु तं होसइ—It will all happen.' But सच्चु would read letter.

7. 'If no body is there to offer you to me, then ours will remain religious friendship.'

XVI. Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience; when one day the demon suddenly appeared on the scene.

ताइ and other words ending in इ are Nom-nl. of Neuter bases, qualifying ताइ and to be construed with बेवि—they both.'

2. इच्छावसर etc.—Controlling their passions.'

3. नियकुलमगा etc.—Mindful of the course of conduct due to their families.

5. Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky.'

ताम will have to be read as four syllables for metre.

8. The most holy seven syllables are नमो अरहंताणम् 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings.'

XVII The demon is described as very huge, and hideous, of wicked words and deeds. Bhavisa at sight of him felt rage possessing him.

1. अराइन्नाओ—The king of demons.' The derivation is rather involved. अराइन्ना would appear to presuppose an अरात्रिन्ना—Those who know night', i.e. nightly beings. The reading of B अराइन्नाओ is easier, meaning 'the king of enemies' i.e. the archenemy. Jacobi suggests अराजन्यराराज.

2. Construe the latter half—सुप्पह्वाण भूआण कुले मित्तो—The friend of the family of the host of goblins.'

3. 'His Complexion was uncommon and yet he was as fearful as darkness and his loud laughter was like that of death.' Or कयट्टहासो may be taken as a figure 'who was as if the loud laughter of death.'

4. 'A skeleton of skin and bones, he was very horrible to look at.'

5. भूकतामंगुरावर्तगात्र—His body possessing eddies of the curled brows.'

10. वरुणं is apparently the name of the weapon. मंडलग is a sword.

XVIII Bhavisa, undaunted, offered him resistance and boldly told the demon, unused to such courage in a mortal, was for a time taken aback.

1. अगिष्ठाहोददितु—Giving out sparks of Fire.'

2. कुरुड...दरिसावणु should be taken as an adjective of हुंकार—Which betokens like the cruel death.'



5. ढँढवाल—Is apparently a Deśī for a demon. भडभोइय—'Devourer of soldiers?'  
 4. चवंति is the same as चवंति below. Or on the authority of *Deśināmamālā* it may be taken to mean शकुवता.

7. Translate the 2nd half 'He was obstructed by Bhavisa like a cloud by the season.'

8. चप्पिउ and झडपिउ are true Deśī words, meaning 'struck, lopped off.'

9. झकिउ is as much as 'taken aback.'

XIX The demon at once feels that this man must not belong to this city. He thinks a while and is reminded of his former birth, when Bhavisa had helped him. He therefore speaks kindly to Bhavisa and bestows upon him the town and that girl.

2. He remembers that even king Yaśodhana had not offered him resistance.

5. 'Thus thinking, he remembered his births; जाउ जाईसर (जातः जातिस्मरः) and भवप्चइण सरिउ जम्मंतरु (भवप्रत्ययेन स्मृतं जन्मान्तरं) are almost identical expressions.

6. विहंगि seems to mean विहंगदृष्ट्या—with a quick eye of perception.'

XX He tells him how he was formerly one Kauśika, was deprived of power and influence by one Vajrad ara who persecuted him, and how dying in that condition, he became a demon and took revenge upon the enemy who had become king here.

अवहत्थिउ—Disrespected or disregarded. Translate second half 'and although a king, was wade to serve another.'

5 and 6. There is repetition in the lines. But the sense is clear, that having died in that mental condition, he became a demon, and the minister became king in तिलयदीव. Drop the first half of the 6th line. It does not rhyme with the latter half.

8 and 9. 'Enmities do not die away. Sometime or another they create danger. They bring one to a bad state, but although ignored do not disappear'.

XXI The demon was so mightily pleased with Bhavisa, that he in a moment made the city living again and well decorated, and in the presence of fire married the couple and then went away.

1. 'The words of the demon gladdened the hearts of both' i. e. Bhavisa and the girl.

3. 'If indeed your angry (sinful) feeling has ceased.'

4. अवियारि should be taken to mean 'without a moment's consideration' and not 'thoughtlessness' as usual.

7. 'From all sides was caused to swell an auspicious sound.'

9. Latter half. 'which (garments) are commended or recommended at the time of marriage.'

[Bhavisa—6]



14. 'She was bestowed in the hands of Bhavisa.' लाइय is the causal of root ले and means 'caused to accept.'

15. Perhaps to read वहसाविप्पियु? The content requires it. But it occurs in this form too frequently to be a mistake and may be regarded as वहसाविप्पियु.

XXII The two thus united went together to the Jina temple and returning home performed auspicious ceremonies. They then lived happily together.

1. The words ending in इ in this and the following two lines are Nominative plurals to be construed with ताई, which, although it refers to Bhavisa and his wife, is neuter, according to Apbh. practice.

2. 'By the sweet fragrance of their mouths, they gave delight to the bees.'

4. The first half is badly printed. Read instead भामरि देवि विह्वलणाहो-Going round the Jina who is possessed of splendour.'

XXIII They lived there, enjoying the sweet pleasures of youth for twelve continuous years.

11. Read एत्तिहं. एत्तिह of the text is due to the scribe's ignorance of Apbh.

## SANDHI VI

This Sandhi describes how Kamalsiri observes the vow of Suyapañcamī for the sake of her son. Bhavisa, on his part, starts with his wife for his country. He again meets Bandhuyatta on the coast.

1. This Kadavaka describes how Kamalasiri become disconsolate on the departure of her son.

1. गुणत्रय—An adjective of सुवपंचमी. The reading of B गुणुणत्रय is preferable.

2. सुवपंचमी and सुयपंचमी are identical. The change of य to व, as in सुय सुव for सुत. चिन्तवइ, हियवइ.

4. 'A wonderful story commenced etc. (happened) in Gayāūra, where Kamalasiri was'.

विचित्तपया—विचित्रयदा. in the line is metrically faulty, as the word सिरि is compounded with गयउर, has to be read in the first half. Separate the words as सिरि and गयउरि.

5. Read दुक्खमहणवि and खित्ती separately and not as one word as in the text.

6. वायस उड्ढावइ—Causes a crow to fly away, This belongs to the province of folklore. The belief is prevalent even today amongst uneducated and village women, who, when a relative is on a long journey, cause a crow to fly away (by course by scaring or pelting it) and ask it to come back with the relative. Marāṭhi उड्ढा उड्ढा काऊ तुझे सोन्यानं मदविन पाउ.'

7. For रहि read उडि. A carelessly written उ can be mistaken for a र



8. साइउ-संस्कारः According to the *Deśināmamālā*. But it is better to regard it as Apbh. equivalent of साइ through साय(उ) and then साइउ.

11. मइं जेही-अहंयादृशी i. e. अहंइव. Mark the Nominative use of मइं, what really is Instrumental.

14. She is so weary of life that she would either have fate unite her with her son or give her instant death (संखेविं मरणु).

II A great nun named Suvratā taking compassion on Kamala, gives her a good advice, and makes her adopt the सुवपञ्चमी vow.

1. Perhaps to read अज्जियगुणसारी (अर्जितगुणसारा)? महव्ययधारी-महाव्रतधारिणी; for the doubling of the consonant see supra.

3. वयणामय (वचनामृतं) and मण are objects of संजोयहिं.

4. अवगन्नहिं and मन्नहिं are 2nd sing. present. The double न in the latter case is correct, as it represents न्य. But in the first case, it is sporadic, perhaps due to analogy.

6. मं-डुडु—Read as one word. It probably means as much as, 'I am sure,' 'surely.'

7. 'Was it because you evidently did some evil deed, that you are separated from the happy company of your husband and son?' ति=इति.

8. धंघउ—The *Deśināmamālā* has V 57 धंघा-लज्जा, but that sense does not suit here. We have to connect it with Guj. धंघो, Mar. धंदा.

9. अज्जवि—Even now go to him (the Guru) and serve him so that you will get the greatest tranquility of mind,

गइवि, however, is strange to Apbh; it will have गस्वि. It would be better to read एयगइ वि, which would be equal to एवंगते, although the construction thus would be highly Sanskritized.

10. One न is redundant in this line.

III. Suvratā now explains the nature of the vow Savapañcamī.

1. कमलंइ वुत्तु—This passive construction is changed in the next line for no reason.

2. महाव्यधारिण—Cf. महव्य above. When the double consonant is retained the preceding vowel is short; when it is simplified, the vowel is lengthened.

3. पदमागमि नंदीसरपव्वहो—In the first chapter of the scripture called नंदिसुत्त. See VI 2 below.

4—5. अह कत्तिण—The Pañcamī falls in Kārtika, Phālguna or Āṣāḍha and on the fifth day of the bright half. It is, therefore legitimately सिय-(सित- white) पञ्चमी; but since it is observed in obedience to the scriptures it is called सुअपञ्चमि, also some times सुवपञ्चमि. This is an attempt of the poet to explain the name.

6. अक्खमि—I say.' Translate the line—'It is both approved (सिद्धी) by the scriptures and told in the highest scripture of the Jina.'



7. Separate सहसोवाणपंति and कःमोक्खहो. The text has wrongly combined them. The two phrases are parallel—सा सुक्खहो चिन्तिकामयेण and (सा) मोक्खहो सहसोवाणपंति. Read सहसोवाणपंति कय मोक्खहो.

8. 'It is observed both by good men who have retired (from life) and by householders.'

9 and 10. 'He who, as its fruit, wants the treasure of ever lasting pleasure, ought to know first the manner of fasting.' जाणेविशु is here evidently used in the sense of जाणिव्वउ.

IV Details of the observance of the vow are then given. It begins by a half-fast on the Caturthi and ends also by a half-fast on the Śaṣṭhi.

1. Construe एकाहार तव तन्हइं करिवि, चउत्थिअ-वरन्हइं सुमरिव्वउ. तव thus becomes a second object of करिवि, and तन्हइं an Instrumental used as an adverb.

3. रयणि वसिवि—Having passed the night apparently in wakefulness.

6. अज्जिज्झिहि सुहन्नाणु समारिवी—You should live exercising tranquil contemplation.'

9. तद्विगु—On the Pañcamī day.' This is to be a day of complete fast and religious observances.

V. The vow is to be continued for five years; thus giving sixty-seven actual fasts. Then comes the feast of the breaking of the fast, which is to be done with great pomp.

8. 'One who is unable to do this kind of breaking of the fast, should repeat the vow twice.'

10. Separate कर from मउलि.

VI. Kamalā observes the vow and carefully follows the instructions Suvratā. Her hope was, that at least by means of this vow, she might get back her son.

4. परीस for परीसम. Jacobi reads °परीसम-संती.

5. Read अखलिय° सासणभत्ती instead of सासणिभत्ती. The latter would perhaps be taken as an *aluk* compound and therefore give a highly Sanskritised colour to the expression, which is unnecessary.

8. पुनक्कल्ल—The doubling of क is perhaps due to metre. Cf. परव्वसाह V. the first Sandhi and note thereon, compare पविस्समाण, पुव्वकिय, उट्परि etc.

10. दीणहि—is Gen. sing. The *anuswāra* which is strictly incorrect, is due to contamination with the Instr. pl. form.

11. 'That abode of eternal bliss I might attain afterwards.' She hopes for reunion with her son first. Combine सिव and सासयसुहनिउ

VII Suvratā then takes Kamalā to her preceptor, explains the cause of her suffering and asks whether her son would return.



2. त्रिगणवहाणउं—'Conversant with the threefold knowledge.'

3. Separate बहुबुद्ध and जणेरी.

7. कहिमि—'Somehow or somewhere.' मि, represents पि, and is the form अपि assumes after Anuswāra. Pischel § 143 knows it not. cf. ताहमि in V 6 above.

VIII The sage tells her that her son was all right, that he would soon return and share half the kingdom with the king. Pleased with this she returns home. Now is the turn of Bandhuyatta's mother to be anxious for his safe return.

5. असावसरविर्यिप पोसिय—'Fed on imagination engendered by hope.' विकल्प in the sense of thought idea and not doubt.

6. मुण्डं पइं एउ—'(I hope) you have noted or considered this.' मुण्डं has almost the sense of मुणिव्वं here.

7. Read थिय and मुणिवयणरसायणि separately. The subject of थिय is तित्ती-तृप्ति: or ता, if we take तित्ती to be an Adj.

8. झूइ and विस्रइ are pure Deśis. The former is preserved in modern Marāṭhi झुरणें—to pine away.'

9 and 10.—Dhanavai's words.

IX. Danapati also feels worried and bewails the lot of his two sons in the presence of the king. The latter causes inquiries to be made amongst sea-traders, but everybody shakes his head in token of ignorance.

2. विन्नि can not be explained except on the analogy of तिन्नि where the double न is regular.

3. परावइ is a combination of परा+आवइ.

4. मुंच्छुहु इउं etc.—'Verily have I become the object of ill-fame.'

4 & 5.—To be construed together. From गयवइयहि to परिवत्तइ is one sentence; 'From house to house have young merchant-women, whose husbands have gone away, and who no that account bear grief and anxiety, left off their usual duties.'

6. सासुदिय वाणिजय—Merchant carrying on sea-borne trade.'

'Have you ever heard of a calamity (पमाउ) that has befallen certain merchant-ships?'

X. Sarūpā is dejected. She is reminded of her evil advice to her son and suspects that he has fought with his brother and come to grief.

1. विहाणउं=विद्राणकं—Dejected or anxious.

नियचरियहि etc.—Who was baffled by her own deeds'. अपं is the same as सइं.

2. 'Oh fate, the wicked thing that I taught (my son), has recoiled on my own head.'

3. The harm that one thinks of doing to others, turns back upon him and troubles him.' तासइ is a form of the Gen. less frequent than तासु or तहो.

XI. In the meanwhile things were progressing in Tilakadvipa. One day the young wife of Bhavisa asked him who he was, where he came from etc. This naturally caused him some grief.



4. तद्-त्वदीयं—We should expect an *anuswāra* here. 'My lord, I know nothing about you; somehow or other I did not ask you up to now.'

5. 'I pondered long on what I desired (to ask)' Sk. वाञ्छितं चिन्तयन् स्थिता अहं; 'and somehow or other there was no occasion to ask.'

6. तुहार—The base तुह, plus the termination आर, which has the same meaning as कर. Preserved in old Hindi as तुहार or तोहार.

8. For संचरि read संभरि i. e. संस्मृतम्. 'On hearing it he remembered with regret his own country.'

9. कलुणसरहो-करुणस्वरेण. The heart was filled with a moaning sound.' Perhaps to read कलुणरसहो?

XII. Reminded of his country and mother Bhavisa blames himself for thus living in pleasure. He began to shed tears, which his wife wiped away.

1. सा has to be regarded an accusative going with जन्मभूमि, the object of सुमरंतु. Jacobi's reading सो is simpler. समर and सर are both from स्मृ; one due to स्वरभक्ति, the other to progressive assimilation.

2. 'What is the use of my prosperity or enjoyment.'

3. दुःखल्लिय either from दुःख plus a termination अल्ल which is usual in Apbh. or from दु and खल्लिय i. e. स्वलित.'

4. सुआसहं and अपियासहं are Instr., and agree with जाहं=यया. 'Who long thought of me, with great hope, and with yearnings at the time of child-bearing.' पियासहं may be पिपासया. Or perhaps we should read पयासहं. 'Who suffered the yearnings at the time etc.'

XIII. After both had consoled themselves, Bhavisa begins to tell his story.

5. जणु—One would rather expect जणउ.

6. कम्बल—The व often becomes nasalized व (वं) in the Prakrit especially in Apbh.

6. तुम्हारी—from base तुम्ह. Just as तुहार above is from the base तुह.

9. 'They were engulfed in the waves that rose up.' उत्तिथहं-(उत्तीर्णम्) i. e. gone into the sea.

XIV His story of shipwreck and desertion by his half brother continued and ended. Bhavisa doubts whether his mother is still living or dead.

8. सा वार्यतु—Leaves no doubt that सा is Acc. also.

XV. They then agree that a lovely life, even with heaps of gold surrounding them, is useless and concert a plan of escape from the Mayanāyadiva.

निययसज्जणहं should be read as निययसज्जणहं. The doubling of ज is perhaps caused by metre.

2. Combine सहि with बंधवलोहं and read सहिबंधवलोहं, which is a frequent word in this poem. cf मुहिसज्जण also.

4. 'The pleasure of living in this lovely city, is like that of seeing a dream or dancing in darkness. Like pleasure of eating to a recluse.'



5. पुंजइ and पुंजइ are second pers. pl. Imp., but are used for the first person. 'Let us act thus and heap together (jewels and ornaments).

6. 'Both should now and again lift it up), and carrying it, put it on the seashore'.

XVI They then heaped together all the wealth that they could easily carry and brought it, through the hole in the mountain, to the seaside.

1. वासनइ समारिवि—Bringing together the clothes'. Cf. coll. Mar. वासन. 'Or should mean pots.

2. Read देवि and तूड separately. 'Having measured (counted) the jewels etc.

4. अइसुत्तातंडवि...लयमडवि—In a bower of creeper dancing with Atimukta creepers.' If however तंडवइ be regarded as the same as Hc's (V5) तडवइ, then the compound will mean '(over) spread with Atimukta creepers.'

8. 'Clothes of various colours.' जाइजाइ—of various sorts.' Guj. जातजातइ. These were marked with their names and were cented with camphor. See lines 9 and 10.

XVII A description of the ornaments and other valuables that they carried away.

1. Pearl necklaces and other pearl ornaments.

2. Golden pots and pans and jars; 3 golden seats inlaid with coral

4 mirrors and chouries 5, scented things like pigment, saffron etc. 6 and dishes etc. 7 mothers-of-pearls, conches and the like.

4. कइयवेयडियंइ etc.—inlaid or surrounded with golden rings and made of coral and gold.'

7. Read अवराइ मि—अपराण्यवि

8. 'They took out (परियडिवि) the treasures and arranged them, Perhaps to read वणि वइसवणरिदि संचारिअ for वणिवइ स वणरिदि etc. which makes good sense; 'they carried to the forest the wealth of Vaiśravaṇa' i. e. such treasures. This is Jacobi's reading.

XVIII Bhavisa and his wife waited in the forest, with bow ready and flag hoisted on a tree for a signal. They there again meet Bandhuyatta and company who had met with a shipwreck and been very miserable.

1. उअपरि the double consonant perhaps for metre.

2. Read अच्छहिं for अच्छमि, and सरकिन्नरविजाहरकीलइ together.

5. तिथितिथ्य—तीर्थातीर्थ from place to place.' Comp. also दियहिं दियहु and इय.

Combine सुहि and निवुइ and read सुहनिवुइ.

6. Separate गलियगव and ववसाय and join अणायर to the latter.

10. एउ has to be read as इउ for metre.

13. हकारइ a pure Deśi. Compare Marāṭhī हाकारणे. Translate the line as if the śrī of Bhavisayatta was calling them by sign, an Utprekṣā on the white flag hoisted on high by Bhavisa as a signal to merchantmen.



XIX The company of Bandhuyatta approach the tree and find there the young man and his wife. They return to their master and tell him that they have seen a god and his wife. He approached them, together with his people and is ashamed to stand before Bhavisa.

3. कन्नोसन्निय वायहिं should be read together. 'With words whispered in the ear.' Cf. कन्नोसन्नइ in I 13,10.

4. बंधुयत्तहो has to be read only with a slightly nasalized व, in order to suit metre.

5. 'Before he (the god with his wife) goes away some-where in the sky you please go quickly to see him.'

6. उत्थल्लिउ—'Surged up i. e. moved onwards'.

9. ताए may be construed either with the preceding clause as ताए विक्खिवि-तस्यास्तत् (भयादिक्) द्दवट्ठा, or with the following as बंधुअत्तु ताए लज्जाभरणे etc.—greatly ashamed of her.'

10. Join मसि and खप्परणि together 'inkpot made of earth or a potsherd in which lamp-soot is deposited.'

XX Bhavisayatta notices his pitiable condition and asks him reassuring questions, viz. where he was, what he has earned etc.

3. Translate latter half—'He stood humbled, remembering his wicked behavior.'

5. काहु किम सेविउ—'How did you pass your time.'

10. इहलोयहो...दोहउ—The hater of both this world and the other.'

11. The curse of hate has come upon me even in this world (birth) since I had to wander from country to country, with my body worried with grief.' दोहत्तण points back to Vedic suffix त्वन, an in महित्वनम्.

XXI Bandhuyatta spoke words of repentance and Bhavisa forgave him. He then sent him and his company for bath. After they had gone, his wife expressed her suspicion about them all.

2. तुम्ह...दोहिं—are forms of the Gen. pl. The latter look like Loc., but have genuine forms like घणवइहि before.

5. तं न नहु—That indeed is not lost, which is found (lit. received) again. बलिवि is an Abs., meaning 'having turned' and further 'again.' It is an adverbial here. Cf. Gujarāti वळी.

6. सव्वंहमि किल्लेसहो—Is strictly speaking ungrammatical, as the former is pl. and the latter singular. But in Apbh, and especially in poetry, such forms are apparently to be connived at.

7. Read गंधमालय-गंधमालयम् scent and flowers which are tokens of love and friendship. गंधामलय is probably due to metre.

XXII. The husband, however, satisfies his wife saying that one who



repentant would never do so again. In the meanwhile the company return from bath and are welcomed.

1. विह्वलसहार्वि-मृदुस्वभावेन. Des. VII 96. Cf. Marathi वेल्हाळ.
3. Separate पर and इत्तिउ.
6. 'If he be struck with the sword-like bad words, he will do now, what would have done after some time.'
12. Read महि सारविय रविंदहिं अंचिय—The ground was cleared and decorated with lotuses.' The loss of initial अ of रविंदहिं is due to its having merged in the previous word.

XXIII. They have sumptuous meals and all else connected with them and are astonished that such a thing could be done by them in the forest.

1. बहसारिय—The sense is that of 'were made to take their seats.'
3. सालिदालिसालणय—Rice and dal in clear; but what is सालणय or सारणक.'
4. Read विसेस and विहोएं as one word.

XXIV. Bandhuyatta then in meek words eulogises Bhavisa and asks him how he could thus have been prosperous in a forest, after he was abandoned by them.

2. अम्हइं दिविं दीउ भमंता—We were travelling from island to island.' See also हत्थिहत्थु, तित्थि तित्थु, दियहिं दियहु, which have become fixed idioms.
3. 'We have lost our capital (also).'
4. दुपेच्छि from दुप्पेच्छि, Sk. दुप्पेक्षे is due to metre as the doubling in पुब्बक्खि below is also due to metre.
8. वियप्प-विकल्प, appears to mean thought and with दूर before it, to mean forethought, prudence'.

## SANDHI VII

I Bhavisa then honours everyone of his brother's company with presents of Jewels and clothes. They give him blessings and rejoice to go back home with him.

3. नियकसमरहो perhaps to read नियकम्मयरहो like Jacobi? But what is the sense? कम्मर may be from कर्मकार through कम्मआर and कम्मर. The reading is supported by कम्मरयहिं in line 6 below. The artisans on the boat are perhaps meant. He knew their number (from Bandhuyatta or his friends.)
4. विज्जय लिहिय is one word. 'He distinctly remembered what was written in books of medicine' or rather chemistry. Because the reference here is to healing vessels of gold, embossing names on them etc.

[Bhavisa—7]



5. पच्छन्नइ is to be read as if it were पच्छन्नइ for metre.  
 8. निवसहस्र वलंतहि—Returning to their own countr. Perhaps नियसहस्र? नएस  
 is as much as स्वदेशं, the इ being sporadic.

II How the company think of various things, the pleasures of home, the dangers of the voyage, the fortunes of Bhavisa, the failure of Bandhuyatta and so on.

1. सएसहो is the right word for Sk. स्वदेशस्य. The सहसहो of I 10 and elsewhere appears to be due to metre. The genitive is governed by संभरिणि, as in original Sk. संस्मृ does.

3. ओवाहय—Carried away by storm? तरेसहं for नरेसहं?

4. The first half is metrically faulty, as it has one syllable more. The fault would have been avoided if the poet had read भविसनु, as he often does for metre's sake.

6. घोसण देवि—Having made a (proud) proclamation?

8. छेयेहो अप्पणउं etc.—One said 'Do not say crooked things, for our own calamity;' meaning, that if we said bad things of him, Bhandhuyatta will have his revenge.

III. They then found an auspicious day and prepared to set out. And while Bhavisa had gone for performing some religious act, the boats were already set afloat.

3. मुक्कचंय etc.—They let loose the anchor (that was fixed) and lifted it up'.

4. लइय पवण—They took wind.' कंडवइ is the head of the sailors.

5. भविसायुरुव—Bhaviṣānurupā, the wife of Bhavisa, lit. one who is agreeable to Bhavisa.

8. विजाहरकरणु—Some rite to be done to the Vidyādhara or Yakṣa who helped him'.

IV. The merchants sons thereupon stopped the boats and remonstrated with Bandhudatta. The latter rebuked them for disloyalty to himself and attachment to Bhavisa.

7. He taunts them with desertion of himself and compares them to a faithless woman, who leaving her husband, loves a paramour.

9. भणिवि—Has the same sense as the Marāṭhī, counterpart of it, भणवि has. Originally meaning 'having said,' it has come to mean 'because' 'You follow him, because he is rich.'

10. 'If this is noble family-duty, then what indeed is disloyalty to master.'

12. 'What by you people is prized most' viz. taking Bhavisatta to his father's house.

V. His rebuke continued. At last they sail away leaving Bhavisa on the shore.

1. विहिवलणु—Turn of fortune,' i. e. fortune.



2. Read कुलंगण and मेहहो separately.

3. 'Once a man incurs suspicion, his very birth is doubted by people'.

5. 'I shall now be false to myself, if I behave well'.

9. They pondered for a time and in a trice the cry arose 'go on, go on.'

vI. Bhavisa then saw through the perfidy of Bandhu and stood bewailing his lot. He was sure, that when Bandhu reached home, his mother, not finding him, would die.

1. हणुहणहं-रणरणकं वहति. A noun-verb.

3. Read दुक्खमहन्नवि and घत्तिउ—Tossed again in the ocean of misery.'

5. Read बन्धुयत्त or बन्धुयत्ति पविसंतए—The construction is locative absolute.

8. Separate बन्धुयत्तु from चरिउ and read वरिउ in place of latter. The sense and metre both require it. 'I resorted to Bandhuyatta, who well showed his wickedness'.

9. होउ दिदि—Let there be satisfaction' (viz. of adverse fate).

VII. Bhavisa also thinks of his wife, who had been carried away by Bandhu and wonders whether she will continue faithful to him, when Bandhu rages and threatens her.

2. मुणहं—Is 2nd pers. pl. Imperative, used for the first person; whatever one has seized, belongs to him'—meaning that, as she was now in the hands of Bandhu, he would look upon her as his possession.

8. मसरक्किवि Is an obscure word in connection with the fingers. What is perhaps meant is that he knacked his fingers, in token of anger or disappointment.

9. 'Being afraid of the sound made by birds and trees.'

VIII This section describes how Bhavisa returns to the city, where he feels the absence of his wife with double force; he goes to the Jain temple and bows down to Candraprabha.

2. तथु अप्पाहओ—Brought back to his senses again'. तथुं (i. e. प्रकृति) आपादितः

6. The last syllable of पएत्त will have to be read short for metre.

8. 'He sees the things dear to his wife, but not herself'? सा for Accusative.

IX. The boats in the meanwhile were making progress. Bhavisa's wife was in one of them, disconsolate and sorrowful. Bandhuyatta approaches her there and wants to reconcile her.

3. Read पोयंतर वरभवणि as one word. Jacobi's text has not got this and the following line. But in the foot notes he says 'After this पोयंतप्पिय, evidently the remnant of a verse.' Our text fortunately has preserved the line, which is necessary. For line 8 below expressly refers to it.

6 and 7 contain similies, show how Bandhu looked absurd by her side. (1) Like a bard beside a king's splendour, (2) a black bee beside a beautiful white lotus' (3) like poverty in carnate beside riches.



10. Construe सुद्धि, जाहि अंगि अणंगु रहि माणइ, तुज्झु को परिहउ आणइ—Who would do harm to you, in whose body love delights in residing ?'

12. सुहियजणआणंदुजणरेउ—One जण is redundant here. Should we read instead of जण? That would remove the redundancy.

X Bhavisa's wife is enraged at this and reviles Bandhudatta as being a mean and sinful man.

3. दोच्छिउ—The छ perhaps has been misread for थ. The Jain manner of writing both the letters is so much alike that such a confusion is not unusual.

5. Read दक्कु साणु गहडु खरु.

6. पसुवइ for पसुहं. The व however can be explained as a representative of क through अ, which latter becomes व by the influence of the preceding रे. पसुअ, पसुव.

7. The sentiment expressed is rather vulgar, but thereby the poet means to show to what extent the young wife is beyond herself with rage.

8. 'What joke with one who is almost dying (with grief)?'

XI Bhandhuyatta on this, bluntly told her his intentions and was ready to use force. While Kamalā was resolving to commit suicide, so soon as he would touch her, the gale, through divine intervention, grew strong and blew opposite and thus carried the boats helpless before it.

2. सइत्यनिवारणि—Here again confusion between छ and थ. Read सइत्यनिवारणि. 'Is there anything to blame if I try to satisfy my desire?'

6. मरण सरणु आवगउ—Is as much as मरणु आवगअसरणु. The meaning of the whole line is 'if he touch my body then (there is) death, which is the result of the distressed'.

9. सलिल आवतइ together. गहिरीजंति is the same as गहिरिजंति—to be made to become deep.' Deep eddies were produced in the water.'

XII Some of the inmates suggested that that was the effect of teasing the faithful wife; and suggested that she should be appeased. This was done to the astonishment of all and chagrin of Bandhu, the sea became calm again.

3. आयहो is used for both genders. Here it is equal to Sk. अस्याः

वोइवि—Is from व्यप—इ. The sense however requires that the form should be regarded as causal.

4. असमत्य and ओणामियमत्य are Nom. singulars. Regularly the ending should be long, but the tendency to shorten it, which later became the rule in many of the vernaculars, has already set in in the Apbh. stage.

7. ओसहु in the sense of 'remedy,' not necessarily in the medical sense, is familiar to Sanskrit also.

XIII They landed on an unknown coast. Bandhuyatta there sold a jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.



1. नाइत्त, has the sense of 'a class' rather than of 'a race' or 'caste.'
3. Better to read वियक्खणजणमण thano मणि.

XIV Bhavisa's wife abhorred the life that she had to lead and once thought of committing suicide, when she was prevented from doing so by a deity in a dream. The boats went forward, until they came to the Jumna; messenger of good news was then sent to Hastināpura.

## SANDHI VIII

Bandhuyatta returns from the Dvīpa and is welcomed home. He has brought Bhavisa's wife and passes her off as his bride. His father settles the date of their marriage. Bhavisānurūvā like Kamalā, is disconsolate.

1. The messenger breaks the news of Bandhu's return and everybody in the city is glad at heart. The young women, whose husbands had accompanied Bandhu, were naturally more affected.

2. Read पवंचुअ and विसुद्धमणु separately.

7. अणुराइउ—from अणुरायउ. The change of य to इ is common to Jain Māhārāṣṭrī and the Apbh. Possibly the Apbh. has borrowed this peculiarity from the Jains, into whose hands it had fallen. Cf also संपाइउ for संपायउ; Hindi पाया. See also पराइउ in Kaḍavaka II below.

II Dhaṇavai thinks the news too good to believe in, but the messenger convinces him.

2. सुहृत्पिय—Pleasing only outwardly'. सुखप्रियम्. The following line makes clear that सुहृत्पिय=सुखप्रियम् and not ममप्रियम्.

3. Jacobi's reading पभणइ 'दत्तयारु मं मुज्झहि' makes no sense; whereas our वत्तयारु मं मुज्झहि is most natural. The messenger (वत्तयारु) says 'do not be infatuated; know clearly that Bandhu has come.'

4. 'I left him sailing swiftly, crossing the waters of the Jumna.' परिहृत्य is evidently परिहृच्छु, with the usual confusion of च्छ with त्य, which means पदु according to *Deśināmamālā* VI 71. The परिहृत्य of B is no improvement.

5. पयाणउं in a collective sense 'all the boats' with the horses, elephants etc. They resemble a king's army or military camp.'

7. सिमिर for शिविर, through सिविर, shows phonology peculiar to Apbh. only, where व is changed म, and to म to व. Cf. मि for वि (अपि), and खन्न for खणीय, खेउ for क्षेम.

III Hariyatta, knowing the news, tells Kamalā of it. Everybody in the town is delighted. People go out to receive Bandhu, who is brought into the town with joy.



1. कमलहिं—The anuswāra is sporadic and the इ is only the Jain way of writing the short ए; so that the form is to be regarded as being कमलहे Gen. sing. Our edition always represents short ए by इ.

IV Bandhuyatta, admired by all, enters his house and is welcomed by his parents with laden heart in silence.

1. परुप्पर see परोप्पर supra.
2. सहियरि compare Guj. सहियर. To be derived from Sk. सहचरि, the इ of रि being due to attraction. The word सहि-सखि also perhaps might have influenced the phonology of सहियरि.
4. वीरचरिउ for वीरचरीउ.
5. भमंतिहु has to be taken in the causal sense. 'Revolving (in their hands) bunches of flowers.'
8. ज्योणिहिं has to be regarded as an Infinitive, after He IV 441.

V Bhavisatta's young wife also gets down and is surrounded by women who take her to be Bandhuyatta's wife and lead her to Saruvā. She neither bows down nor talks to Saruvā.

1. जपाण—a palankin or Meṇa ?
2. पदम etc.—With formalities due at the arrival of a person for the first time.'
4. Separate निय from वरदिलयहिं.
6. Construe विणउ करेवि, आसणण नेवि, एह तउ सासु (इअ) सन्नइ पदरसिय—The greeted her, and taking her near (Saruvā), pointed out by gesture that she was her mother-in-law'.

8. Read अणेय उवाय वियप्पइ for अणेयउ वाय वियप्पइ a bad splitting up of words. This is due to the fact, that in many old Mss. words are written in a running line, without separating them, and the editor has to use his skill in suitably separating them. A little inadvertance results in unintelligible readings.

9. The Instrumentals refer to सरुवा. She, wishing to have a happy meeting with the bride, points (this) out to her son and looking up to him says 'I do the bride neither salute nor talk to me' ?

VI Bandhu, hearing her words and pleading the excuse that the bride perhaps remembers her country, makes a sign to his attendants to take the bride to her apartments.

1. अणुज्जे through अणुज्जुअ from अणुज्जुअ. Jacobi reads अणजे, which is closer with अलजे. But अणुज्जु and अवक्कु are the epithets that are again given to Bandhu at XII 2 in this Sandhi.

9. भविसाणुमइ—Bhavisāṇumai appears to be the same as Bhavisāṇumai VII 3, 6., the name of Bhavisa's wife.



VII The young bride is attended upon by several women, with curiosity to see her, who try to comfort her with all sorts of enjoyable things and agreeable services.

3. Read दंसणकोऊहलापिय इत्तिउ for दंसणु कोउहलपियइत्तिउ. 'Women who were very curious to see her.'

7. निहित चित्त should be read together. The double त्त in the first word is due to metre and to attraction of the following double consonant.

VIII All good men of the city celebrated the return of the young men in their own way.

2. पहसरइ is verb to जयनंदिघोस and सरइ to जणु.

6. सोहलउ—The festivity in honour of the happy return'. Comp. Mar. मोहळा.

7. 'The song of the bards could be heard above the sound of the drums etc'.

8. जम्मणि is a pure Sanskritism, perhaps due to metre. Regular Apbh. would be जम्मै or जम्मि.

IX How the five hundred young merchants also celebrated their happy return.

4. Read मरुकुंद and वणयद्वणय separately. For द्वणय compare Marāṭhī द्वणा.

X The poet describes the festive appearance of the city, made still more beautiful by the advent of spring.

2. धवलपुंजवियइ— is a participle of the denominative from धवलपुञ्ज. The houses were whitewashed.

वणतूरउ of Jacobi makes a better reading.

7. A Palāsa tree full of red flowers compared to blazing fire. There is a propriety in the simile, when we consider that a Palāsa in flowers does not show any leaves and that the flowers are flame coloured. Compare the name 'forest fire' given to Gulmor which has flowers of the same colour.

XI Kamalā sees the festivity of the town, but no where hears even the name of Bhavisa mentioned. She then goes from house to house of the young traders and inquires but no one is able to tell her anything.

1. धणपन्हुपयासिरि from धण, पद्हु and पयासिरि. पद्हु is प्रसव. It is believed that the great love of a mother for her child of whatever age will cause a flow of her breast-milk on hearing of or seeing the child after long separation.

4. The whole sentence from अमेसु गविदुउ is an object of कहिउ 'We searched everywhere, but no one found Bhavisa anywhere.'

5. The analogy of चमकिय would suggest a like derivation of दमकिय. दमव+ where दम=to the vanquished, to be overpowered.

8. In the meanwhile, Saruvā's son, bearing well in mind his mother's advice, went to Kamalā.



XII Kamala asked him what had happened to his brother, and he replied that the latter had gone to another country. Kamala of course did not believe in it and became more disconsolate.

3. कणउं—Compare Marathi कणें—A treasure, a hidden store.'

8. समुच्चयवाहिर्हि is an attributive Instrumental.

अद्वहि and जि should be read separately.

विणिगय and वाहिर्हि should be read separately.

'She went away midways, without reaching her house.'

XIII. The disconsolate mother's lamentation.

5. छणदियदुःक्षणदिवस—A day of festivity, a holiday.' Comp. Marathi सणदिवस or सणवार.

7. सयणसयलंह सयण—Relations of all people.' In the first word, it should be merely जण and सयण.

10. घणु वरिमिउ etc.—A cloud has sprinkled the heart of wicked, mean people, because you are in distress.'

XIV. People become sympathetic to Kamala, and begin to guess the cause of Bhavisa's absence. All sorts of rumours reach Saruvā's ears and she begins to repent of her wicked advice.

1. दोमियमणु is the same as दुस्मियमणु elsewhere.

3. न मुणहं—We do not know.' The forms of the root for the 1st pers. pl. and the 2nd pers. pl. have become identical.

5. आएं वढवणउ नछजइ—Why he does not stop the festivity.' People begin to doubt the wisdom of Dhanavai. This talk, as the next line indicates, took place in the courtyard of Dhanavai's house and hence it was heard by him and Saruva.

9. आएं मंडुहु.—Surely he has done it accordingly' i. e. according to my advice.

XV. Saruvā asks her son what he had done to Bhavisa and he replied that the latter had remained in that country, not wishing to return without wealth and honour to a city, where he had been slighted. Bhavisa's wife, who heard this, wanted to expose him.

3. एवहुंतरि is the correct word.

5. Read अम्हं and सिय separately.

6. पइज्ज from प्रतिज्ञा. Compare Marathi पैज. The other word पै is from the same Sk. word, but through another Prakrit word viz. पइज्ज.

8. सको-शक्रः. The second सको means शक्रः.

9. तवंग-see तुंगतवंग in Sandhi I and तवंगि नईसिवि in VI

XVI On second thoughts, she thinks it better to remain silent and



necessary, to die. Suvratā, the Jain nun, again took Kamala to her preceptor and told him her plight.

2. Sk. वरं आत्मा घातितः न पतिभवे दोष उत्पादितः

4. दुर्वासिरि=दुर्वासिनी—The unlucky one.'

7. Read दुःखमहन्निवि दोहय—She was caused to go (i.e. thrown into) the ocean of misery.'

8. हियवहं साहारण्य is as much as हृदयसमः—As dear as one's heart.'

XIII. The sage told her that her son would return on the thirtieth day the fifth of Vaiśākha; he would also become king. Thus Kamalā would be called queen (mother).

1. जियंतउ Pres. part. Comp. Marāṭhī जिवंत, by such a व-श्रुति as is usual in Apbh.

2. पच्छिळपहर is the last प्रहर, from पच्छ+इल.

3. चाह is a pure Deśī, preserved in Hindi चाहना, Mar. चहा or चाहा. 'To expect, to desire.'

9. 'She kept counting the days by scratching lines' (on the wall etc). This was the time-honoured custom with women of counting. cf. विन्यस्यन्ती गणनया देहलीदत्तपुष्पैः Megha. II 27. Even now, women in villages (even amongst higher castes) count things by marking lines of cow-dung on the wall.

XVIII Dhanavai then presented his son to the king and gave large presents. The king gladly received him at his court and then gave leave to them all to go. Dhanavai was astonished to see the splendour of his son's wealth and became thoughtful.

1. Jacobi has not got this and the following two lines. His Kaḍavaka, therefore, has become inordinately short. It has also become abrupt, because then one does not understand who gave leave (विससिय) to people, why and where they had gathered etc.

5. कयकजिय—People who had done their duty' viz. of paying obeisance to the king.

7 to end—Shows the state of mind of Dhanavai. He is struck with the fact that his young son should have become so rich in one trip. But he satisfies his doubts, by wisely putting it down as the fruit of good deeds done in a previous birth.

11. णउ तज्जइ—That riches can not be renounced like straw.' This he puts down as the law of former action.

XIX. Sarūvā, delighted with her son's wealth, tries to cajole the young bride, saying that she was fortunate indeed in having got her glorious son for a husband. On receiving no reply, she turns in disgust to her son, who somehow excuses her and says that all would be right when the marriage [Bhavisa—8]



would be celebrated. Dhanavai then begins to make preparations for his son's marriage.

4. Read सा अमियेण instead of साअमियेण.

5. तव सौभाग्येन जनः मुकुलितः appears to be the sense. पोमाइय Denominative from पोम, Sk. पद्म!

9. 'Tell me, how I should entreat her ?

16. Read विवाह किय (विवाहक्रिया) together.

17. 'A word was sent round to relations' (?). सम्माइय is evidently from सम्+मा. In this form, it occurs again in XVII 2, 11 नाउ सवक् दुवक् महाइ के नरवइहिं चित्ति सम्माइय. The reference is to two sons of a Brahmin that had endeared themselves to the King. But the original sense appears to be supported by III 14, 2 which runs—इत्थु वि हत्थिणयरि सम्माइवि. This means 'to be inside, in the interior. Cf. The bridge between the two sons appears to be supplied by II 13,5 which reads हियवइ जाउ न सम्माइजइ—If you can not enter into one's heart i. e. endear yourself to him.'

XX Bhavisānurūvā was in a difficulty. She did not know whether her husband would come, and here was everything ready for her (second) marriage. However, on hearing Kamalā's vow, she also determined to pass long her life for thirty days after which she would kill herself.

10. Jacobi wrongly reads सज्जकिय together and gives सज्जक्रिया as its equivalent. But सज्ज or सज्जि and किय means सैव क्रिया (तया प्रतिपन्ना), namely a vow to live no longer than thirty days.

## SANDHI IX

The Yakṣa again appears before Bhavisa and carries him away, with immense riches, in his balloon to Hatthināpura. There he meets his mother and learns everything.

I While Bhavisa was in the Jina-temple, all disconsolate for the loss of wife and wealth, the Yakṣa Māṇibhadra remembers of him and pays him a visit and asks him how he and his wife and wealth were doing.

7. सएसभूमि for सहएसभूमि. Metre requires the dropping of ह. Note the loss without termination.

8. The first part is metrically faulty. Jacobi reads जि before महानर, thus avoiding metrical flaw.

II Bhavisa was astonished at his appearance and could not recognize who he was. He then boldly asked the plain question viz. who he was.

1. Read अवलंबिय and धीरिं together.

3. 'He speaks words that touch the heart.'

4. वित्तकलत्तवत्त-वित्तकलत्रवाताम्—The suffixless Accusative.



5. If he can see from a far-off country, then how has not he known that both my wife and my wealth) have been carried away ?'

6. असणिवेउ the demon, who had devastated the city, and had given Bhavisa the gift of it.

III. Māṇibhadra reminds him of a dream and a writing on the wall and says that he was his friend by the command of Indra. He now entreats him to get into his विमान and go back to Gayaura.

2. चिर—Long ago'.

4. In the latter half of the line, Jacobi's edition shows a lacuna after वि. His note is 'The lacuna is not indicated.'

5. Jacobi's text omits this whole line, of which he apparently is not conscious. The next line in his edition shows a lacuna of the first half, which he has indicated by dots.

गरुदुत्तंति—Perhaps to read गरुदुक्खंतंति ?

IV. The Yakṣa called for his ballon and it came in all its brilliance. Bhavisa was astonished to look at it.

5. जालगवक्खपक्खपडियक्खहि makes a better reading than Jacobi's जलगवक्ख-पडियक्खहि.

7. घेयहो, if it does not mean धेयात्—from its gaol,' is unintelligible. Jacobi's वेयहो is easier.

10. फिट् of course means भट्टा. Compare Marāṭhi फिटणं फिटला.

V. He then consented to go and took with him immense treasures. The balloon gently rose up, and like a bird flew into the sky.

5. Jacobi's (धण) रिद्धिसुह etc. is metrically faulty. रिद्धिविद्धिसुह etc. is free from flaw and supported by the same expression in IX 6 below.

11. उप्पमिउं—Jacobi reads उप्पइउ which is simpler.

VI. The balloon came where Kamalā, almost hopeless, was passing a wakeful night on the 5th of Vaiśākha. The balloon got down and all became struck with wonder. Kamalā too went out to see it.

VII She finds her son in it and with great joy receives him with caresses. Then there is a sweet welcome home.

1. Jacobi's edition does not show this line, and has the next line also mutilated.

6. निवडिवि कम—Falling at their feet in due order.' कम is for क्रम i. e. क्रमेण.

7. अंसु सुआइयाइं etc. There is a pun here on the word अंसु, which means (1) tears and (2) rays. 'The eyes were shedding tears, just as jewels shed rays.'

13. कीयइं metri'causa. The form is कियइं.



VIII Then they tell each other many loving things. Bhavisa asks his mother about his half-brother who, he learns, has returned with huge wealth.

3. I had feared that about yourself, which, (one desires), should befall a wicked man, of bad company.

IX He also learns from the mother about a young girl (his wife), who was brought by Bandhu and who was now being married to him. Bhavisa then goes to the king with a present.

4. तहे would be preferable, although तह is not quite wrong.

5. Combine सुहमंगलजन and जणियायल्लहो. आयल्ल is as much as मंगल or सु.

Does आयल्ल here represent आयल्ल—Ceremony? Anointment of the bride with fragrant oil is part of the preliminaries of marriage.

8. पियल्लदंरि महएवि सणाहो should be read as one word.

11. न एणवि महु संबंधु अत्थि सहु केणवि—Is एणवि to be taken with केणवि, just like Sk. येनकेनापि and meaning 'with any one.'

X. The King is mightily pleased with him, and gives him unhindered access to the palace. The mother in the meanwhile has got an invitation for the anointing ceremony and asks her son if she should go. He allows her on condition that his arrival should be kept secret.

2. पइसारवार is प्रतिसारद्वार the mainentrance; same as प्रतिहारद्वारम्.

5. तथु पच्छन्नु करेप्पिणु—Means 'incognito'.

7. Read हकारउ in place of हुकारउ. Jacobi also read हकारउ. Cf. Marāṭhī हाकारणें, हाका मारणें.

9. किंत is किं ति or किं तत्. Jacobi reads किंत्तु.

10. The latter part is metrically faulty. It lacks one syllable. The last word, as it stands, is a genitive, but cannot be construed any where. Jacobi's reading महल्ल कह supplies the missing syllable and makes capital sense.

XI. The mother insists upon her son telling the secret. He tells how the girl whom they were then marrying was his wife and how she had been snatched away from him by Bandhuyatta.

2. वित्तउ-वृत्तम्—Compare Marāṭhī बित्तणें, बेतणें.

3. वयणि दिदु होज्जहो—Be firm in your talk.' वयणि-वचने (वदेन also?)

XII. Bhavisa tells the story of his wanderings through the forest discovering the city etc. to his mother.

1. बहलतरुतंडवि is only a synonym of वणगहणि. For. तंडव compare Marāṭhī ताण्डा.

2. पसरि=पसरिवि—Absolutives in इ are not infrequent in this work. also, Gune, Sañjamamanjari of Mahesarasūri, ABI 1,165-66.



7. केवल in the sense of कैवल्य or highest knowledge. केवलवाद्दो—Of one who carries highest knowledge,

9. From सुहिकनन्तरि to सुहलक्षण at the end of the next line, we have the subject of उद्देशः. 'It (वरकल्पंति) purported that' etc.: Perhaps to separate सुहि from कनन्तरि as Jacobi has done.

XIII. He continues to say how he saw a girl there, and married her etc.

2. We have split up सविण्याए and सविसिद्धु. So reads Jacobi also.

3. उज्जाडितं—Made desolate; a true Deśi. Compare Marāṭhī उजाड केलें. Guj. उजाडिउं.

विन्नाडिउं—Destroyed or killed' also a Deśi. Perhaps to compare with Marāṭhī वाभाडे काढले which means 'tattered into shreds,' 'torn asunder.'

10. दियहं stands perhaps for दियहइं.

XIV. He mentions the second perfidy of Bandhu and finishes the story.

3. धणिय=धणिया his beloved wife.

6. आदनु can not be taken in the sense given by Hc. viz. आरब्ध. It should mean आज्ञप्त or some such thing. The sense of the latter part is 'He had been long told (about it) by Indra'.

10. कटुमिय to rhyme with यिय of the previous line. The regular form would be कटुमई=काष्ठमयी. 'She also looked wooden.' Or is it कष्टमिता?

XV The mother's grief, on hearing her son's past privations, was revived and doubled.

2. One न is redundant in the latter half. Jacobi's edition also has got it.

4. The latter half lacks one syllable. If we add a हा at the beginning, the law would be removed. Jacobi has it.

10. झंपिवि—Covering, screeding.' Compare Marāṭhī झांप, झांपड, also झांकण, A Deśi. Jacobi's edition does not know the last word and reads दुब्बोचरण for दुब्बावरण.

11. पवंच here in the sense of machinations. Jacobi reads विचरि ढोउ which makes no sense at all. The Metre requires that we should have समच्छरहं (instead of समच्छरहो) to rhyme with परंपरहं of the next line. It suits the sense also better. Translate 'Lessen the pride of those who are jealous of you.'

XVI He consoles her and shows her all the treasures he has brought with him. At his instance she wears the ornaments.

2. आणितं जं तहो नयरहो होन्तउ—What had been brought from that city.' होन्तउ, which really is the Present Participle of हो—, is used to denote the perfect tense. In Marāṭhī too the same state of things exists. होता, होती, होतें, which are now regarded as forms of Past Part., are really Present Participles; which when placed after Past Participles of verbs, gave them the sense of the perfect tense. आणितं होतउ exactly corresponds to Mar. आणिलें होतें. and Guj. आणियें होतें.



Compare जइ पदमउं जि हुंतु तुहुं एहउ II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.

2. पीडिउं—Worn tightly.' Jacobi reads पीणिउं which would mean 'worn'. Cf. Hindi पेनना.

3. तडकिउं—Tightly, sitting closely on the body.' Compare Marāṭhī तडतडित कंचुकि.

4. Read कंठ कंठ कंदलिए रवन्नउं—The conch-shaped neck appeared beautiful on account of Kandali. Jacobi's ms. has failed him here, as at several other places. He reads कम्भु कन्दलि प.....रवन्नउं.

XVIII He then requests her to move thus in the city and especially to go to the house of his rival and give the Nāga-mudrā to his wife.

1. नजइ does not make good sense. तजइ of Jacobi's edition would suit. 'He again speaks to his mother.'

7. Separate थिय मंथर चिर लील वहन्ती for थियमंथरचिरलील वहंती.

किं सा होइ न होइ व जेही—As if she were the same, and as if not.' This does not make quite a satisfactory sense. Jacobi's text is mutilated. He has किं सा होइ व (रंगण) जेही, the words in the bracket being emended by him, though he is not sure of it.

10. आयइउ appears to mean something like आनन्द.

XIX Dhanayatta and Sarūvā were astonished to see Kamalā there, and guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहाहरणसोह=एह आहरणसोह.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कडकखपकखविकखेविं—Kamala casts at Saruvā a withering glance.

6. जइ परचार लहइ-यदि प्रचारं लभते. Better to separate as जइ पर चार लहइ—If she is pleased,

11. वालिवि-वलिवि. The lengthening is metricausta.

XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्लहरणिं. बहु and अनवल्ल is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवल्लहरणिं. He has आहरणेति.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject for or banter.



12. Jacobi reads उरुमं खरिड and in the glossary gives the meaning 'highly or greatly rough.' He connects उरुमं with ऊर्ध्वम्.

XXII. The bantering talk of the girls continued. Kamalā then returns to her house and tells Bhavisa all that had happened.

1. The text again is hopeless. Read the latter half thus मंकुणमचइ सुत वराई—The poor one had slept on a couch full of bugs'—and hence the marks on her body which had made them suspect that she had been married. This is of course said sarcastically. Jacobi has not understood the spirit of jest, and hence reads मंकुण मचइ सुत etc. and gives मृदाति as the meaning of मचइ.

2. विणु सुते किय गलि कंचुली—Also refers to the thick nail marks on her body, which another girl sarcastically compares with a close half-bodice.

3. That the view above propounded is correct, is shown by this line, the girl says 'Do not joke please'.

4. Separate एहावत्य and कुमारिह.

11. नाहु नवमउं the ninth Tīrthāṅkara.

## SANDHI X

Describes how Bhavisatta exposes the perfidy of Bandhu and becomes the king's right hand man.

1. Bhavisa goes again to the king's assembly hall, which is described.

9. 'Whenever any king or vassal entered, he was announced by the tap of a golden staff.'

11. अम्भोदजट्जालंधर etc.—these are names of countries whose kings waited upon the king of Hastināpura.

अम्भोद not yet traced.

जट् is very likely the country of the Jāts.

मरु the present Marwar.

जालंधर the country of that name in the Punjab. मारुभ not to be traced.

दक्क or as Jacobi reads it दक्क, the country of Dakka. कीर, खस and बर्बर are also not known, although the खस tribe is said in the *Mahābhārata* to have sprung from Vasiṣṭha's cow. बर्बर s are the Barbaroi of the Greeks in the North West frontier.

वेयंग and कुंग not to be traced. The latter perhaps corresponds to कौंगुदेश of the south.

वेराट or वैराट—The ancient विराटनगरी, the modern North-Western Rajputana. गुज्जर is Gujarat. How much of the modern Gujarat should be included under the name is not clear.

गोड is गौड, modern Bengal.

लाड is लाट, a twin country with गुज्जर.

कनाड is कर्नाटक, Canara and Mysore of to-day.



13. Separate इय from एमाइ. Even with that the line does not make good reading. The meaning is obvious. 'Thus these and other countries (lit. the earth) and all great men wait upon the pleasure of the king.' Perhaps इय एमाइ सव वसंधर was the original reading. स might have been misread as उ and the previous अ joined to it. Sk. इति एवमादिक सर्व वसंधरा. Jacobi's सुकस-वसंधर is worse still.

II He approaches the king and giving the presents bows down to him. The king asks him to name any person legally connected with him, he would fetch him before his court.

3. सवावसेर परिद्विउ of Jacobi is no improvement. सवासरपरिद्विउ-Sk. सवावसर प्रतिष्ठितः illustrious on all occasions.' (?)

4. ओसाहुजसाहु i. e. उच्छ्वासः—Breathing time.' Jacobi's doubts about this word, and the suggested emendations in his glossary are unnecessary.

III Bhavisa requests the king to call Dhanavai and his son to court. A messenger is sent, but he returns with a word from Dhanavai that he was busy with a marriage ceremony in the house and would attend as soon as it was over.

6. संबंध here and in II 10 above, appears to have a legal sense, as is shown by the word वाहु-वादी here. 'A mighty opponent (or Complainant) has come who has a legal-action (lit-relation) with you.'

8. Join पउरकम्म and संखेवउ. The double व is unnecessary, but it appears to be called forth by करिवउ.

14. कुसमि-स्पृशामि. I touch i. e. I call into question' viz his marriage. It can not be taken in the usual sense, also given by Hc. and followed by Jacobi, viz. 'wipe off.' For the legal sense of स्पृश see Mrcchakatika IX.

IV But Bhavisa boldly says that he objects to the marriage, whereupon the king sends another messenger with sharp words. Dhanavai is now afraid and asks his son whether he had committed any offence abroad.

7. तो कहि, करहकज्जु, कोणच्छिउ—Is obscure. The sense however seems to be, 'Tell me (if you have committed any offence in foreign land); who would spoil (णच्छिउ) the business already done?' The text therefore will have to be read, as if it was करिउं कज्जु को णच्छिउ. Or retain करहं and translate 'who would spoil the business out of his hands?'

V Bandhu tells his father that some one of his five hundred companions has perhaps become jealous and means to do him harm. He suggests that the fellow should be punished at the hands of the king.'

2<sup>1</sup> गहणु-गहनं—Difficulty.' Here perhaps 'enmity.'

7<sup>1</sup> विहंजिवि—The Absolutive is used for an Infinitive. The form ought to have been विहंजिउं. सम्माय should be read समायु—Equally.' The doubling is added to metre.



9. Read काउरिसहिं. It is an Adj. of वरायहिं and must be in the same case.

10. पम्मुहुं for पम्हु metri causa.

12. करहु is made to rhyme with हरहो. This only means that हो is to be read very short almost like हु.

VI Dhanavai approves of the suggestions, calls together all the five hundred comrades of his son and accompanied by them, goes to the court. There Bandhu challenges his opponent to show his face.

1. For पवरु—read पउरु the people' i. e. who had accompanied Bandhu. Jacobi also has पउरु.

3. पहु and पुरउ should not be separated as in Jacobi's edition.

3. 'Although he was proud, yet he behaved well with the king.'

6. This and the following lines contain Dhanavai's words with the king. Jacobi's text has got the latter part only, which is read as first half, and the remaining half line is blank. Our edition supplies it well. Here too, the line would improve in sense and appearance, if we transpose the two halves and read 'जह सहि etc.—जह अवराहु etc. 'If (I am a) friend, then you should not do so. If at fault, even then it (your treatment of me) is not proper,

VII Bhavisa answers the challenge, and Bandhu and his accomplices hang down their heads for shame. The king rebukes them severely.

3. निएवि is obviously used for निएउं.

9. अणिओयणित्तहं is equivalent in meaning of अकार्यकराणाम्.

12. Here is a case of attraction, by भीसिवि of the verb चवेवि. It ought to be चविउं the predicate to पियवयणु. Translate the line—'without being daunted, Bhavisa said these soothing words.'

मं भीसिवि-न भीषयित्वा. Rather to be regarded as active and not causal. न भीत्वा. The use of म should be noted. It is not restricted to the Imp. construction.

VIII Bhavisa interposes on behalf of the young companions, saying that servants should not suffer for their master's fault. They then tell the king the whole story.

1. न करिव्वउ अवराहु वरायहं—these poor people should not be blamed for the fault.'

IX. They finish their story, saying that both were the sons of Dhanavai and would be all right at home but that they themselves would be punished. The King and his attendants then recognised Bhavisa and were glad that he had returned.

5. Why should we conceal (सिसह—lit. leave unfinished,) this from our lord? For deceit (छेय-छक) would bring in meanness.'

10. नेह and सणेह both from the same word स्नेह.



X. The King gives vent to his delight and is astonished that he should not have recognised him before. He is reminded of Bhavisa's childlike pranks.

6. Read सियतारहार सियहारतार in place of.

XI. The King then holds Dhanavai and Bandhu as prisoners and brings over Sarūvā. He then calls together the leaders of the city and tells them the offence of both Dhanavai and Bandhu.

6. चडिउ परिछेयहो? Perhaps to read परिखेयहो?

7. 'Pretending to be greatly afraid'—appears to be the sense.

XII The king puts to them, what should be done with the two. They, howsoever deploring the deed, want that Dhanavai should be saved.

3. अइयारिं with पुराइयकम्महु—the excess of.'

4. छायाभंग—falling away from his position, (lit<sup>n</sup> splendour).

6. Read महारउ-महार्हम्.

5. अविद्याणियसत्ते—अज्ञातक्षत्रेण not knowing or not minding the king.' Perhaps to read अविद्याणियसत्ते not knowing himself (his great family etc.)

XIII Their leader entreats the king to look to the position and the respect of Dhanavai and let him go without punishment. They also say that Bhavisa should get back his wealth and marry the bride.

2. Read कुरुजंगलि वि पहाणउं for विपहाणउं.

4. 'It he had been guilty, would he have been the leader of people?'

5. 'One body (of Dhanayatta) was enjoyed by two wives'? that would be the meaning approximately, but what is the sense?

5-6—Perhaps the reading of B is better. तिभायविहितउ—divided into three parts.' The meaning is the father and the two sons are really joint and what they have acquired is also joint. Bandhu would, therefore, be a thief only if he robbed a stranger.

XIV. The king does what the leaders recommend. The young men chants come and beg Bhavisa to forgive them.

3. संमिलिवि for संगिलिउ which is only a mistake.

5. Jacobi's reading संवरि अविहायउ seems to be preferable. The men propose that the wealth Bandhu carried away from Bhavisa should be restored without interest.

8. Read नयरहो for मयरहो.

9. This is a gentle threat of Bhavisa. 'Celebrate the marriage with care, after inquiring of those who had gone as his helpmates.'

11. It has its effect. They meet together, consult and resolve firmly (to disclose the saddest part of the story).



XV The companions of Bandhuyatta then disclose the whole secret, especially with reference to the abduction of Bhavisa's wife.

3. साहारिउ cf. साहरइ-संवृणोति Hc. IV 82. 'How has the best citizen (viz. Dhanavai) yet made a secret of a very weighty thing?'

11. Perhaps to read समासिण in place of समासि एण which makes no sense.

XVI They complete the story, declaring on oath that it is true. Good people hang down their heads for shame. The king in wrath orders the father and son to prison; and the whole city is in mourning.

8. परिणवइ वञ्छइ is an example of contamination. What should have been an infinitive is changed to a finite Verb. परिणविउं वञ्छइ.

10. The latter part is mutilated. Read with Jacobi अम्हइं मि छित्त पय रायहो- 'We shall touch the feet of the king' in token of the truth of what they had averred.

XVII Every body in the city is disconsolate. The king therefore calls Bhavisa and tells him to take whatever steps he deems necessary.

1. Combine भग्ग with मडफरु.

4. Read अंगे and संगे for अगें and सगें. अगें-personally. Dhanavai according to them, was not personally responsible for the calamity.

11. जं थोइलयं पि दुत्तरि दुप्पवंसि (चि) पडइ—That an illustrious (lit. big) (family) should be involved in this hopeless fraud.'

थोइलयं through थोरयं from स्थूरकं. The इ is only for euphony and metre. great or illustrious (family). दुप्पवंसि is evident mislection for दुप्पवंचि.

XIII. Bhavisa philosophises on virtue and sin and says that although the King had honoured him and justly punished wrong doers, he was for mercy.

2. पहावइ for पहवइ for metre's sake.

4. इहरत्ति on the analogy of परात्ति, where र is legitimate. The regular form would be इहत्ति=इह.

5. निकउ पुरपरिवाडिए किजइ—Atonement is done according to the custom of the town.'

8. Although the King had raised him to a high position, he would not assume it if people did not approve of it.

9. This is an obscure line. देवजणिगारिय makes no good sense. Jacobi read देव जणि गारिय. This is a slight improvement on our reading. But जणि and गारिय should not be separated, as then ग for initial क could not be explained. The first line then should read न लहमिं सुद्धि देव जणिगारिय—where सुद्धि should mean peace of mind

The second line, as Jacobi reads it, is metrically faulty. He reads विद्धे पउरे चारिय; where all the एs (which he transcribes by ē) are short. The



meaning also is obscure. If we stick to our reading विमुहिं पउरिं जणणिं वंधारिय, with a slight change viz. separating वंधारि and य, the meaning of the two lines would be 'Lord! I do not get peace of mind due to people, so long as people are averse, and my father (जणणिं loc.) is in prison' (बंधारि from वंधगृह or वंधगार).

11. अणुज्जुअवित्तिहिं of our Mss. is better than Jacobi's अणुज्जुअधित्ति which (धित्ति) makes no sense. The king compliments Bhavisa on his straightforwardness. उज्जुअवित्ति-ऊज्जुकवृत्ति. In the latter half read, with Jacobi, पउ वि-पदपरि.

## SANDHI XI

How the citizens prevail upon the king and effect the release of Dhaṇavai. The test of Bhaviśānuruvas fidelity. How in the end the two young people are united.

I. One day the king calls his secret emissaries and wants to know how people were behaving. They tell him that there was grave dissatisfaction on account of the punishment of Dhaṇavai.

4. Better to read चरपुरिस, with Jacobi, for वरपुरिस. च and व are written almost alike.

10. Jacobi reads सयहरि-स्वगृहे.

13. इकमुहु-एकमुलः—Unanimous (in an opinion).

15. 'If the King would not forgive him, than let us all together leave the city'. Pretty early example of 'passive resistance' and 'collective action'.

II. The King calls the people together and asks them what they want. They tell him that Bandhu might be banished from the city or given a harder punishment, but Dhaṇavai must be set free.

4. Separate देव from सिद्धि.

7. अहरइ should be read separately. अस्य विनाशिक (वैनाशिक i. e. बुद्ध?) रतिः—one who is attached to destruction of people.'

9. Latter half देव पट्टणहो for देवपट्टणहो.

III He does as they desire. Bhavisa then says that the king should call his young wife there and should test her fidelity at the hands of trusted women, so that no one should afterwards find fault with her and himself.

2. Separate कर from मउळि

4. Construe जाम्व न विसप्पइ ताम्व य अन्नुवि किंपि तुम्ह पुरउ विन्नप्पइ. 'Before persing, I have to make another request.' Jacobi reads वि सप्पइ separately.

5. 'There is no event (in the realm) of Viṣṇu, which does not happen in this world to a living being.'

6. Jacobi's edition has not got this line. But the next line अगह निं was a fa the glory, बीसासउ (which by the by is metrically faulty), presupposes some clause,



'If he, who in this world has (his wife) attached to his half-body, has such experiences (viz. of having his wife carried away by others), then what guarantee is there in the case of others'—makes a very good preface to Bhavisa's following speech.

8. एह कुमारि भणिवि जा उत्ती has an exact idiomatic parallel in Marāṭhī ही मारी म्हणून (भणिवि) जिला म्हणतात (उत्ती).

12. कलहं—Compare Gujarāṭi काले.

13. महल तिय तंडवि should be combined as in Jacobi's edition.

IV The king agrees and sends two trusted and clever women, Jayalacchi and Candaleha to observe the girl minutely and bring her to the assembly hall together.

3. Read कुडिलवयणपडिवयणभमूदउ—clever in cauning (sarastie) talk and repartee.' This makes better sense than Jacobis कुलि वयणपीडवयण etc. which is not quite faultless metrically.

4. पुत्रिमहंरुंदंरुदवंतउ compare पुत्रिमहंरुंदंससिवयणी III 2,2 supra.

9. पंचु. Our poet seems to be fond of this word, which has acquired a bad meaning—'cunning, deceit. cf. एउ पंचु सरुवहिकेरउ X 17,5.

11. Jacobi's edition shows a lacuna after विनिवि, which, he says in the footnotes, has not been indicated.

13. Read सुहइ-सुभगे, as in Jacobi's edition. सुहइ is a clear mislection. There is also तुयु for our तुयु. But our edition has consistently this form only of the pronoun up to now.

17. Perhaps to read तहु for the second तउ in the first half. The first तउ is perhaps responsible for the second in place of the right word तहु. Jacobi has तहो.

V They tell her that Bandhu was taken in favour by the king and Bhavisa was lost and that she should now care for the former. If not, she should go with them to the assembly hall and speak for him. The young wife thinking that all was now lost, made bold to go to the assembly-hall.

2. The trend of the latter half requires that महु should be read as पहु, like Jacobi. 'People praise what the king does.'

7. Perhaps to read मडप्पर ? 'With pride.' Of course it would not rhyme well with चडकर (read thus for चडकइ; but the harmony of the two last syllables, although the usual rule of the stanzas, may not be very strict by observed. Compare उरु and मुहु, संचडउ and गतउ, सुहवतउ and आणतउ, in the 4th Kadavaka above.

VI. Jayalacchi runs before the two to the King and tells him that she was a faithful wife. In the mean while, the young wife enters the hall in the glory of superb innocence and wounded pride.



2. Combine नरवड् and नियड्. It is a Compound.

7. This and the following two lines contain similes, some of them really good. e. g No body dared look at her, as at the wrathful eye of a Master.'

9. Text hopeless. Separate फाडियनित्त and चीर. The latter is no doubt चीर as Jacobi has it; it should be joined to जयलच्छि व. चीर makes no sense.

12 and 13 contain beautiful श्लेष, although the first half of 12 is hopeless. Corresponding to three phrases, it ought to be read as असिरिव सिरिवत्त.

Although poor (असिरि), she was rich (i. e. possessed of सिरि or glory); although the best of women (वरंगण), her best limbs were sweating; although simple मुग्ध (another sense 'foolish'), yet she was full of thought; although without collirium (निरंजन), yet she was of enticing beauty (रंजन-सोद).

VII. She elicits applause from all. The Kancuki appeases her and the King banishes Bandhu and Sarūvā and calling Kamalā pays her respect. Dhanavai then goes home with Kamala and the young couple.

4. एहु does not suit. पहु (joined to परिवार) of Jacobi's edition suits better.

Jacobi's edition here wants several words and two complete lines between होइ and भडारिण, which are found intact in our text. He has expressed his opinion that this is so, in the footnotes.

10. After this line, Jacobi's text shows one more, which we have not got. It is तेण वि गम्पि निवहो पोयणपुरे। कहिय वत्त तहिं थकु विहुरहरे.

VIII. Dhanavai then celebrates the first entry of the young couple into his house.

3. भावयता is perhaps another name of भविसयत्त's wife. We have भविसायुन्ना and भविसायुमड before.

7. Jacobi's edition lacks the latter half.

IX. Kamala then orders her maidservant to look to the toilet and other things of the young bride (which is described).

1. Jacobi's text lacks this line. It appears that there was no indication of it in his Ms., otherwise he would have had dotted lines.

2. Jacobi's text has not got the first half. Even in our edition, the first half looks as if tampered with. There are two syllables more than required; लहि peahps might be dropped.

3. The words are badly split up. Read सा वि समउ वरविलयहिं.

X The two then go to rest in their richly decorated bedroom (which is described),



5. Read तंबोलकुसुमसुपवित्तं for तंबोलकुसुम सुपवित्तं.

XI The young wife, in the extreme happiness of the husband's close contact, is reminded of all that happened to both of them. She thought that no other woman has suffered so much as she.

6. Jacobi's edition lacks four syllables in the first half.

8. दोमिउं for दूमिउं.

11. Read मइं जेहि य.

XII The husband consoles her, saying that such was the way of the world and that she should be happy that all ended well.

6. तं लाहउ जं जणि जीविजइं—for the sentiment compare *Raghuvamśa* VIII अय्यवतिष्ठते असन् ननु जन्तुर्यदि लाभवानसौ.

6. The great planet (Guru or Śani) is now in the eleventh place for you.'

9. Read सुहृदसह together.

13. The last line does not mention the number of the Sandhi, as is usual with the poet.

## SANDHI XII

The happy young couple is loved by all and enjoys itself. Kamala then, goes to her parents, house, as Dhaṇavai has not yet atoned for his past acts. Now he repents and falling at her feet fetches her back home.

I Bhavisa and his wife are loved by the king and queen. The former is most regarded a *yavarāja*; and the king promises to marry his daughter *amitrā* to him.

There is a slight change in the metre here, every *kaḍavaka* being made begin with a *Duvai*.

7. The queen calls her तिलयसुंदर, evidently because she comes from तिलयदीव.

II. Kamala is delighted with her son and the whole happening. She celebrates a great religious festival at the time of breaking her *Suyapañcami* fast.

3. नियसुएण should be read as नियसुइण; metre requires it. Usually our text has the Instrumental in-इण; cf. घणवइण, गणहरिण, करिण; and that in-एण when metre requires it, as in उभन्तएण in this line.

4. देविउ जाइं जाइं ओवाइयइं is strange syntax, judged by the Sanskrit standard. We should either have देविउ जाइं जाइं ओवाइयाउ—Whatever the Goddesses were prayed for, or देविहु जाइं जाइं ओवाइयाइं—Whatever was prayed of the Goddesses.' The present sentence has therefore to be regarded as due to contamination of the two indicated.

9. जिणहरि जिणहरि पंचंतराइं—this and the following line are not found in Jacobi's edition. Nor are they very much wanted. Line 10, दरिसिउ पंचविहु is



especially out of place, if we consider the second line of the घत्ता, which gives the same idea in a more natural manner.

12. जिणहरि etn.—is accordingly the tenth line in Jacobi's edition, but it lacks all but the last two words and even these do not tally with the last words of our line.

13. This line of the घत्ता is wanting in Jacobi's edition.

4. गणिवि—an Absolutive used as Infinitive.

XII People are fed on all sorts of sumptuous things, and given all sorts of presents (of which a detailed description is given.)

5. From this line down to the Ghatta, there is again change of metre. It is called भुजंग and is mentioned by the poet himself in l. 28 as being a metre liked by wise men भुजंगो बुद्धारंजणो नाम छंदो.

6. सुस्सारमुग्गा यवत्ता—Jacobi reads this as one word and apparently splits it up into सुस्सार-मुग्गा and आयवत्ता meaning सुसार-सुद्धा-आतपत्रा—as is clear from his glossary. But this is evidently not the right interpretation. The previous line speaks of साहिभत्तं, the following of घयं, the next one of कच्चा and पप्पडा, all eatables. It is highly incongruous to find an umbrella amongst such things! मुग्गा: can only mean some preparation of the corn called मुग, मुंग, मग variously. यवत्ता then would mean some preparation of यव or barley.

9. Jacobi's reading of the line is very strange and can not make any good sense in the context in which it is placed. सुराईहि हहिणहि जित्तपवित्तं वरं आसुरिं सहं देह दत्तं. The reading of our edition is far better. Perhaps there is no real difference of reading in the Mss., and the line might be due to a pure misreading of the letters of the Ms., which is not improbable. For, in some especially Gujarat-side Mss. द and ह are so hopelessly similar, that a little inadvertance would lead to reading हहिणहि from a real दहिणहि. The same is the case with आसुरीयं and आसुरीयं. A carelessly written or read म gives स. The same might be said of ज and छ. Those familiar with hand-writings of Jain and Gujarati Mss. can appreciate the difficulty. च and व is another puzzling pair after छ and त्य.

13. सुअच्छा and वच्छा are the correct readings. सुअत्था and वत्था are due to confusion between छ and त्य which look very much similar as they are written in Jain Mss. The latter line is written so to say in an appealing manner 'O dear one, if you wish for heavenly enjoyments, give (to Sādhus) sweet मण्डाय slices.'

18. 'One who gives things to Sādhus in this world, his side enjoyments never leave.' This makes a capital idea and reading. ए is Acc. Pl. of the neuter of the pronominal stem एत Pr. एअ. The regular Prakrit is एअ. Apbh. एह according to Hemachandra. Ours is a contracted form for the sake of metre. Jacobi takes ए to be an interjection. In that case the object have to be understood.



His latter half reads सञ्जितं निवासं सया तस्य भोए.

19. दिदं should be construed with सरीरं.

20. Read इच्छ for इत्थं and join it to ए=इच्छए.

Both the editions, the present one and that of Jacobi have read च्छ for इत्थं and vice versa at will. Compare, for instance, नरेणेच्छुत्तं of this edition with Jacobi's नरेणेत्थं जुत्तं, where evidently the former has the better of it.

21. After the eatables have been exhausted, the auther thinks of betel-leaves (पत्रया-पर्णकानि) treated with camphor-smoke.

22. वक्षरा suits eminently in the context; it is a herb (Sk. वक्षा) which is supposed, when eaten, to give one the Koyal's sweet throat. Jacobi's वक्षरा is unintelligible.

24. This is in illustration of the law enunciated above, viz. 'as you give so will you get.'

Translate—'If you have sown Kodrava (an inferior sort of corn) how can you reap rice therefrom.'

Read जत्थ for जत्त. The word सुपायज्जवा is obscure.

26. सुहासुदिहे metrically long for सुहसुदिहे.

28. The last two words are obscure. Still so much is clear that इन्द must be separated from its previous part. The metre Bhujaṅga is the King (इन्दो) 'We expect a word for metres before इन्द in the Genitive. The आण of the gen. is also there. So that the two last words will be गिहचरोहाण इन्दो or with Jacobi गिहचरोहाण. What should गिहचर or गिहवर mean?

29. Read, like Jacobi, अन्न ससत्तिपमायु (स्वशक्तिप्रमाणं) instead of सभत्तिपमायु. Or even the latter may be retained, to mean, 'according to one's own devotion.'

IV. The festivities over, Kamala again begins to brood over her husband's repudiation of her, (for he has as yet made no atonement for it). She one day says to her son, that she has stayed there so long according to the King's command, but would now go to her father's house. Bhavisāṇu-rivā also goes with her.

7. पोत्त.—The texture of a piece of cloth, inside, womb.' The first meaning is applicable here. Camp. Marāthi पोत.

10. पालेवह् an Infinitive. Really the Loc. of the Fut. Participle in एव. 'If a treasurer, who is appointed (only) to guard a treasure, does not return it, he is to blame.' She is perhaps sarcastic. She means to say, that she had been so long the keeper of the house; now she must hand it over to him and his wife (line 9).

V. Kamlā, with her daughter-in-law goes to Hanibala's house and stays there. He compliments her on her tact in not disobeying the King for a time and allows her to do as she likes.

[Bhavisā—10]



3. अहररुन्तवत्तओ should rather have been कुरन्तअहरवकओ—सुरदपरवत्ताः।  
 7. मन्नरवहु—Jacobi reads मन्नववहु—Our new bride'.  
 9. सुएवि a misreading for सुएवि, तादिवि i. e. of the young bride. 'Her eye did not wander anywhere except in her red garment'.  
 11. विडुकओ-विलोकितः—Haribala, through grand-fatherly love and curiosity, looks at her face through the garment, saying 'I shall look at her lotus-face, although I should not.' (line 12).

19. Separate वि and अणकखे—Blind even after so much'; i. e. after all that had happened. So Jacobi too.

20. Read पुत्त and राजाय separately, as Jacobi rightly does.

VI. Dhaṇavai, still persisting in his old attitude, talks about his wife's departure tauntingly. She would not obey the King even. But Kamalā's friend Kañcanamālā gives him a good reply.

3. Read सामग्गि which qualifies अग्गि. Jacobi's emendation सा (मिग्गि) मणि अन्ने is not happy.

7. Read पर तउत्तणउं for परत्तउ तणउं which is bad splitting up.

11. Again a bad splitting up of words. पर सव्वुह् (=वि) च्छज्जइ etc. 'Even if a king does an improper thing, it becomes (च्छज्जइ) him, and people follow it.' Meaning thereby that Kamalā obeyed the King (for a time) simply because he was a King.

VII. 'Affections are not made in palaces. You abandoned her without cause and allowed yourself to be guided by your other wife. The heart-burning that was thus caused, would it be lightly forgotten? You are still yearning for Sarūvā and hence you disregard Kamalā.'

11. Combine जं and तउ—Who was going.'

VIII. Dhaṇavai feels the truth of the words and resolves to go to Kamalā and begging her pardon, bring her back.

3. Read वरमम्मवेहु together. 'That she also smiled, is to be connected with भविसत्तोवि इतिउ नयणहिं०.

12. Read मणसखोहिं—मनःसंक्षोभेण.

13. पुअ is alternative form of धीअ or धीय—Daughter.'

IX. Dhaṇavai entreats his mother-in-law to forgive him and to induce Kamalā to go with him.

2. Read कयसहिपक्खवायपरितुह्ति निरुवमगइत्त (व?) माल्हो. By (kamalā) her was pleased with Kañcanamālā standing by her side: (Kañcanamālā) had many (वमाल्ह) and unmatched ways.'

4. Jacobi's line is all gone but for one word लीलाविलाह.

X He asks Kamalā's pardon, explaining how he was led astray by the wiles of Sarūvā and her son.



2. Read सा for मा.

7. चरियाड is misreading of चिरयाड.

XI At last he falls at her feet, and she, unable to restrain herself any longer, is softened and forgives him. They all, forgiving and forgetting, return home.

1. पचन्तरु is the same as पचुतरु.

8. 'Her garment dropped away from the upper part of her body, thinking as it were that it was a strange (or new) meeting.'

10. विगुत्तएण—read विगुत्त एण separately. The double ण is for metre. Jacobi reads (न)विगुत्त एण etc.

XII Bhavisa's happy night with his wife. The richly furnished bedroom described. The bride is reluctant, as she has a rival in the king's daughter.

3. पडिवन्नइं वियालि—Jacobi, in a foot note, throws out the suggestion, that the first word perhaps belongs to a gloss because the line has two mātrās too many.

9. Read पसाहिअं. Jacobi's text lacks this line of the Gāthā and reads the second also differently. निसि पओसि पडिवन्ना रइविहोसम्मि, which is metrically faulty.

11. Read भणिया ओहुंविज्जण for भणियाओ बुम्बिज्जण.

12. Combine ओवच्च.

18. 'The beloved slips out of her hands.' Read सो पिउ हत्थहो उत्तरइ.

XIII The young husband notices the change in her countenance and wants to reassure her. She reminds her of his second wife (or bride) and says that he should go to the palace and give her the pleasure of his company for a few days at least; for who knows if he might not marry again?

8. 'Let alone now your sport, smilings, enjoyments, and embraces'. Sarcastic. She knows that these are all now insincere.

9. कइवि दियइइ—At least for a few days.' The sarcasm in the words is obvious.

11. Construe latter half जो तुम्ह पत्तियइ सो अयाण.

XIV He protests that he does not at all love Sumittā. As his prosperity would grow, he would require some body to look after it and perhaps Sumittā would do that.

4. चन्दपहपाय छित्तं—read चन्दपहया छित्तं (?).

5. महु apparently stands for महं. 'Why will you increase in vain your pride towards me'.

For पिण पइं किउ समानु, Jacobi has पिण किउ समानु, which he himself rightly thinks strange. Our reading is better and more intelligible.



## SANDHI XIII

All of a sudden, news comes of the Prince of Poyanapura marching against Kurujāṅgala. His emissary Citrāṅga states his demands. He is slighted and sent back.

I How the king calls Dhaṇavai to himself and asks him to forget what he had to do for the sake of justice. He proposes that the marriage of Bhavisa and Sumittā should now be celebrated.

7. Read धरु for भरु.

II In the meanwhile Bhavisa enters in haste, announcing the arrival of Citrāṅga, from the lord of Poyanapura in the Sindhu country. The king receives him well and inquires what had brought him there.

4. सयलकला and कलगुणनिउनु—Possessed of all the arts and all good virtues.

6. Take आयउ with the previous line, चित्तु वारि आयउ. न मुणहं केणवि उणेइ I do not know with what pretext.

अहिणउ पाहुइ are the words that the King addressed (अह्वित) to his servants.

III. The representative of Sindhupati (Maindakandhara) tells the King that he had been sent by his king to demand obeisance and ransom from him.

7. Read सायरंतरपएसु for सायरंतरपवेसु.

9. Either खन्धारमज्झु or खन्धारिमज्झु.

11. 'To you alone I am not inimical; rest quite assured in Kurujāṅgala. (Only you must send me a tribute consisting of elephants, horses and chariots. 12.)

IV Secondly he tells them that his master demands the girl brought by Bhavisa and also the king's own daughter Samitrā. He closes by saying that the prince has already entered Pancāla with a large army (and would soon be there). The king sends him back to his camp with an assurance of a reply the next morning.

1. Separate °भयंकर and कुरु व कालहो. The व in the latter word is both for euphony and metre.

2. पिहिमिपाड—Note म for व which is usual in Apbh. phonology. शिबिर, एम for एव, ताम for तावत्, जाम for यावत्. The intermediate forms ताम्व show that the व first became nasalised as वँ and then changed to म. This change is parallel and opposite to that from म to वँ and then to व; e. g. वर fr. भ्रमर, नवेविणु from नम्, रवन्न form रम् etc.

13. Join नियपरिवार and चारु—The opinion of my attendants.

V The king then holds a council of Bhavisa, Piyasundari, Pihumati (Prthumati) and other ministers and asks them advice. One of the ministers Lohajāṅgha, who says that there is going to be no peace until Citrāṅga is put on the back of an ass and led in procession through the city, as a reward for his haughty words.



5. कञ्जेण कञ्जु अंतरिउ-कञ्जु the marriage they were going to celebrate. कञ्जेण-  
the incident that has happened and that is going to assume huge proportions.

6. अच्छउ जं तं चित्तिउ विशालु—the intended marriage ceremony.

9. Combine नरवह् with अलंघु, an Adjective of लोहजंघु. 'Whom (whose  
advise) even the king could not set aside.'

11. तस् भुत्वा सहतां अशक्यम्—We should have expected either सहितं or सहिवि  
सहणं. सहंतं is certainly superior to Jacobi's emended (सुपुरि) सहं.

VI Another one, a vassal of Bhūvāla, would have nothing to do with  
Citrāṅga, who was an emissary only; but would go and attack the army of  
his king. Anantapāla sees disaster in battle.

2. Pavvayaghaṇu is perhaps the name of the chief of the Khasas.

5. सुहिरण etc.—Glory, which is farseeing, is not attained by soft-heart;  
dwells amongst the company of the proud.' पारियच्छि is adjective of लच्छि.  
The contrast between सुहिर and सुंदीरहं is evident. Jacobi's सुहिरण is not so good.

7. 'If you forgive him his (haughty) words, then surely you will get  
yourself besieged.'

8. 'The messenger (पहाणु—the minister) should be punished for his bad  
words (दुव्यणहो—the Ablative); for pride is the treasure (पहाणु) of warriors'.

11. निहृदियगतहं—appears to mean 'having their limbs shattered or broken.'

VII The prudent councillor thinks that the king should yield and give  
what is demanded. The queen scornfully rejects the advice and says that  
that would be cowardice.

2. The sense appears to be—'Fighting them, therefore, will not be  
conducive to your well being'.

4. 'Whose pride is not humbled (broken), while fighting (lit. coming  
into contact) with the king of Kaccha.'

VIII Dhanavai then puts in his words. He sarcastically characterizes  
the advice as cowardly, by giving a parable. Anantapāla makes an angry  
retort by calling him a 'Bania', when Bhavisa angrily puts in his words.

2. 'Who never went and faced an hostile army.'

6. Read तुण्हि for तुम्हि. The parable is this. There was once a simple,  
faithful, young woman. A cunning fellow once told her, that she was  
the only woman he loved and that she should admit him into her house. The  
simple girl sought advice from a friend of hers, who was a bad woman. The  
latter taught her wicked thoughts. The conclusion was obvious. The girl  
lost both her character and her home.

10. 'Ananta's advice would bear just that fruit which the bad woman's  
advice bore' i. e. by accepting Citrāṅgas terms, they would lose their girls  
and also respect and the kingdom in the end.



16. महु-मान्यः—Although in the good graces of the king, Dhanavai after all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a spy of the enemy. The king is delighted with him for his dash and thinks of making him commander of the army.

1. One syllable appears to have been dropped while printing. Read एककुवि. अण्णुवि of the second line requires it.

2. We would rather read नियजणेपरिनिंदम्—which would suit पलित्तभो better. 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) is far away.'

10. 'If he were not entangled in his (Citrāṅga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up on account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's sharp words. He then goes to Citrāṅga's camp, and advises him to begin the attack on Gayaura.

11. सजोतिवि—Appears like a denominative from जुत्त, Sk. युक्त. Compare vulgar Marāṭhī जुतणे, alternative to जुपणे—to yoke.'

XI.—Citrāṅga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrāṅga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in our edition. The words धणवइहि etc. to निडुत्तु form, in our edition, the first line after the Duvai with a word added at the beginning, viz. नरवइवइडु without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपडिच्छिओ for कोविपडिच्छिओ.

8. संपहारि is Absolutive—संप्रसार्य.

11. तुहुं बहुमइबियाह is addressed to Citrāṅga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue that talked of Sumitrā and to blind him etc. Dhanavai interposes words of wisdom. It was not good to ill-treat an emissary.

1. ससिओ-संशितः—Inflamed.'



2. To read बहुगाढवराहु? But both our text and Jacobi have the identical reading.

अह भेसिवि—भीषयित्वा. भीसिवि would be more regular. Jacobi reads दसुभहु which would be a good attribute to Bhavisa. But the Loc. would be more suited to बहुगी(गा) दवराहु—Very deeply offended at (by) the haughty man, viz. Citrānga.

3. Jacobi reads झंखइ. This would be more in keeping with the following text, where the suggestion is pointedly made of an ominous bird—say a crow, or an owl. पवणंतरियदेहु would also then suit that suggestion. 'Like an ominous bird, behind the wind, speaks words that bode no good, casts an evil eye on the house.' The crow is, in popular belief, Yama's bird. Hence झंखइ is appropriate.

9. आयहो पहरंतहो (जखु न होइ) is an example of attraction. पहरंतहो is Gen. of a Present Participle and has an object, which should have been in the Acc. case: e. g. आयें or आयउं पहरंतहो—by striking or killing him.' But the Gen. of पहरंतहो has attracted the Gen. of the previous word.

11. अणिट्टियउं is only a lengthening of अणिट्टिउ or अणिट्टुं=अनिष्टम्. For metre apparently.

12. 'But it will not kill me; I am restraining my anger, as I am sent on a mission' (आएछु) (which I must fulfil).

XIII At a sign from the king, he is driven out of the city. He and his kinsmen then join the army of the Prince and tell him how Bhuvāla is un-derstand and would prefer to fight, but neither to give ransom nor girl. The king of Poyanapura gave orders to his army to move against Gayaura.

5. Perhaps to read पिच्छइ—प्रेक्षते? Jacobi's मित्यइ also makes no sense.

10. Read दरमलहु together.

11. Text badly read. It should be धर दलमलहु, cf. M. दलमलणें

#### SANDHI XIV

The prince of Poyanapura, incensed at this, attacks Karujaṅgala. A battle ensues, which, with varying fortunes, results in Bhuvāla's favour. The credit of the successful end of course belongs to Bhavisa.

I Bhavisa first proposes to the king that he should go and attack the king of Kaccha, who was a traitor. But some one having given the latter word that Bhavisa was marching on him, he sends an emissary saying that he would remain loyal.

1. There is one syllable more in the first word. परिवट्टियगावहं or as Jacobi reads, परिवट्टियगावहं.

6. नियउ—नियमं, here 'command.'

9. झहवपमि—true Deśī. Compare Marāṭhī झहपणें.



10. We have to understand that the king has given him the order or permission.

16. चार चरंतिहि—Doing their work of spying'. A cognate verb is चर having चार-Spying' as its object.

II. The spies talk amongst themselves about the army, its leaders and Bhavisayatta. How he was the soul of the army and how even at night, he was seen planning the campaign.

1. Both editions agree in reading अन्तरि भवणि; but अन्तरभवणि would be more correct.

2. अद्भुग्धाडु. Jacobi reads उद्भुग्धाडु, which is not preferable to अद्भुग्धाडु half-open.'

4. Jacobi reads परिवट्टइ=परिवर्तयति for our परिवट्टइ=परिवर्धयति. The same difference,—ट्ट for ट्ठ is seen a line below in कट्टहिं and कहहिं.

9. अंगपाहरिओ—Personal night watchman'.

10. गमिय. Jacobi's गलिय, although neither ungrammatical, nor unidiomatic, is no improvement upon गमिय.

III. The spies report to the King, how the king of Kaccha, and others are fighting the enemy.

1. परिणयनयनिउत्तहो—परिणयनयनियुक्तस्य. नय-नियुक्त is quite in place; but परिणय is not clear. It is perhaps therefore, that Jacobi, in the glossary, suggested the reading परियणयण etc. A transposition, unwillingly done by the scribe, is not unlikely.

4. सुक्कें-शुक्केण is apparently used as a noun 'By a draught.'

6. इअ is wrong. It suits neither metre, nor sense. Possibly it is read badly. Jacobi has दूअ.

7. From पंचालु थक्कु to end, is object of दिसंइ—points out, tells.'

11. चलकरवालि—With a swiftly moving sword.' This is preferable to Jacobi's बलकरवालि—With a powerful sword.' Perhaps च has been misread as ब.

12. The comparison is classical. Kacchādhiva churned the army, just as churning mountain (मन्दर) churned the water of the ocean.

IV The battle of the five allies of the Kuru king described. The allies are Harivai, Lohajāṅgha, Kacchāhiva, Pañcāla and Parvayavai.

2. 'The first (or front) army was levelled to the ground, makes capital sense. Jacobi's बहुह for वसुह (वसुधा) makes no good sense.

दन्तदन्तहिं makes a difficulty. Jacobi's दन्तिदन्तिहिं would mean 'by means of tusks of elephants.' To be preferred to ours. The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5. किउ भवउं—They wheeled round', for a flank attack(?).

8. Read सव्वहिं for सव्वहं.



9. पडुमडहं भंगुरावत्तु दिवु is a forcible way of saying that they were made to turn back and run away. भंगुरावत्तु of Jacobi's edition is badly written or read, and makes no good sense.

10. Join कडु and आविड. The word is a denominative. Sk. कटुकृतम्—Bitterly treated, hard pressed.'

V The news of the defeat reaches Poyanavai, who calls his councillors together and decides that peace should be made with the king of Kurujānala. He sends word to his son who was in command. The young man is too far gone to recede.

3. Perhaps to read संगिलिड; although संगिलिवि—Having spoken to' would not make a bad sense.

4. दसंभविड कज्जु—The cause will be spoiled.' Jacobi reads दसं भविड कज्जु which means 'the messenger has made (got up) that business.' But how does it suit the context? Our reading is more satisfactory.

5. वारंतहो मज्झु असम्मएण—Without the approval of myself, who was preventing.' Jacobi's अमम्मएण—to which he doubtfully sets अममेजेन as a synonym, is evidently due to confusion between म and स, which might have been miswritten and misread. Again मर्मज्ञ can not by any rule give मम्मअ.

6. भणु अज्जवि एम is addressed to the messenger who is described in line 5 and from गयारि onwards is the message to be delivered to the king's son.

7. गयार—a stupid fellow, Camp. Hindi गवार.

10. तड ताए is the message.

13. Separate पर and सुहडत्तणु.

VI The son sends back the messenger to his father, saying that peace is now impossible. The king of Poyana then sends him help. The tables are now turned. King of Kaccha is beaten and the enemy is near Gayanra.

4. The latter part is wanting in one Mātrā. Perhaps to read उत्थारि or Jacobi उत्थरिड.

9. Separate हयभेरि from पयाणउं.

13. Combine कडु+आविड. See note supra.

VII News being brought to the king, he gives order to the cavalry and elephants to march and Bhavisatta meets the brunt of the battle.

1. Perhaps to read नियसंतिए.

6. Read सहूलवयण. Separate अचोद्ध from भडत्तणि. Jacobi's text drops त, whose place he suggests हं to be joined to भड and र to the following नि. The word then would read भडहं रणि. A genial guess; but our त hits the mark.

7. मंडमंड—perhaps means 'bit by bit.' Compare II 8, 8 मंड वलति नियन्तहो मंडमंड—ईपदू वलन्ति etc. V 4, 16 अण्डच्छन्तिहि मंड जणेरिहि. etc.

10. Read पडिवक्ख खेरि as one word. The king was in great anxiety about the enemy. Read सन्न and समाहय separately.

11. Read पक्खित्त for पक्खत्त.

[Bhavisatta—11]



VIII How Bhavisa goes out for the battle on the back of an elephant.

1. तुरंगम युक्त should be separated.

3. भड्डड is badly read for भड्थड, which is a standing battle expression with our poet.

10. This line appears to be left half, at the first sight. But really every half of these 7 or 8 lines after the Duvaī is an independent line by itself.

12. वणिवावारक्रिय=वणिग्यापारक्रिया, one word, subject of छड्डिय.

IX. Bhavisa gives orders for the protection of the city and takes leave of his mother, who thinks of the prophetic words of the sage, and wishes that they should come true.

10. Metre requires that we should read पुच्छंतिहि for पुच्छंतेहि.

X. He sees his wife who affectionately decorates him with flowers and wishes him success. The king's daughter too sees him with affectionate eyes; he returns her sympathetic glances.

2. The first सई means सती i. e. इन्द्राणी, the second सइ=सई i. e. स्वयम्.

5. Better to separate चूडामणि and नायसुद.

छहिसमुह and दुरियहं रउद are meant to show contrast. 'He was always agreeable ( समुह ) to friends, but terrible to bad people.'

XI. How other warriors take leave of their wives. Their affectionate talk described.

9. माए together. 'Mother-goddess.' Many such are believed in by the Jainas.

6. नियउ adj. of भाएसु. Jacobi regards it as a verbal form,—'Let us see.'

XII. Seeing Bhavisa on the battlefield, Kacchādhīpa requests him not to worry and to leave the affair to himself. Bhavisa asks him to remain behind, until he himself fought the enemy.

XIII. While Lohajangha and Bhavisa are talking about the arrangements for the attack, the battle actually begins and for a time all is confusion.

10. Read दरमलंतु together.

XIV The description of the battle. How people fight by the sound rather than by sight; everything is so obscured.

1. 'The battle-field was covered with a canopy of dust, although there was no Torāṇa.'

4. Separate परु and सखगु.

9. Read पहराउर and अयसमोह separately.

XV The battle continues. Part of the Kuru army at last turns back, great havoc in Gayaura.

3. Read कुरवहं for करवहं. That is the usual form of the word in our edition.



7. आरोडिउ is perhaps आरोहिउ, as in Jacobi. The mistake probably arises account of the similar appearance of ड and ह in the mss.

9. ललतजीहु together.

XVI People get to the tops of their houses and do not know what to do. Poyanavai prepares to fight, when messengers come and announce the critical position of the army.

1. सामिसिन्नि one word.

10. चरिहिं for वरिहिं. व and च are similar in appearance in Jain mass and may be mistaken.

12. पर थकउ for परथकउ.

XVII How the king himself assists Bhavisa, who, with the kings of Kancāla, Matsya and Kaccha, rushes into the fray.

9. पंचालमिच्छ etc. Read पंचालमच्छ etc.

10. पिहुमइ for पहुमइ. That is the name of the warrior.

11. परजिवि can not be connected with परज्ज-Sk. पराजि. The kings are only putting the strings to their bows.

XVIII A hand to hand fight between Bhavisa and Poyanavai's son in which the latter is discomfited.

8. गयवरि for गयउरि

XIX How, when the prince is taken alive, the whole army automatically ceases to fight and victory crowns Bhavisatta.

1. जं पाविउ—to be connected with जीवगाहि—when the Prince (i. e. Poyanavai's son) was taken alive by Bhavisa. 'जंपाविउ is absurd.

4. Jacobi reads कहु for कहु, which however makes no sense.

9 to 14 describe how the enemy with his paraphernalia and without his glory, is led like a robber-chief into the city.

17. These words are to be understood as coming from the prince of Poyanapura.

Jacobi reads कोवि विलोदइ, which does not make much difference.

XX This is the poet's peroration. He admonishes us not to be proud, for rise and fall come even to the greatest. He illustrates by giving the story of Bāhuvali, the son of the 1st Tīrthaṅkara.

2. Read खणपरियत्त विसमसमसंकुल गइ संसारधम्महो—The way of the Samsāra has sudden changes, and is full of ups and downs. Jacobi's edition also shows equally bad splitting up.

4. Jacobi's सय-पंच-सचायणुज्यमाणु does not make good sense. The attribute mentions the height, which the Jainas always measure in bows e. g. षणुसउ-सिद्ध above. Sk. शतपंचसपादयनुप्रमाणः

7. Read संताणि with Jacobi.

10. सहासि-सह आसीत् (sic क्रीडन् रमणीभिः)

12. मामहंसालि for मामहं सालि.



17. The poet says that he has utilized old versions of the story.

18. Read *ज्ञाने* for the sake of metre. *तस्म मिच्छामि* are words quoted from the Āgama.

## SANDHI XV

How Bhavisatta is crowned Yuvarāja. He lets the captives go to their countries. Bhavisa's happiness. His wife, soon expected to become mother, wants to visit the Jina temple in Tilayadīva; her desire is fulfilled.

I Bhavisayatta is crowned Yuvarāja and married with pomp to Sumitrā, the king's daughter.

1. *संगामि नियत्तं विसमि सप्तत्त*—When the battle was over and the difficulties removed.'

6. Jacobi separates *पोसियं दो वि पक्खा*, which makes difficulties. How is *पोसियं* to be construed.' As it stands, our reading means 'the enemy, who were being then fed, were given satisfaction by all sorts of enjoyments, rich presents. Should we read *समाओमिया पोमिया दो वि पक्खा*?

7. Read *पसाहाविया दाविया सा*.—The splitting up of the word is egregious.

10. Rather read *सुवित्थिनमज्झा*.

II The king gives him half the kingdom and makes presents of all that was important of the insignia of royalty.

12. Read *पुवक्कयसुहकम्महं* for *कम्महं*. *फलेन* governs that word.

Read *धर* for *वर*—The sense requires it.

III Bhavisa is happy in the company of his two wives, mother, grandmother and mother-in-law. His mother advises him, once in secret, either to let his enemy go entirely free, or to enchain him.

9. *दरमलिवि* for *दर मलिवि*.

7. *बहुअ सच्छ-वधुः साक्षात्* of our edition is better than *बहुअसच्छ* of Jacobi.

IV He consults his father and the king, who mentions the names of all the princes that had been vanquished and were then at his court.

V The king proposes that they should be put into prison and well-guarded. A strong band of soldiers is asked to catch all the enemy's people together.

VI This creates a commotion amongst the captives, who perhaps even think of offering resistance. In the meanwhile, two spies from Poyanapati come to the new king and tell him how Poyanapati has become helpless.

VII The king then gives orders that the captives should be set free. He calls them to the court, pays them respect and makes presents.

VIII He says very good words to the prince of Poyana and especially to Citrāṅga.



2. लीह of our edition makes capital reading. Jacobi's जीह makes no sense. But he says in the footnote that the letters could be read as लीह.

IX The prince submissively says that everything now belongs to Bhavisa and that he should take care of those lands, whose kings he had conquered. Bhavisa, however, pays them proper honour and lets them go to their countries.

X Thus Bhavisa, a bania's son, becomes king and makes all other kings submissive. He thus has all he could covet; his wife too shows signs of coming motherhood.

5. गुरुहार is गुरुभार. गुरुहार is only a popular etymology of the Sk. word गुरु (कृती).

XI The young queen, Bhavisa's wife, expresses a desire to go to the Jina temple in Tilakadvīpa. While the king is anxious how to fulfil it, some semi-divine person appears at the door for an audience of him.

XII The newcomer tells the king that he was a Vidyādhara named Maṇaveya, and that he had been commanded by his master to go to Bhāvāura and try to fulfil the desire of Bhavisānurūvā.

XIII The king however asks him why he had been so kind to him. The latter says that there was something from a former birth, which made him do so.

1. Read आमोइवि and पलोइवि. Metre requires it.

XIV He has been sent by the Muni, to take them to Tilakadvīpa and he would do so by means of his baloon. Bhavisa agrees and lets his people know accordingly.

1. नहतिलय० is evidently a mistake for तहनिलय०

5. Read वम्महवारणकेसरि.

7. दसदिसि वहकयंव ओरालिउ—This is an obscure line. What is वहकयंव? Jacobi guesses that वह might be an instrument. The guess is based on the previous half of the line, which refers to दूरय; and the word दसदिसि in this half. Then what is ओरालिय? Pischel gives औदारिक as its equivalent, but this ओरालिय is not used in that sense here; it is common to Ardhamāgadhī literature. In our book ओरालिय occurs in the following passages.

(1) आसन्न विहुर उट्ठावइहिं ओरालिउ णहिं निज्जावइहिं VII 11, 10.

(2) मुहि करयल्ल देवि पुणु ओरालिउ मुहकमल्ल XV 12, 12.

(3) The present passage.

In (1), the sense of 'making a loud sound, raising a cry,' seems to be clear. But it does not suit (2). In our passage it does.

XV. There is a commotion in the city when the news spread all round. The people gatheres at the city gates to see the spectacle.

XVI. The young King rides an elephant, with his two wives and followed by the old king, Dhanavai and others, goes to the Jina temple first and out of the city afterwards.



2. Read तिलउन्मव..

XVII. The baloon rises up in the presence of the people and reaches Tilayadiva, where they worship Jina,

### SANDHI XVI

They reach Tilayadiva and go to the Jina-temple. After performing worship, they meet two sages Jayanardana and Ahinandana. Ahinandana explains to the king and his wife the principles of conduct laid down in the Jain religion.

I. How they go into the Jina-temple and worship the image.

2. One syllable is lacking; it may be त-अहिमित्तउ. Jacobi reads अहिसिन्नि.

10. ईयउ is the same as एयउ-एता: and stands for मालउ in the previous line.

II. The details of the worship.

7. Read सिद्धमन्ति for सिद्धमन्नि.

9. Jacobi reads तं वय परिअंघिवि अणुराएं and looks upon वय as synonym of वचः. But it does not suit the context here. There is reference to flowers, fried rice, fruit and leaves, that have got to be offered to a god in the later stages of worship or Pūjā. Then comes the offering of incense and lamp. Our line refers to the latter. Translate 'Having put it into a copper-plate (तं वयपत्तीं), he moved round the Ārtikya incense (or lamp)'.

III Worship Continued.

8. Read जिण कालहोइ (य) कंतिरिहंतउ. कलहोय is कलधौत gold.

IV The five-fold worship-Pañcopacārapūjā-described in detail.

3 Read रिद्धिसमिद्धमणोहरफंसिं.

4. सुरसम्भहिं—an Adj. of दहिं; सुरसाभ्यधिकेन. Jacobi reads सुरसम्भाएं and gives मद्भावे as a synonym in the glossary, which does not suit at all as an Adj. to दहिं. He himself is conscious of it; when giving the reference to our passage under सम्भाएं, he places the question mark.

Again दहवडखड of his text makes the metre faulty. Read दहवडरवड as our edition does.

5. Jacobi has two lines more after this line. They are अणुचितुन्मवचणुत्त (Sic)। पितुदेयपणासणगण्णे (Sic)॥ सरससुमिद्धरसहिं जिणुन्हाविउ। कम्मकलंकुणकुपवहाओ

They are not required, as, in the Pañcopacārapūjā no other ras are used for bathing a god than milk, curds, ghee, sugar and honey. Again the first line is both obscure and metrically faulty. Jacobi naturally does not know what to do with words like पितुदेय.

10. झुणि आलत्त—Made a sound.' Jacobi reads कुणि (?).

11. गुमगुमन्तसरमहुरमइन्दहिं बहलकुंदवचकुंदतकुंदहि—Kunda and Vacakunda Macakunda flowers are here mentioned, with bees (महुर for महुअर) humming inside them.' What is तकुंद?



V. When the King has worshipped, two sage-like Cāraṇas also come and worship. They are pleased to find a king so devoted to Jina—doctrine and compliment the king upon it.

1. जयनंदण and अहिनंदण are their names.

6. 'One who, without attachment to it, bathes in milk, he indeed belongs to the Tīrthakaras.' Meaning thereby that it is very difficult to live in the midst of enjoyments and yet not to be attached to them.

10-11. The king, however, says that without proper initiation (विनय), it is not possible for a layman like him to attain to purity of mind, speech and body.

VI The king expatiates on the difficulties of a layman trying to attain purity of thought, speech and body. The sage points out the way to do that. It is self-restraint.

4. Read फरसु, the Prakrit for स्पर्श. परसु is misread.

8. चक्रिखिहि is due to attraction, from चकसु.

VII The king asks further questions, viz what are the eight basic qualities, the fine guṇavratas and soon.

3. For सवायहं read सावयहं.

VIII Ahinandaṇa tells him what are the eight qualities, the fine subsidiary vows. Three of them being Jivadayā, Satyavacana and Adattādāna.

7. Read डंमु for हिंमु.

IX The fourth Anuvrata is explained. It is Brahmācāryam or Kāmavirati.

2. Perhaps वयारि or better विवारि? We have seen व and च being mistaken for each other, as they are very similarly written in Jaina Mss.

5. Read अखलिय and वंमचारि together.

9. Read तिय and वेस separately. 'If one knows that a woman is a Veśyā.' मणिनि, Mar. वेइया म्हणून. Sk. idiom would be वेइयेति कृत्वा.

X. The fifth Anuvrata is explained. It is Aparigraha. All the five are again mentioned for emphasis.

XI. The three Guṇavratāni are mentioned and explained.

XII. The four Śikṣāpadāni are mentioned and explained

(1) Jīṇavandaṇam, (2) Posahovavāsa, (3) Dārāvikkhaṇu, (4) Sallehaṇa.

### SANDHI XVII

The story of a Brahmin with his sons Suvakka, Duvakka, daughter Tiveyā and her husband. The latter's failure in doing the errand of the King of Kāmpilya, brings calamity on all.

I. The Prince asks the sage, why the Vidyādhara Maṇaveya should have helped him. The sage says it was due both to his pious, tranquil character now, and to things done in a former birth.

6. किं कज्जे-केन कार्येण. किं is Instrumental sing. of the pronominal base क. It is not necessary to compound it with कज्जे, as Jacobi's edition does.



10. Read अत्थि for अच्छि. For confusion in distinguishing between त्थ and छ see supra.

II. The sage begins to explain. There was king at Kāmpilya and a Brahmin. The latter had two sons Suvakka and Duvakka. The minister Vimala gets jealous of them on account of the king's favour to them.

6. It is better to read जाइसमुण्यमाणउं as a long word.

11. वित्ति of Jacobi's edition is due to a misreading of चि.

13. मत्थामूलु in Jacobi's edition, for मत्थासुलु, is evidently due to the misreading or miswriting of the म. For similar mistakes see supra.

III. The King once wanted to send a man to go the King of Simhaladvīpa and the Brahmin Vāsavadatta recommended his son-in-law. Upon the minister finding fault with the latter, an altercation ensued between the Brahmin and minister.

8. महाराय etc.—Jacobi reads महाराय separately, as a vocative. Not bad. But our महारायसहहिं makes capital sense, as meaning 'stupid people tremble in assemblies of great kings.'

10. Read मंतिहि, with a short ति.

IV The minister was incensed and resolved to have his revenge on the Brahmin. In the mean-while the son-in-law set out.

7. जीवणु—Means of livelihood,. Cf. तो ते जीवणु अनहो दिज्जइ in V 5 below.

8. Read विमलु and मंति separately.

V The son-in-law's errand made his Mother-in-law and wife anxious. When after a long time he had not still returned, the king also got anxious about him and the present. Duvakka foretells the return of his brother-in-law in four days.

1. Jacobi's first half is metrically faulty. It runs सा वि सुकेस आस न पूरइ नइ will mend matters.

6. First word of latter half in Jacobi is जीवलु, which must mean जीव and nothing else. Is it misreading? The only other place where Jacobi's edition has the word is VI. 12 below, where it reads जीवलो वि. Our edition has a clear जीवलोइ which is correct. Is जीवलो वि due to bad splitting up? Very likely.

VI. The Minister said that Duvakka should not raise false hopes. Duvakka reaffirmed his statement. An altercation ensued. Duvakka said, 'Whoever turns out to be false will be (should be) punished by people.'

4. Read न for नै, which is a misprint.

6. विमलु and मंति have got to be separated.

7. अज्जवि दियहा केवि चिरावइ—He will still be late by several days.'

VII. The King stopped them and asked them to refer to an authoritative person, who would settle the dispute. They went to a Yakṣa and asked him when the King's messenger would return from Simhaladvīpa.

VIII. The Yakṣa told them how the messenger had squandered his



health and how he would return a veritable beggar on the thirtieth day. The two disputants then returned to the court.

6. Separate विमल and मंति.

IX The two returned to tell the king what the astrologer had said, the one doubtingly, the other believingly. It happened that the messenger returned on the thirtieth day.

11. Jacobi's edition reads उरुमड भड and भिउडि as separate words, which is scarcely correct. In that case उरुमड and भड can only mean the Brahmin messenger; but we know that he is not उरुमड, much less can we call him भड. Joining the words as in our edition, we get very good sense. 'With an angry threatening brow, the king said, etc.

Combine उरुमडभडभिउडि ( ए ).

X The king was angry and sent soldiers to take the Brahmin's son-in-law captive. The whole family was under royal displeasure.

5. The latter half lacks one syllable. If we read पइसिवि, the number of syllables will be made up and the sense too clear.

10. Jacobi's edition reads पड परिवार separately, which is scarcely correct. It remains in the sentence without any syntactical connection. Join पडपरिवार as in our edition.

11. Read पिसुणपवेसपरंपरि. Jacobi's edition reads पिसुणपवेसि and परंपरि separately where परंपरि, by itself, can make no sense.

12. We would rather expect अवराहि in the latter half, to correspond to पड in the first.

### SANDHI XVIII

How Suvakka, Duvakka, Tiveiya etc. were reborn, all somehow in connection with Bhavisa.

I. Duvakka went to Khullaka, the astrologer and told him how his words had wrought disaster in his family. Khullaka was sorry and preached Duvakka philosophy of life.

7. 'तस्स मिच्छामि' Āgama quoted again.

II Duvakka, despairing of appeasing the king, assumed Jina-garb and after death went to Suhamma svarga. His mother Sukesā also took to Jina's teaching and after death became Indra.

III They then are reborn. Duvakka as Maṇavea, the Vidyādhara and Sukesā as Ravipabhā first and the garbha of Bhavisāṇurūvā afterwards.

IV The prince then asks the sage what had happened to the messenger, Duvakka, Tiveiyā, the wife of the Brahmin messenger, etc. Suvakka became serpent.

1. Tiveiyā got her husband released by an appeal to the king.

2. विहायड—Can not mean विघातः as Jacobi suggests in the glossary. It has to be connected with विधा—to do to.' काइ विहायड—what has been done to.

[Bhavish 12]



5. सुहिसोए—Through grief for relations.' Jacobi reads सुजिसोए which does not make any good sense here.

7. Read सुदुम्भणवंतए for सुदुम्भणवंतए.

8. Read पिउ राणउं separately.

V The husband however, repenting of his life, wanted to put an end to his life. The wife cheerfully agreed. And they died together happily.

1. Combine मरणमहन्नवि and separate दोइउ from it.

VI The two went through various births. The husband became the Yakṣa Māṇibhadda (who had borne the Vimāna of Bhavisa) and Tiveiya for a time becomes Rohiṇī. She will become Bhavisa's daughter.

2. For वेन्निवि read विन्निवि.

8. सोहिणि of Jacobi's edition is preferable, as it avoids repetition. We have already got ससिरोहिणि at the end of the first half.

VII They then return to Gayaura, where people hail their return with acclamations. Maṇaveya goes back to his place and tries to put the serpent (his brother Suvakka) on the right path.

VIII Bhavisa living happily in the company of his wives gets four sons सुप्रम etc. and two daughters तारा and सुतारा.

8. Our edition rightly reads सयण पणचिय गुंदलहं separately. 'The people of Bhavisa danced for joy in great tumult.' Compare Mar. गोंचळ.

IX A great sage named Vimalabuddhi comes to Gayaura, and the king with his wives, children, relations and citizens goes out to meet him.

X Bhavisa then worships the Muni with great ceremony.

9. Separate तिवार from चार.

XI Bhavisa tells the Muni his story very briefly.

XII The Muni speaks about the stages of life and since it is fleeting advises religious life to all.

XIII If life had been permanent and its pleasures eternal, would great sages have renounced it? This advice sinks deep into Bhavisa's heart and he begins to get sick of life and its pleasures.

## SANDHI XIX

The story of minister Vajjoyara, his daughter, whose husband is a gambler, and a merchant Dhaṇamitta, with whom the daughter of Vajjoyara falls in love. A sage's advice to them all.

I. How Bhavisa further asks the sage who he (Bhavisa) was in a former birth, who he will become hereafter etc.

8. Jacobi in foot notes suggests संभाविय for संभाविय, but it is not quite necessary.

II. The sage tells him the story of a king Mohoyara, his wife Dhaṇamitta, minister Vajjoyara. How Vajjoyara's son-in-law is a gambler, a thief and a libertine in one.



5. मरु is misread for वरु. Join the latter to नरवह and read नरवहवरु नासु etc. Jacobi's edition reads correctly.

6. Separate पिय from कमलकलण.

9. Read सो and च्छुहेवि apart.

12. दुग्गयवर—is evidently दुग्गयवर etc., as in Jacobi's edition.

III Vajjoyara's daughter one day sees a merchant's son Dhanamitta and is in love with him.

1. Separate वरजुवह from निरारिउ.

4. The latter half has one Mātrā more; the ह therefore has to be regarded as having one Mātrā only.

9. Read तणुहजंति together—Sk. तनूभवन्ती.

IV Her friend Guṇamālā, wife of Dhanamitta, observing the love-lorn condition of the minister's daughter, asks her the reason.

9. पइ भति-त्वयिभक्तेन attached to you' makes capital sense. Jacobi's पइहुति is unmeaning.

V Vijjoyara's daughter tells her frankly how she had seen Dhanamitta and how she was in love with him. Guṇamālā proposes that her friend should let her wish fulfilled, but the latter despises the proposal.

VI She confesses that it was unfortunate that she should love him; she also knows she is a married woman and as such must regard Dhanamitta as her brother.

8. Separate वि and भाइ.

VII Guṇamālā here-upon begins to love the Minister's daughter more and more. The Minister too, out of affection for his daughter, makes Dhanamitta purveyor to his king. People hail it with delight. The minister's daughter and Dhanamitta become both devotees of Kosiya and secretly continue their love.

VIII & IX Dhanamitta has a friend Nandimitta. The two manage all business in the town. In the mean-while people get scent of Kosiya's hypocrisy and are infuriated. Another sage Samādhigupta comes there and exercises great religious influence over the king and the city.

9. Read परिकलण हेइविहति together.

13. पइ is पइ lengthened for the sake of rhyme.

X How Samādhigupta explains the tenfold duty to them all 'and expatiates on the sorrows of worldly life. How human life is very difficult to attain.

XI How it was still more difficult to get birth in a good family and how, having got it, to utilise it properly.

XII On a question of the king, the sage says that liberation was possible for a follower of Jina. The things necessary are व्रत, दर्शन, ज्ञान, चारित्र्य आदिना etc.

4. Read जरमरणावत्थ for जरमरणावच्छ.



5. Read वयदंसणि नाणि चरित्ति रम्भु for वयदंसणिनाणिचरित्तरम्भु.
11. Separate लोह from विरुहु.
- XIII Further principles of Jainism explained.
- XIV The sixteen obstacles, the four *Kaṣāyas* etc. explained.
- XV Conclusion of the Muni's exposition.
- XVI The king and the minister like the muni's teaching; other people too leave off going to Kosiya and turn to the new Muni.

## SANDHI XX

I Dhaṇamitta and Nandimitta keep going to the place of Kosiya. One day Dhaṇamitta says to Nandimitta, 'Friend, Guṇamālā keeps wondering at your very meritorious behaviour. Will you go and see her.' The latter declines, saying that he never goes to his house in the evening.

II Dhaṇamitta says some one in his house is attached to Nandi. The latter should therefore go. The latter again declines to go in the evening and dine with him. He has had bitter experiences.

3. 'I had not marked so long, that you had not visited my place of an evening. I shall therefore not let you go unless you tell me.,

Read न वि अक्खिउ instead न विअक्खिउ of the text.

10. देखणंह—Infinitive.

III Nandimitta, who has had enough bad experience of *nisibhojan*, persuades his friend to give it up. The latter protests, saying that the whole army and attendants of king Pahanjana dined by night; but for the sake of his friend he is ready to give it up.

पञ्चुबराहं—Compare xvi 8, 1.

4. The first line lacks one syllable. Read like Jacobi वरि जंपिउ जं अजिउ अलजिउ

12. Read अज्जुपवित्ति together. 'From today, hence forward.' We would rather expect a form like अज्जपवुत्ति. That this can be an equivalent of *प्रवृत्ति* has apparently escaped Jacobi, who gives *प्रवृत्ति* as its synonym. What can it mean? Rather from *प्रवृत्त*-beginning.'

IV Dhaṇamitta has from that day begun to become devout and follows Jina's religion.

V Still he and the minister's daughter keep going to the anchorite Kosiya. The latter, deserted by people, nurses hatred against Vajjoyara who has dissuaded people from going to him, and dying in that mental state becomes Aśanivega, the fearful demon in Tilakadvīpa.

Vajjoyara too dies while fighting for his king.

VI. His death is a serious blow to his daughter Kīrtisenā. She faints and is revived by Dhaṇamitta. Her lamentation.

2. Read वरि and सयललोउ separately.

3. Separate पवण from सिनु. The latter is connected with चंदणरसेण.



4. अत्यमिउं ताउ—The adjective has the neuter form, although the noun is masculine. But this is a phenomenon too common in Apbh.  
 VII. Further lamentations of Vajjoyara's daughter.

6. लड्डियाइं—Compare Marāṭhī लाड. लड्डिय means therefore the fond behaviour (with dear elderly persons) of fondled children.

8. जेण जंति etc.—Has got to be connected with तास अवसाणि in line 10.

VIII Dhaṇamitta then offers consolation and advice. There are occasions when courage is put to the test and one should stand them.

3. Separate गुण from वल्लहविहोइ, which is an object of सुमरंतहं.

4. Combine अणुमरणु ( ण ) करणु—Dying after a dear person which is done by cowards.'

IX Vajjoyara is born again as king Yaśodhana in Tilakadvīpa. Kīrtisenā passes life in a devout manner in the company of Dhaṇamitta and Nandimitra. The latter, following Jina-religion, starves himself, and dies the death of a Paṇḍita (i. e. a wise man). He becomes the king of Gods Viddiyut-prabha in the sixteenth heaven.

2. दलु वल्लिउ ताइंवि तिलयदीवि—दलु can not mean Sk. दलं here. 'She two cast (or threw) 'dalū' in 'Tilayadīva.' How could she know that her father would go to Tilayadīva? Knowing that, what could she have thrown out there?

X He gets a beautiful and youthful form and looking about is astonished to see himself in a new world. He then remembers his previous life, and going to the place where he had left his old body, takes final leave of it.

2. उकस्सनिबद्धपरिप्पमाणु should be read as one word; it is a contrast to सीणाउमाणु of the previous line.

3. Combine सोलह and आहरण.

4. अवहिणायु is one of the four kinds of knowledge, which are मति, श्रुत, अवि and केवल.

XII How Dhaṇamitta, his parents and Kīrtisenā follow the Jina-law and become purified. The mother observes Suvapancami for 67 days.

XIII Dhaṇayatta and his wife are reborn at Hastināpura. Their son, who had gone to the Gaudas, was struck by lightning and then born again as Bhavisayatta in Gayaura.

XIV Both Guṇamālā and Kīrtisenā are sorrowful on account of Dhaṇamitta. The former abandons all auspicious signs of conjugal life and assumes various vows. After death she becomes Bhuvāla's daughter. The latter, after death, is born in Tilayadīva and becomes Bhavisa's wife. Vajjoyara, who was born as Yaśodhana, was, together with his subjects, devoured by the demon, who was no other than the anchorite Kosiya.

XV The sage sums up by saying that they were all happy then, on account of the good deeds they had done in previous births. The lines on the wall of Jina-temple in Tilayadīva were written by the lord of Accyuta-svarga, who was no other than Nandimitra, the friend of Dhaṇamitta.



## SANDHI XXI

Bhavisayatta resolves to renounce, giving the kingdom to his son Suppaha. Kamalā and Bhavisānurūvā follow him.

I All are grateful to the sage that he told them the story of their previous births. They request him to teach them the way to Nirvāṇa.

1. Jacobi reads वहुमइ and रज्जु separately. But it is scarcely necessary to do so. वहुमइरज्जु—the kingdom of the earth.'

II Prince Bhavisa wants to renounce the kingdom and the world and announces his intention to all.

III He returns to the palace and distributes rewards amongst people.

IV How Bhavisa tells about the past happenings to his mother, who is happy that her son would be crowned king. She now wants to retire.

13. Read पुत्तरज्जु together.

V But Bhavisānurūvā would not allow her to go alone. She would accompany her, leaving husband, child and kingdom to Sumitrā.

VI Bhavisa then calls together his father, king Bhuvāla, Kamala, Priyasundari and others and tells them his intention of becoming a Jain mendicant. He entrusts the kingdom to his son Suppaha.

1. Jacobi has two त्स in the line, one of them being unnecessary.

3. तिन्निवि—Jacobi's edition has बिन्निवि.

4. Read तिन्निवि for तिणिनिवि.

Read सत्थवाय for सच्छवाय.

8. Jacobi's edition lacks one word of four mātrās. दिज्जइ of our edition suits exactly.

VII The son persuades the father not to renounce the kingdom and life. A righteous king like him did not require renunciation.

3. Perhaps to read उवहिपरिहासमंत? 'Surrounded by the moat of the sea.' Jacobi's edition reads सविहेयउवहि परिआसमंत—which is not very clear. He is therefore obliged to give 'up to the limits of the world' as equivalent of परिआसमंत; he is of course doubtful.

4. सर्वति of our edition is unintelligible. Jacobi's नवति should be preferred. Or perhaps समंति is meant. The line then would read capitally, समंति (समन्त्रि) चंडमंडलादिव सेवन्ति चारु अवसरु नियन्ति. The latter half of the line in Jacobi (परिवारु) वारु अवसरु नियन्ति is not so intelligible. Possibly there is a misreading of व for च.

11. Read जो अणिलउ-यः अनिलयः 'houseless.'

13. पउर stands for प्रवर. तव पावें मम मतिः प्रवरा—I should know better than you.' Jacobi does not know what to do with पासिउ.

VIII When Suppaha sees that Bhavisa is obdurate, he proposes to his younger brother Dharaṇinda that he should become king and himself (Suppaha) with their other brothers would be his advisers.



1. Read किं बहुअए (इं) उत्तपडुत्तियाइं—What is the use of question and answer.'

3. करणइं—Gen. of verbal noun, used as Infinitive. See note on वणणणइं.

IX The younger brother declines. The mother, Sumitrā, persuades Suppaha to obey the king-father; for has she not herself submitted to his will that she should not accompany him?

2. 'If any body (a king) does not give you ransom, we shall attack him and level down his pride.'

11. पट्टि परिट्टविउ-पट्टे (throne) परिस्थापितः

X Bhavisa and Kamalā forgive people and ask their forgiveness, and set out, amidst the lamentations of people, for a forest.

5. Jacobi's edition reads the latter half thus-पच्छइ भविसए पि (यसुंद) रीए for our पच्छइ भविसइं पियजंपिरीए. Both, however, refer to Bhavisānurūvā.

XI How Bhavisa and his mother and wife assume Pravrajyā at the hands of a guru. The sight is too pathetic for the people to be able to control tears.

3. Jacobi's edition wants two syllables after विय in the latter half. Our edition has वियसिय, which is exactly what is wanted.

### SANDHI XXII

I. The people have a sleepless night. Every body is disconsolate on account of the renunciation of their most beloved King.

8. The first half lacks two Mātrās in both the editions. Supply जयु or some such word.

11. Jacobi's परिचाए चाए makes no good sense. The idea is this. 'One who slept in his palace in the close embrace of his young wives, how does he (now) sleep on the bear ground, his body exposed to wind?'

II. The people that have accompanied him to the place of the Guru now go back to Gayaura.

5. Join पइय to अणंतपाले—or read पइए अणंतवाले. Similarly आणिए for आणिय.

III. Sumitrā's grief. Dhaṇavai and Hariyatta's lamentations.

6. छेवि is to be read with a short ए—almost like इ.

10. Read अम्बर, to rhyme with कुम्बर.

IV How Kamalā and Bhavisānurūvā, after a severe penance and abstinence from food, die and go to the tenth heaven as Pahacūla and Rayanacūla, i.e. manly beings.

6. There are two mātrās more in the latter half. If we read (बिबि shortened *metri causa*) the difficulty will be removed.

V Bhavisa also dies by starvation, and going to the same heaven, joins his former mother and wife. They then once descend on the earth in order to see what their children are doing there.

4. Read दिक्खंकिउ. णि० is a misprint. Jacobi reads निक्खंतउ which is equal to निक्कान्तः.



VI They then go to Gayaura, Tilayadīva, and travel over the sixteen seas. Returning to Gayaura again, they find that their children and friends are all gone.

1. Read मन्दरि for मन्दिरि. To great mountain of that name is meant.

VII. They are astonished that every one has perished. It is now Pahacūla's time to transmigrate and dying, he is reborn as Suvasundhara, the son of the overlord of Gaṇadharvas.

4. This line lacks one syllable. Read निएवि for निवि, and the line becomes flawless both as to metre and sense. Jacobi's edition has the right reading.

5. Read माल निएवि for मालणिएवि.

8. रायहिं at the end of both the halves is equal to राजभिः (=राज्ञी) and राजे. Jacobi reads ०सुहभूअहं for ०सुह रायहिं and चितियरूवहं for चितिय रायहं, which also makes capital sense.

VIII. Rayanacūla and Hemanjaya are born again as sons of Suvasundhara. The latter takes Dikṣā from Muni Sirihara and in the end dies never to be reborn. His sons go on a hunt one day and find a deer in love with a roe.

5. Read तवचरण are one word.

10. Jacobi reads इकजुवाणमउ together, which is surely not preferable to our reading.

11. Jacobi reads गराअसत्तगउ. He should either have read गरयासत्तिग (गुरकासत्तिगतः) or like our edition गरयासत्तियउ.

IX The killing of the couple of deer by a huntsman, grieves them very much. They put their sons on the thrones, and retiring, meet death by privation and get final Nirvaṇa. Thus ends the story.

3. Read गय. म is either a misreading or misprint for ग.

9. The poet gives personal information. He belongs to the Dhakkaka clan of Banias and is the son of Māesara and Dhaṇasiri.

X The poet now admonishes the people. They should observe the Suyapancami now.

1. Join चितियसुहनिहाण together.

7. Jacobi's सुट्टियुट्टि does not make as good sense as our तुट्टि.

XI. He finishes by telling, how, as a fruit of Suyapancami, Bhavāsatta and others were released from the bonds of action in the fourth birth.

1. अहो लोयहो. This address, and अहो again in line 9 below, amply show that the poem was meant for oral recitation before an audience of laymen. The often repeated निचणहं, अहो जिणु अंचहु of VI ii 3 and such other phrases also corroborate this view.



# Emendations and Corrections to Mr. Dalal's text.

(The Roman figures indicate the Kaṭavaka and the arabic ones the line.)

## SANDHI I

- I 1 Read सारु for सातु  
 9 संकरु " संकतु  
 II 2 दुद्धरवावारि " दुग्धरवावारे  
 4 धणसंपय " धणुसंपय  
 5 कह सुवमि " कहसुवमि  
 III 4 वरकईहुं " वरकईहि  
 महासईहुं " महासईहि  
 IV 1 अच्छड " अत्थड  
 3 ०संचएहि " संचयएहि  
 तत्थ हो " तत्थहो  
 6 वडमाणु " वडभाणु  
 V 1 कुरुजंगलु " कुतुजंगलु  
 3 ०वित्तिविदु " ०वित्ति विदु  
 V 3 ०कलमगोहण० " ०कलभि गोहण  
 6 ०अवरुप्परु " ०अवरुप्पर  
 ०परिवडिय " ०परिवडिय  
 10 तरु " ततु  
 VI 1 पसत्थु " पयत्थु  
 4 चक्केसरु " चक्केसतु  
 5 सणकुमारु " सणकुमातु  
 VI 3 ०दिवड्डु " ०दिवड्डु  
 6 ०सारु " ०सारु  
 ०वारु " ०वारु  
 VIII 1 ०वरु " ०वरु  
 3 मणहरणत्थणिंदुअरविंद० " मणहरणच्छ-  
 णिंदअरविंद०  
 8 पुरवइ " पुरुवइ  
 IX 6 संपहारु " संपहातु  
 ०सारु " ०सारु  
 12 सुमुहुतु " सुमहुतु  
 X 2 सुवियड्डु " सुवियड्डु  
 4 कन्नाचक्खिएहि " कन्नाचक्खिएहि  
 8 अहरुंरंतियाहि " अहतु रुंरंतियाहि  
 13

- 10 अवरुंडइ for अवतुंडइ  
 XI 2 सुहमंडणु सई " महमंडणु सिंउं  
 3 अप्पणु सई " अप्पणु सिंउं  
 6 वरु " वतु  
 वरतरुणि " वरततुणि  
 9 वरु " वतु  
 XII 1 सासणभत्ती " सासणिभत्ती  
 XIII 2 पच्छण्ण समासइ " पच्छण्णसमासइ  
 3 सविणय कुलमजाय " सविणयकुलमजाय  
 XIV 3 अम्हतथु " अम्हतड  
 9 तिवलितरंगइ " तिवलि तरंगइ  
 6 गुरुवयणु " गुतुवयणु

## SANDHI II

- I 1 पाउनित्रासयरु " पाउनित्रासयतु  
 9 अहरु " अहतु  
 12 पदमंकुरु " पदमंकुतु  
 II 1 गुरुवयण " गुतुवयण  
 III 1 घरु " घतु  
 IV 2 ताइ तं जि " तं जि ताइ  
 VI 8 गुरुवयणइं मि " गुरुवयणइंमि  
 VIII 7 कंति पइं " कंतिपइं  
 8 मंड वलंति " मंडवलंति  
 X 13 Transfer whole line to the  
 beginning of XI  
 XI 10 दुल्लिय " दुल्लिए  
 XII 1 मंभीसिवि लच्छिए " मं भीसि विलच्छिए  
 8 मणिवि " मणोवि metre  
 requires it  
 XIV 2 सावतु " सामातु. The  
 former is the true Apbh.  
 form and often occurs else-  
 where in the poem.  
 7 परिहाणइं " परिहणाइं  
 SANDHI III  
 I 6 ०जण मणि " ०जणमणि



9 कन्दु	for कण्डु
13 परियण	परियणि
मणि ब्रह्म	मणिब्रह्म
III 4 सल्लिअ	सल्लिल
9 मयणुक्कोवणंग	मयणुक्कोवणंगु
12 मयरंदरसि	मयरंदरसु
IV 7 अहिंसिचिय फलमंगल	अहिंसिचिय-फलमंगल

10 जुवाणभावि	जवाणुभावि
V 4 दप्पसारु	दप्पसाडु
विणयविहेय	विणय विहेय
VII 5 पर महु	परमहु
IX 9 वणितणुरुह रहसेण	वणितणु रुहरहसेण
X 6 जं पिउ	जंपिउ

XI 4 सरुव दुट्ठत्तणु भासइ	सरुवदुट्ठत्तणुभासइ
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XII 8 एकसरीर	एकसरीर
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विहि भायहिं	विहिभायहिं
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XIII 9 कुडु तडवियडपट्ठत्तरिण	कुडुतडवियड
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XIV 5 तउ	तव
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8 करहं तउ	करंतउ
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वि मणिणं	विमणिणं
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13 आसि गहणु	आसिगहणु
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णवि सउं	ण विसउ
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XVI 3 णेहमहातरु	णेह महातरु
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4 कलितरुवरहो	कलितरु वरहो
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XVIII 7 बहु रइवयणालाउ	बहुरइ वयणालाव
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XIX 1 पुरिसव्वउ	पुरिसिब्वउ
-----------------	------------

3 सुहपाणिग्गहणि	सुहिपाणिग्गहणि
-----------------	----------------

7 अम्हहिं	अम्हहिं,
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although the latter is not quite incorrect. Possibly the इ is due to the influence of the following word.

XXI 3 चायदायपाडिवाय	चाइदाइ etc.
But the latter, though a bit obscuring the sense, is not incorrect.	

5 नरिंद हो and ससुहइविंद हो , नरिंदहो ससुहइविन्दहो. Jacobi reads नरिन्दो.

7 चोरइ	for चोरइ
--------	----------

अणुज्जुअ-वक्कइं	अणुज्जु अक्कइं
-----------------	----------------

XXII 12 किं खवयइं	किंखवयइं
-------------------	----------

XXIII 8 तुरिय?	तरिव
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तुरिय पसुहाइ	तरिवपसुहाइ. Ja-
--------------	-----------------

cobi reads पसुहोइ and doubt-	fully suggests पसुहा होइ as
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fully suggests पसुहा होइ as	explanation. But our read-
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ing gives a clear sense 'the	people, i. e. the leader and
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others.'	
----------	--

XXXIV 2 परिमुक्कचाय चक्कलिय	परिमुक्कचायचक्कलिय
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सुक्कचायचक्कलिय	
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12 महुरसाइं	सुहरसाइं
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16 कोवि च्छुडु	कोविच्छुडु
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#### SANDHI IV

II 6 मंच्छुडु	for मं च्छुडु
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7 विसरियएणइ	विसरियएणइ. Ja-
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cobi's text lacks some words	in the first half of the line.
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11 सुक्कं कुडु मत्तगउ	सुक्कं कुडु मत्त गउ
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III 10 अइसुत्तयमंडइ दुभहो	अइसुत्तयमंडइदुभहो
---------------------------	-------------------

IV 4 संश्रतेयतं विर सराय	संश्रतेयतं विरसराय
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6 वित्तु	वित,
----------	------

V 3 गय पयहिणंति	गयपयहिणंति
-----------------	------------

14 सउरिसहं	सउरिसहो
------------	---------

former would be more in	keeping with अवगणतं
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VI 1 सुहिसयणमरणभउ	सुहिसयण मरणभउ
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5 गिरुद्धपवणुच्छवेण	गिरुद्ध पवणुच्छवेण
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VII 8 वियप्पएडु	वियप्प एडु
-----------------	------------

9 पुत्ति चोज्जु	पुत्तिचोज्जु
-----------------	--------------

in l. 10 and 11.	
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VIII 7 ०पुरुसा इव	०पुरुसाइव
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रंघि पलितं	रंघिपलितं
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14 सुइ समत्तं	सुइसमत्तं
---------------	-----------

16 विहिवसेण	विविहिवसेण
-------------	------------

णीसइसुडुत्थइं	णीसइसुडुत्थइं
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सुहुरवणणं	सुहुरवणणं
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IX 2 सुहु रवणणं	सुहु रवणणं
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6 सोवरणइं for सो वरणइं  
 III 4 जस्स माणं ,, उस्समाणं  
**SANDHI V**

II 9 सप्परिवाह ,, सप्परिवाड  
 III 7 चरित्तकुलकमजुत्ति ,, चरित्तकुलकमजुत्ति  
 IV 6 गड ,, गयड. य is me-

trically redundant.

मंड जणेरिहिं ,, मंडजणेरिहिं

7 गिरिमयणाय ,, गिरिमयणायर

The र is metrically useless;  
 and मयणाय is the name occur-  
 ring everywhere else.

III 9 विंधणसील जुवाणं ,, विंधणसीलजुवाणं

1 रत्तुप्पलदलं ,, उप्पलदलं

which lacks one syllable me-  
 trically.

IX 2 मि ज्झीणपरिवासइं ,, मिज्झीणपरिवासइं

11 सरलंगुलि सरेह कोम- सरलंगुलिसरेहकोम-  
 लकर ,, लकर

संज्ञावयव ,, संज्ञावयव

नह तंवरि ,, नहतंवरि

10 किडअ-पमाण-णिउत्तु, किड अपमाणु णिउत्तु

X 8 ०दंसणायामविहोएं ,, ०दंसणायामविओहिं

मइमोहें ,, मइमोहिं,

9 परमत्थु ,, परइत्थु

XI 1 करिणि व रोहं ,, करिणिवरोहं

2 पिहियसिंगारिं ,, पिहिय सिंगारिं

7 कमलमहासिरिआयड ,, कमलमहासिरि  
 आयड

III 4 दलवट्टिवि ,, दल वट्टिवि

IV 5 दीविंदीड ,, दीविं दीड

10 सज्जसि विगयाइं ,, सज्जसिवि गयाइं

XVI 5 थकइ ताम विहुरु पव्वजिड ,, ताम थकइ  
 विहुरु पव्वजिड. The line as it is,  
 is metrically very faulty.  
 The readjustment removes  
 all the flaws.

7 नियवि किड ,, नियविकिड

8 मंभीसिय ,, मं भीसिय

XVII 6 कुल्लिदुगिलन्तो(?) for हविं दुगिलन्तो

7 कराडुगदादो ,, करातुंगदादो

8 पइडोसि तं ,, पइडो सितं

XVIII 1 अगिक्कुलिदं दिंतु ,, अगिक्कुलिदंदिंतु

5 ढंढ वालभड भोइय ,, ढंढवाल भडभोइय

XXI 2 तुम्हंमि ,, तुम्हंमि

11 हरियंदणचचंकिय ,, हरियंदण चचंकिय

XXII 4 देवि विह्वइसणाहहो, देवि विह्वइ सणाहहो

### SANDHI VI

I 5 महण्णवि खित्ती ,, महण्णविखित्ती

सुअविओअं ,, सुअविओइं

II 1 अज्जिय गणं ,, अज्जियगणं

4 चंचलजीवलोइं ,, चंचलजीव लोइं

6 मंछुडु ,, मं छुडु

9 एमगइ वि ,, एम गइवि

III 7 सोवाणपंति कय मोक्खहो ,, सोवाण-  
 पंतिकयमोक्खहो

IV 1 तवतन्हइं ,, तव तन्हइं

चउत्थि-अवरन्हइं ,, चउत्थिअ वरन्हइं

V 3 पंचपयारु ,, पंच पयारु

10 कर मउलि ,, करमउलि

VI 1 हियत्थि ,, हियत्ति

5 सासणभत्ती ,, सासणिभत्ती

11 सिवसासयसुहं ,, सिव सासयसुहं

VII 3 बहुदुक्ख जणेरी ,, बहुदुक्खजणेरी

VIII 7 थिय सुणिवयण ,, थियसुणिवयणं

XI 8 संभरिड ,, संचरिड

XIII 10 गिरिमयणायदीवि ,, गिरिमयणायरदीवि

XIV 14 निरु ,, निरु

XV 2 सुहिबंधवलोएं ,, सुहि बंधवलोएं

9 रयणपुंजपुंजइं ,, रयणपुंज पुंजइं

XVI 20 जयकारिवि ,, जय कारिवि

XVI 2 देवि वृळु ,, देविवृळु

XVII 8 वणि वइसवणरिद्धि, वणिवइ स वणरिद्धि

11 नायसुइ सिज्जइं ,, नायसुइसिज्जइं

XVIII 2 अच्छहिं ,, अच्छमि

० विजाहरकीलइं ,, ० विजाहर कीलइं

5 सुहनिवुइ ,, सुहि निवुइ



6 गलियगव्व ववसायअणायर for गलियगव्व-  
ववसाय अणायर

- 9 मयणाउदीउ „ मयणाउ दीउ  
XIX 2 मउअतूलि पल्लंकि „ मउअतूलि पल्लंकि  
3 कन्नोसन्नियवायहि „ कन्नोसन्निय वायहि  
10 मसिखप्परिण „ मसि खप्परिण  
XX 2 नं दाइउ „ नंदाइउ  
XXII 3 पर इत्तिउ „ परइत्तिउ  
7 बहुवहं मि „ बहु महंमि  
XXII 12 महि सारविय „ महिसारविय  
14 उच्चवरासणइ „ उच्च वरासणइ  
XXIII 4 विसेसविहोएं „ विसेस विहोएं  
XXIV 7 पुव्वक्कियसुहकम्मि „ पुव्वक्किय सुहकम्मि

### SANDHI VII

- I 3 कम्मरहो „ कम्मरहो The  
स म were evidently so read  
from a badly written म्म.  
4 विज्जयलिहिय „ विज्जय लिहिय  
6 बहुबंधइ „ बहुबंधइ  
9 भंडारइ „ भंडारहि, latter  
influenced by the foregoing  
वहणहि.  
8 नियसहएसु „ निवसहएसु  
II 2 परिवड्ढिय „ परिवड्ढिय  
3 तरेसहं „ नरेसहं due to  
careless writing.  
4 भविसत्तु „ भविसयत्तु Metre  
requires only four syllables.  
4 जाएसइ „ जा एसइ  
8 अणुज्जुअजंपणउं „ अणुज्जुअ जंपणउं  
III 10 भणइ „ धणइ  
V 2 कुलंगण मेहो „ कुलंगणमेहो  
VI 3 दुक्खमहन्नवि धित्तिउ „ दुक्ख महन्न विधि-  
त्तिउ  
5 बन्धुयत्ति „ बन्धुयत्तु  
०दुव्वयणपवित्तिए „ ०दुव्वयणभवित्तिए  
8 बन्धुयत्तु चरिउ „ बन्धुयत्तुचरिउ  
IX 3 पोयंतरवरभवणि „ पोयंतर वरभवणि  
6 निवलच्छिहि „ नियलच्छिहि

3 दोत्थिउ for दोच्छिउ

- 5 साणु गदहु „ साणुगदहु  
XI 2 सइच्छ० „ सइत्थ०  
7 हुअ „ हुअ  
8 सलिलआवत्तइ „ सलिल आवत्तइ  
परस्सुहपत्तइ „ परस्सुह पत्तइ  
9 आसन्नविहुरउल्लावइहि „ आसन्न विहुर  
उल्लावइहि  
XII 7 असंति „ अ संति  
XIII 7 जाणजंपाणइ „ जाण जंपाणइ  
8 ०सुनिउत्तहि „ ०सुनिउत्तइ  
वणिविहइ „ वणि विहइ

### SANDHI VIII

- I 2 पवंचुअ विस्सदमण „ पवंचुअविस्सद०  
II 4 परिहच्छु „ परिहत्थु  
8 सयलसुहि० „ सयलसुहि०  
IV 4 वीरचरिउ „ वीरचरीउ  
V 5 निय वरविलयहि „ नियवरविलयहि  
8 अणेय उवाय „ अणेयउ वाय  
9 ०संगिच्छणइ „ ०संगिच्छणइ  
VII 3 दंसणकोऊहलपिय इत्तिउ „ दंसण कोऊ-  
हलपियइत्तिउ  
7 निहत्तिचित्त „ निहत्ति चित्त  
9 ताइ „ ताइ  
IX 5 सुरेणुरयपिज्जरीउ „ सुरेणुरइपिज्जरीउ  
X 3 वणपूरउ „ वणतूरउ  
XI 6 गुज्झावरणगूदुसुणिउत्तहं „ गुज्झावरणगू-  
दुसुणिउत्तहं  
XII 8 अद्धवहि जि „ अद्धवहिजि  
विणिग्गय धाहिहि „ विणिग्गय धातिहि  
XV 3 एवडंतारि „ एवडंतारि  
5 अम्हहं सिय „ अम्हहंसिय  
XVI 7 दुक्खमहन्नवि दोइय „ दुक्ख महन्न विनि-  
दोइय  
XIX 4 सा अमियेण „ साअमियेण  
16 विवाहकिय „ विवाह किय

### SANDHI IX

- I 8 तहिं जि महानरु „ तहिं महानरु  
II 1 अवलंबियधीरि „ अवलंबिय धीरि



III 5 गरुयदुक्खंतरि for गरुयदुत्तंतरि, un-  
less दुत्तंतरि is Sk. दुष्टन्त्र

IX 4 तद्वि दु ,, तद्विद्वि  
5 सुहमंगलजणजणियायल्लहो ,, सुहमंगल-  
जण जणियायल्लहो

8 पियसुंदरिमहएविसणाहहो ,, पियसुंदरि मह-  
एवि सणाहहो

11 नएण वि ,, न एणवि

X 2 पइसारवारु ,, पइ सारवारु

7 हुकारउ ,, हुकारउ

10 महल्ल कह ,, महल्लह, which  
lacks one syllable and is  
metrically faulty.

XI 5 तेहिं (?) ,, ताहिं

6 बहु आरिय ,, बहुआरिय

9 भय-भीसइ ,, भय भीसइ

XII 9 सुहि कन्नन्तरि ,, सुहिकन्नन्तरि

XIII 2 सविणयाए सविसिठ्ठउ ,, सविणयाएसवि-  
सिठ्ठउ

XIV 10 समसज्जसिद्धअ ,, समसज्जसिद्धअ.

XV 4 Add हा in the beginning of  
the latter half; हा महु पुत्त etc.  
Metre requires it.

13 गहिल्लीहूई ,, गहिल्ली हूई.

14 समच्छरहं ,, समच्छरहो

XVI 2 रयणु पजलंतउ ,, रयणुपजलंतउ

7 उव्वट्ठिअ अंगउ ,, उव्वट्ठिअ अंगउ

XVII 4 कंखु कंठ कंदलिए ,, कंखु कंठकंदलिए

XVIII 1 तज्जइ ,, नज्जइ

6 संचल्ल ,, संचल्लि

XIX 7 थिय मंथर चिर लील ,, थियमंथरचिरलील

वि संकिउ ,, वि आसंकिउ Me-  
tre requires one syllable less.

XX 2 समिद्धि ,, समुद्धि.

XX 3 कडकखपकखविकखेविं ,, कडकखु पकखु  
विकखेविं

9 पणिवायउ ,, पणवाइउ

XXI 3 बहुअ नवल्लाहरणिं ,, बहु अनवल्लाहरणिं

12 उठ्ठं खरिउ ,, उठ्ठंखरिउ

XXII 1 मंहुणमच्चइ for मं कुण मच्चइ

4 एहावत्थ कुमारिहु ,, एहावत्थकुमारिहु

दीवंतरि नारिहु ,, दीवंतरिनारिहु

6 सुअइहिं ,, सुअइहिं

### SANDHI X

I 8 तुक्खारतुरङ्गम ,, तुक्खार तुरङ्गम

13 इय एमाइ ,, इयएमाइ

III 8 पउरकम्मसंखेव्वउ ,, पउरकम्म संखेव्वउ

V 9 काउरिसहिं ,, काउरिसहं

VI 1 पउरु ,, पवरु

3 अणुठ्ठिउ(?) ,, अणिठ्ठिउ

VII 6 लज्जइं ,, लज्जइ

11 मंभीसिवि ,, मं भीसिवि

VIII 7 जणवइ लज्जणउं ,, जणवइलज्जणउं

8 पयिरतुल्लु ,, पयिरतुल्ल

X 2 कमलहिं तणउं ,, कमलहितणउं

X 6 सियतारहार ,, सियहारतार

X 4 चरियइं ,, चरियहिं

XI 4 पउरपसुहुं ,, पउरपसुहुं

XIII 1 पउर पसुहुं ,, पउरपसुहुं

2 कुरुजंगलि वि पहाणउं ,, कुरुजंगलि वि-  
पहाणउं

4 पुरपउरहो ,, पुर पउरहो

5 तिभायविहि ( ह )तउ ,, विभायहि हुत्तउ  
The emendation adopted is  
the reading of B with a  
slight change. It suits the  
context and sense admirably.

XIV 3 संमिलिउ ,, संगिलिउ  
संवरि अविहायउ ,, संवरिअविहायउ

XV 11 समासिएण ,, समासि एण

XVI 10 मि च्छित्त पय रायहो ,, मिच्छित्तपरायहो  
which is metrically lacking  
in one syllable and hope-  
lessly confused on account  
of bad joining of words.

XVII 11 दुप्पवंचि ,, दुप्पवंसि

XVIII 9 देव जणगारिय ,, देवजणगारिय



## SANDHI XI

I 4 चरपुरिस	for वरपुरिस
14 एकवउ	„ एकचउ
II 4 देव सिद्धि	„ देवसिद्धि
7 अह रइ	„ अहरइ
9 देव पट्टणहो	„ देवपट्टणहो
III 2 कर मउलि	„ करमउलि
13 महल्लतियतंडवि	„ महल्ल तिय तंडवि
IV 4 पुत्रिमइंदुदं०	„ पुत्रिमइंदुदं०
3 कुडिलवयणपडिवयण०	„ कुडिलवयणु पडि- वयण०
12 मंभीसिवि	„ मंभीसिवि
18 तहो तंडवि	„ तउ तंडवि
V 2 पहु	„ महु
7 मडकर	„ मडकउ
चडकर	„ चडकउ
VI 2 नरवइनियड	„ नरवइ नियड
9 फाडियनित्त वीरजय०	„ फाडियनित्त- चीर जय०
12 असिरि वि सिरिवत्त	„ असिरिविसिरिवत्त
VII 11 सयपियवयणिहि	„ सियपियवयणिहि
IX 2 Drop लहि which is metrically redundant.	
3 सा वि समउ वरविलयहि	„ सा वि समउ अरविलयहि
X 5 तंबोलकुसुमसुपवित्तइं, तंबोलकुसुम सुपवित्तइं	

## SANDHI XII

II 3 नियसुइण	„ नियसुएण
5 पडुरवेण	„ पडुपडइरवेण
III 8 जयंताण	„ जयं ताण
20 इच्छए	„ इत्थ ए
25 जत्थ	„ जत्त
29 अन्न ससत्तिपमाणु	„ अन्नसभत्तिपमाणु
V 9 सुएवि	„ सुएवि
19 वि अणक्खें	„ विअणक्खें
20 पुत्त मज्जाय	„ पुत्तमज्जाय
VI 3 सामणिण	„ सामणु

7 पर तउत्तणउं	for परत्त तणउं
12 पर सव्वुइ छज्जइ	„ परसव्वु इच्छज्जइ
VII 8 सुपुत्तगुणकित्तणेण	„ सुपुत्त गुणकित्तणेण
11 जंतउ	„ जं तउ
VIII 3 घरमम्मवेहु	„ घर मम्मवेहु
12 मणसंखोहि	„ मणिसंखोहि
IX 2 ०पक्खवायपरितुट्ठहि, ०पक्खवायपरितुट्ठहि	„ ०पक्खवायपरितुट्ठहि
9 निरुवमगइवमालहो	„ निरुवमगइ तमावहो
X 2 सा	„ मा
7 चिरयालु	„ चरियालु
XI 10 विग्गुत्त एण	„ विग्गुत्तएण
XII 3 सिज्जावत्ति	„ सिजावत्ति
नायभोयपलंकूळि	„ नायभोय पलंकूळि
9 पसाहिअं	„ पसाहिओ
11 भणिया ओचिम्बिऊण	„ भणियाओ सुम्बिऊण
12 ओवच्च	„ ओ वच्च
XIV 4 चन्दप्पहपाय छित्त	„ चन्दप्पहपायछित्त

## SANDHI XIII

I 7 धरहु	„ भरहु
III 7 सायरंतरपएसु	„ सायरंतरपवेसु
9 खन्धारि मज्झु	„ खन्धारिमज्झु
IV 1 ०भयंकर कुरुवकालहो	„ ०भयंकरकुरुवकालहो
13 नियपरिवारचारु	„ नियपरिवार चारु
V 9 नरवइअलंघु	„ नरवइ अलंघु
VIII 6 तुण्हि	„ तुम्हि
IX 1 एकवि	„ ए वि
2 नियजणेरपरिणिंदए (?)	„ नियजणेर परिणिं ति

XI 2 कोवपडिच्छिओ	„ कोविपडिच्छिओ
XII 2 बहुगाढवराहु	„ बहुगीढवराहु
भीसिवि(?)	„ भेसिवि
XIII 5 पिच्छइ	„ मिच्छइ
10 दरमल्लु	„ दर मल्लु
11 धर दरमल्लु	„ धरदल मल्लु

## SANDHI XIV

I 1 परिवड्डियगव्वहं	„ परिवड्डियगव्वहं
III 5 इअ	„ इअ



IV 8 सव्वहि	for सव्वहं
IV 10 कडुआविउ	,, कडु आविउ
V 3 संमिलिउ (?)	,, संगिलिवि
V 13 पर सुहडत्तणु	,, परसुहडत्तणु
VI 4 उत्थारि (उत्थरिउ ?)	,, उत्थरि
6 अहिओयचडिउ	,, अहिओय चडिउ
9 हयभेरि पयाणउं	,, हयभेरिपयाणउ
13 कडुआविउ	,, कडु आविउ
VII 1 नियसंतिए (?)	,, निहसंतिए
VII 6 सदुलवयण	,, सदुलवयण
अवभोट्ट भडत्तणि	,, अवभोट्टभडत्तणि
VIII 10 सन्न समाहय	,, सन्नसमाहय
VIII 1 तुरंगम जुत्त	,, तुरंगमजुत्त
3 भडथड	,, भडछड
9 राया	,, ताया
12 वणिवावारकिय	,, वणि वावार किय
IX 10 पुच्छंतिहिं	,, पुच्छंतेहिं
X 1 अवलोइवि	,, अवलोएवि
5 चूडामणि नायसुइ	,, चूडामणिनायसुइ
XI 9 माए	,, मा ए
XIII 10 दरमलंतु	,, दर मलंतु
XIV 4 परु सखग्गु	,, परुसखग्गु
9 पहराउर अयसमोह	,, पहराउरअयसमोह
11 मिलिउ	,, भिलिउ
XV 3 करुवहं	,, करवहं
7 आरोहिउ	,, आरोडिउ
9 ललंतजीहु	,, ललंतु जीहु
16 कडुआविय	,, कडु आविय
XVI 1 सामिसिन्नि	,, सामि सिन्नि
4 पय असत्थ	,, पयअसत्थ
10 चरिहिं	,, वरिहिं
12 पर थक्कउ	,, परथक्कउ
XVII 9 पंचालमच्छं	,, पंचालमिच्छं
10 पिहुमइं	,, पहुमइं
XVIII 1 पयत्त हो	,, पयत्तहो
2 भविसयत्त हो	,, भविसयत्तहो
9 गय वरि	,, गयउरि
लउडपहारि	,, लउडिपहारि
XIX 1 जं पाविउ	,, जंपाविउ

XX 2 खणपरियत्त विसमसमसंकुलगइ	for खण-परियत्तविसमसमसंकुलगइ
संसारधम्महो	,, संसार धम्महो
6 संताणि	,, सताणि
12 मामहंसालि	,, मामहं सालि
मिच्छामि	,, मिच्छा मि

## SANDHI XV

I 1 संगामि नियत्तए विसमि समत्तए	,, सं-गामिनियत्तए विसमिसमत्तए
7 पसाहाविया दाविया सा	,, पसाहा वियादा वियासा

10 छवित्थिन्नमज्झा	,, छवित्थिन्नमज्झा
II 12 पुवक्कयसुहकम्महं	,, पुवक्कयसुहकम्मइं
धर	,, वर

III 9 दरमलिवि	,, दर मलिवि
III 1 आमोइवि पमोइवि	,, आमोएवि पमोएवि
IV 1 तह लिनय	,, नहतिलय
5 वारणकेसरि	,, वारणुकेसरि

XV 7 कया सारिसिज्जा	,, कयासारिसिज्जा
XVI 2 तिलउब्भवं	,, तिलउब्भम

## SANDHI XVI

I 2 अहिसिंचिउ	,, अहिसिउ
II 7 सिद्धमन्ति	,, सिद्धमन्नि
III 8 जिण कलहोइ	,, जिणकलहोइ
IV 3 रिद्धिसमिद्धमणोहरफंसि	,, रिद्धि समिद्धमणोहरफंसि

VI 4 परसु	,, परसु
VII 3 सावयहं	,, सवायहं
VIII 7 डंसु	,, डिंसु
IX 2 वियारि (?)	,, चयारि
5 अखलियवंभचारि	,, अखलिय वंभचारि
9 तिय वेस	,, तियवेस
XI 1 वि चरिउ	,, विचरिउ
2 कण्णुअकन्नहिं	,, कण्णु अकन्नहिं

## SANDHI XVII

I 10 अत्थि	,, अच्छि
II 6 जाइससुन्नयमाणउं	,, जाइ ससुन्नयमाणउं
III 10 मंतिहि	,, मंतीहि
IV 8 विमलु मंति	,, विमलुमंति



VI 3 न	for नं
6 विमल मंति	„ विमलमंति
VIII 6 विमल मंति	„ विमलमंति
पङ्कलियवत्त	„ पङ्कलियवत्त for
Metre's sake.	

IX 11 उम्भडभडभिडडि	„ उम्भडभडभिडडि य
X 5 पइसिवि	„ पइसि
11 पिमुण-पवेस-परंपरि	„ पिमुणपवेसिपरंपरि
12 अवराहि	„ अवराहु

## SANDHI XVIII

IV 2 पाहुडइं	„ पाहुडइं
7 सुदुम्भमणवंतए	„ सुदुम्भमणवंतए
8 पिउ राणउं	„ पिउराणउं
V 1 मरणमहन्नवि डोइउ	„ मरणमहन्न विडोइउ
VI 2 बिन्निवि	„ बेन्निवि
8 सोहिणि	„ रोहिणि
IX 3 वंदणहत्तिए	„ वंदण हत्तिए
X 9 तिवार धार	„ तिवारधार

## SANDHI XXIX

II 5 नरवइवरु नासु	„ नरवइ मरुनासु
6 पिय कमलक्खण	„ पियकमलक्खण
9 सो च्छुहेवि	„ सोच्छुहेवि
III 1 वरजुवइ निरारिउ	„ वरजुवइनिरारिउ
9 तणुइज्जन्ति	„ तणु इज्जन्ति
VI 8 वि भाइ	„ विभाइ
IX 9 परिक्खणहेउविहत्तिए	„ परिक्खण हेउ- विहत्तिए
वंदणभत्तिए	„ वंदण भत्तिए
XII 4 जरमरणावत्थ	„ जरमरणावच्छ
6 वयदंसणि नाणि चरित्ति रम्भु	„ वयदंस- णिनाणिचरित्तिरम्भु
11 लोइ विरुहु	„ लोइविरुहु
XIV 4 सायारमणायारि विणिओइ	„ सायारम- णायारिविणिओइ

## SANDHI XX

II 3 न वि अक्खिउ	„ न विअक्खिउ
III 4 जंपिउ जं अलिउ	„ जंपिउ अलिउ
12 अज्जुपवित्ति	„ अज्जु पवित्ति
V 4 अरिपुरराएं	„ with अरि पुरराएं

VI 2 वरि सयल्लोउ	for वरसयल्लोउ
3 पवण सित्तु	„ पवणसित्तु
VIII 3 गुण वल्लहविहोइ	„ गुणवल्लहविहोइ
4 अणुमरणकरणु	„ अणुमरणु करणु
X 2 उक्कस्सनिवद्धपरिप्पमाणु	„ उक्कस्स निवद्ध परिप्पमाणु

3 सोलहआहरण	„ सोलह आहरण
XV 3 विज्जावच्चु	„ विज्जावच्चु

## SANDHI XXI

I 12 तं असट्ठु	„ अंतसट्ठु
IV 13 पुत्तरज्जु	„ पुत्त रज्जु
V 9 पहु पुत्तरज्जु	„ पहुपुत्त रज्जु
VI 4 सत्थवाय	„ सच्छवाय
VII 3 उवहिपरिहासमंत (?)	„ उवहिपरिआसमंत
4 समंति	„ संवति
11 जो अणिलउ	„ जोअणि लउ
VIII 1 किं बहुअए उत्तपडुत्तियाइं	„ किंवहुअए तपडुत्ति

## SANDHI XXII

II 1 रवि नं देखणहं	„ रविनंदे लणहं
II 5 पहए	„ पहय
आणिए	„ आणिय
III 10 अम्बर	„ अवर
V 4 दिक्खंकिउ	„ भिक्खंकिउ
VI 1 मंदरि	„ मंदिरि
VII 4 निएवि	„ निवि
5 माल णिएवि	„ मालणिएवि
6 तेय पणट्ठ	„ तेयपणट्ठ
8 देवलोइ सुहभूअहिं	„ देवलोइसुह राअहिं
मणचित्तियरूअहिं	„ मणचित्तियरूअहिं
13 हुउ	„ हुउ
VIII 5 तवचरण	„ तव चरण
IX 3 गय	„ मय
8 बिहि खंडहिं	„ बिहिखंडहिं
X 1 चित्तिरसुहनिहाणु	„ चित्तिर सुहनिहाणु
6 नियसिवि भरेण	„ नियसिविभरेण
XI 7 सुतेय पहचल०	„ सुतेयपहचल०



## II

## GLOSSARY.

I have not given the places where the words occur in the text. This was found both unnecessary and tedious. Places are quoted where I have differed from Jacobi, or where I have satisfactorily explained a word left doubtful by Jacobi or where I have myself not been sure of the meaning. These latter places have? against them.

I have indicated by D what I clearly think to be Deśis, irrespective of whether they are so held by Hemacandra.

Sanskrit equivalents only are given. 'Skt.' is placed after words that are tatsama. Whereever possible, I have given Marāṭhī, Gujarāṭī and Hindi words derived from the Apbh. words. (M.G.H.)

Such compound words only are given, one of whose members does not occur in the text independently. E. G. अङ्गार, where आर (चार) never occurs alone, or अङ्गवाय, where वाय is not used by itself.

Deśi stands for *Deśināmamālā* of Hemacandra.

Hc. Gr. for Hemacandra's Prākṛit Grammar.

Pāi for Pāialacchīnāmamālā of Dhanapāla.

Pischel for Pischel's Grammatik der Prākṛit Sprachen.

## अ

अ-अति

आर-अतिचार

अट्ट-अट्ट

अष्टुत्तय-अतिशुक्तक

अष्टुत्ता- " "

आरावय-ऐरावत

असय-अतिशय

असयवन्त-अतिशयवत्

अहव D- (वायविशेषः)

अहवसंखनूरकयघोसहिं III 1, 10

अव्य-अपूर्व

अकर-अपूर=अपूर्ण

अङ्ग-अश्रु

अङ्गवाय-अश्रुपात

अङ्गय-अङ्गुक

अङ्गव- " "

अकज-अकार्य

अकवद-आख्याति

अकखर-अक्षर

सिद्धकखर=नमो अरिहंताणं

अकखय-अक्षताः

अक्षतं तण्डुलादि धान्यं

„ „-अक्षत

अकखाण-आख्यान

अकखाय-आख्यानक

अग-अग्र

अग्नि-अग्नि

अग्निम-अग्निम

अग्निमित्त-अग्निमित्त a name.

अगोय-आग्नेयी

अग्य-अर्घ

„ „-अर्घ्य

अग्याइय-आग्रात

„ „-(=विराजित)

पगुणगुणहिं अग्याइ XV 12, 3

अंक-Skt.

अंकिय-अङ्कित



अंकुर-Skt.

अंकुस-अङ्कुश

अंग-Skt.

अंगण-Skt.

अंगण-अङ्गना

अंगरुह-Skt. (=सुत )

अंगार-Skt.

अंगिय-(अङ्गानि)

मज्जनभवणि ताहं तसु अंगिय XI 9, 4

अंगुलि-Skt.

अचित्त-अचिन्त्य

अचण-अर्चन

अचरिय-आश्चर्य

अच्युय-अच्यत

अच्युयनाह-अच्युतनाथ a name.

अच्युयसग-अच्युतस्वर्ग

अच्युम्भड-अत्युद्भट

अच्छइ-अस्ति B. आछे

अच्छर-अप्सरा:

अच्छरिय-आश्चर्य

अच्छि-अक्षि

अच्छेरय-आश्चर्यक

अजगर-Skt.

अजीव-Skt.

जीवाजीव

अजोएं-अयोगेन (=क्षिप्रं) निहणु नेमि पइं अज्जु

अजोएं V. 18, 6

अज-अद्य

अजवखंड-आर्जवखण्ड

देशविशेषनाम

अजा-आर्या

अजिय-अर्जित

-आर्यिका

अज्जु-अद्य M. आज, G. आजे

अंचइ-अर्चयति

अंचल-Skt.

अंजण-अङ्गन

अंजलि-Skt.

अट्टहास-अट्टाट्टहास

अट्ट-अष्ट M. आठ

अट्टयाल-अष्टचत्वारिंशत्

अट्टम-अष्टम M. आठवा G. आठमो

अट्टविह-अष्टविध

अट्टि-अस्थि M. हड्डी by Metathesis, अट्टो

अट्ट-आढ्य

अट्टाड्य-अर्धतृतीय H. अढाई

अणइच्छन्त-अनिच्छत्

अणक्ख-अनक्ष (=अन्ध ) एतहिं वि अणक्खे

XII 5, 19. Jacobi's अनाख्य makes

no sense.

अणखुट्ट D-(अञ्जुटित)

अणंग-अनङ्ग

अणज्जवखंड-opp. of अज्जवखण्ड q. v.

अणज्ज-अनार्य

अणत्थ-अनर्थ

अणंत-अनन्त

-अनन्तपाल a name.

अणंतवाळु-अनन्तपाल:

०पाळ in Jacobi is a Sktism.

अणशमय-अरति:

अणल-अनल

अणविहेय-अविधेय

अणसण-अनशन

अणायर-अनादर

अणायार-अनागार

अणाइ-अनादि

अणाइवन्त-अनादिमत्

अणावलेव-अनवलेप

अणास-अनाश

अणाह-अनाथ

अणियन्त D-(=अपश्यन्)

अणिउत्त-अनियुक्त

अणिओय-अनियोग

अणिच्च-अनित्य

अणिट्ठिय-अनिष्ठित

अणिमिस-अनिमिष

अणिलय-अनिलय

अणिहय-अनिहत



अचिवि D-(अनुकृत्य acc. to Hc.Gr. IV 187 referred to by Jacobi, is unsuited). Perhaps अम्मणु-अचिअं meaning अनुगमण Deśi I 49 gives the clue. अनुगत्य. नियनियपइ अनुअचिवि आयड III 20, 8.

अनुवर्तते (वर्तते, तिष्ठति)

अनुकम्पित

अनुज

अनुजुअ-अनुजुक

अनुनयति

अनुत्तर

पञ्च अनुत्तरस्वर्गाः

अनुदिनं

अनुप्रमाणं

अनुबन्ध

अनुविम्बित

अनुभाव

अनुभरणं

अनुमन्यते

अनुमरण

अनुमालिवि-अनुमाल्य (=मालां रचयित्वा)

अनुमोद

अनुमोयण

अनुमोदन

अनुमोदय

अनुमोदित

अनुमत्त-अनुमत्ति XII 7, 3

अनुमज्जित

अनुमराय

अनुमराय

अनुमराय

अनुमराय

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अनुमराय

अनुमराय

अनुमराय

अणोवम-अणुपम

अण्ण-अन्य old M. आण, आन

अण्णव-अणव

अण्णाणिय-अज्ञानिन्

अण्णित्तहि-अन्यत्र

अतर-Skt.

अतुळ-Skt.

अतुळिय-अतुळित

अतोरण-Skt.

अथट्ट D-अस्तन्व XIII 3, 5 Pāi quotes

थट्ट under गर्वित cf. M. चट्ट

अथ-अर्थ

अथक्क D-अनवसर Deśi I 14 अणवसर Or

अथक्क=अथक्क (c. f. छक्किय for छक्किय),

which means अस्थित i. e. अस्थिर.

XI 12, 5

अथमिय-अस्तमित

अथवण-अस्तमन

अथाण-आस्थान

अथाणिय-आस्थानिक (=सभासद्)

अथाह-अस्ताव Deśi I 54 M अगाह आयाम

ठाणेछ M. अथाक.

अत्थि-अस्ति A. Prakritism, for अच्छ is

the regular Apbh. representa-

tive of Sk. अस्

अत्थिर-अस्थिर

अदत्तादान-अदत्तादान. अपरिग्रह of the Jainas

अदप्प-अदर्प

अदिन्नदान-अदत्तादान

अदिय-आर्द्रित

अद्ध-अर्थ M. आद in आदपाव etc H. आधा

अद्धरत्त-अर्थरात्र

अद्धवहि-अर्थपथे

अहुअ-अहुत. करिकरपवरदुअहुण XIV 1, 5

अहुत could give both अन्हुअ and

अहुअ

अधण-अधन

अंत-Skt.

अंतर-Skt. (=मनः) छदियंतर



अंतरिय-अन्तरित  
 अंतरिवि-अन्तरित्या  
 अंतराय-Skt.  
 अंतराल-Skt.  
 अंतरिक्ष-अन्तरिक्ष  
 अंतेउर-अन्तःपुर  
 अंदोलय-आन्दोलक M. आंदोला  
 अंध-Skt.  
 अंधयार-अन्धकार  
 अंधयारण- „ „  
 अंधलय-अन्धः M. अन्धळा.  
 अंधार-अन्धकार M. अन्धार, अन्धेर (G.  
 H. also)

अंधारिय-अन्धकारित  
 अन्न-अन्य  
 अन्नइय-Our text and Jacobi's reading  
 VI 1, 1. The Deśi I 19 gives  
 तित्त-तृप्त as equivalent. But this  
 is an Adj. of सुवपंचमि and so  
 highly unsuited. To prefer B's  
 reading उण्णइय? See Notes.

अन्न-अन्यान्य  
 अन्नाण-अज्ञान  
 अन्नाय-अन्याय  
 अन्नेक-अन्यैक M. आणीक  
 अन्नोन्न-अन्वोन्न  
 अपत्थिय-अप्रार्थित  
 अपराजिय-अपराजित Sktism  
 अपवर्ग-अपवर्ग  
 अपहत्थ-अपहस्त Sktism.  
 अपार-Skt.  
 अपाव-अपाप  
 अपिच्छणिज्ज-अप्रेक्षणीय  
 अपिच्छमाण-अप्रेक्षमाण  
 अपुज्ज-अपूज्य  
 अपूर-अपूर्ण  
 अप्प-आत्मा M. आप H. आप  
 अप्पइ-अर्पयति  
 अप्पए-अर्पयति One expects अप्पइ, but the

preceding forms खुम्भए, लुम्भए  
 have influenced this one. अप्पए  
 in the Notes on IV 7, 8 is less  
 correct.

अप्पडिकूल-अप्रतिकूल Sktism or Prakr.  
 अप्पण-आत्मन् cf. M. आपण G. also  
 अपमत्त-अप्रमत्त  
 अप्पमाण-अप्रमाण

-अल्पमान I 2, 5

अप्पसाय-अप्रसाद  
 अप्पायइ-आपादयति. तणु अप्पाइउ VII 8, 2.

See Notes

अप्पाण-आत्मन् M. आपण  
 अप्पाहइD-(संदिशति). Hc. Gr. IV 180.  
 अप्पुण्ण-आत्मन् Vul M. आपूण  
 अप्फालइ-आस्फालयति. M. आफळणे  
 अब्भंजण-अभ्यञ्जन  
 अब्भंजिय-अभ्यञ्जित  
 अब्भत्थिय-अभ्यर्थित  
 अब्भंतर-अभ्यन्तर  
 अब्भरहुल्ल-अभ्यर्हणीय  
 अब्भहिय-अभ्यधिक  
 अब्भास-अभ्यास  
 अब्भासइ-अभ्यासयति  
 अब्भुत्थाण-अभ्युत्थान  
 अब्भुद्धइ-अभ्युद्धरति  
 अब्भुद्धरण-अभ्युद्धरण  
 अब्भोय-आभोग  
 अब्भोट्ट-a people. See Notes  
 अभय-Skt.

अभक्ख-अभक्ष्य  
 अभंग-Skt.  
 अभोयण-अभोजन  
 अमय-अमृत  
 अमग्ग-अमार्ग  
 अमंगल-Skt.  
 अमणूत-अमृत्यु  
 अमरिंद-अमरेन्द्र  
 अमल-Skt.



लुभय-*Skt.*  
 अपेय-*Skt.*  
 is less  
 [tism  
 rakri-  
 lso  
 ममाया-*Skt.*  
 ममिय-अमृत  
 ममुणिय-अज्ञात  
 अमोह-अमोघ  
 मव-आम्र  
 अवर-अम्बर  
 अंवि-आम्ल Vul. M. आम्बिल  
 मम-अम्ब  
 मम-वयम् M. आम्हीं, G. अम्हे  
 ममहारय-अस्मदीय. G. अम्हारं, H. हमारा  
 ममहारिस-अस्मादृश  
 मयंग-अचङ्ग (=अचारु)  
 मयस-अयशः  
 मयाण-अज्ञ  
 मयाणिय-अज्ञात. Also Feminine  
 मर-The 18th Tirthankara. See Notes  
 मर-अरण्य *Sktism* for रन्धु  
 मरविद-*Skt.*  
 मरवेलय-वरविलय q. v.  
 मरहत-अर्हत  
 मराय-अराग  
 मराइल-अरात्रिज ( न रात्रि जानन्ति ते निशाचराः )  
 V 17, 1  
 मराइण-अरातीनां  
 मरि-*Skt.*  
 मरि-अरे in अरि अरि  
 मरिउर-Name of a city  
 मरिनयरं- " "  
 मरिपुर-*Skt.*  
 मरिहत-अर्हन्  
 मरुण-*Skt.*  
 मरुह-अर्हत्  
 मलय-अलक  
 " " D-(=विदुम) Deśi I 16 अलथं विदुमं  
 मलयजल-IX 16, 9 for अलयजाल changed  
 for rhyme with कलयजल  
 मलक-अलक्ष्य  
 मलकलण-अलक्षण  
 मलकिलय-अलक्षित

अलंकरण-*Skt.*

अलंकरिय-अलङ्कृत *Sktism*

अलंकार-*Skt.*

अलंकिय-अलङ्कृत

अलंघ-*Skt.*

अलज-*Skt.*

अलजिय-अलजित

अलहत-अलभनान

अलि-*Skt.*

अलिय-अलीक

अलविय-आलपित

" " D-अर्पित V 19, 11; XIII 2, 7;  
 XV 11, 15; XXI 6, 11 Jacobi

reads अलिवि in all these cases.

He has on his side the weight  
 of Hc's authority who in Gr.

IV 39 gives अलिवि for अर्पयति

अलीदइ-तं अत्थाणु अलीदइ लंघिउ X 2, 5 Only  
 here. Adv. of लंघिउं. Quickly

अलोह-अलोभ

अवइल-अवतीर्ण

अवकु-अवाक्यम्

अवकखु-अपक्षं or अवाक्यं with sporadic ल?  
 अवकखु किं पि उत्पायउ XIX 4, 4

अवकखए-अवाचष्टे. गउ पढुपुरउ अवकखए खेविउ  
 XV 11, 9 Hc. Gr. has अवकखइ  
 among the 15 synonyms of दृश  
 See Pischel § 499. This Atmane-  
 pada is very rare in Apbh.  
 and in the Prākritis generally.

अवखेरइ D-(=अवगणयति) I 14, 2; II 9,  
 6 This is to be connected with  
 the Noun खेरि which means खेद

अवगणइ-अवगणयति

अवगाहण-अवगाहन

अवंक-अवक्र

अवणिद-अवनीन्द्र A name

अवणीसर-अवनीश्वर The same as above.

अवत्थ-अवस्था



अवत्थु-अवस्तु  
 अवबोध-अवबोध  
 अवमाण-अपमान  
 अवमाणइ-अवमानयति  
 अवयरइ-अवतरति  
 अवयव-Skt. संज्ञावयव नाई नह तम्बिर V 9,  
 11. The parts i. e. rays of the  
 evening twilight.

अवयार-अवतार  
 अवयारिय-अवतारित  
 अवयास-अवकाश  
 अवर-अपर  
 अवरङ्ग-अपराङ्ग  
 अवराह-अपराध  
 अवरुंडण D-(=परिरम्भ) Deśi I 11  
 अवरुप्परु-परस्परम्  
 अवलक्षण-अपलक्षण  
 अवलम्बिय-अवलम्बित  
 अवलेव-अवलेप  
 अवलोय-अवलोक  
 अवलोयइ-अवलोकयति  
 अवलोयण-अवलोकन  
 अवस-अवश्य  
 अवसद्-अपशब्द  
 अवसप्पिय-अपसर्पित  
 अवसप्पिणी-अवसर्पिणी See Notes  
 अवसर-Skt.  
 अवसाण-अवसान  
 अवसेस-अवशेष  
 अवहत्थिय-अपहस्तित  
 अवहरइ-अपहरति  
 अवहरण-अपहरण  
 अवहार-अपहार  
 अवहारइ-अपहारयति  
 अवहिय-अपहित X 8, 2; XII 6, 11; XIII  
 4, 15 Suits all these.  
 अवहेरि-(=अवधारणं) Coll M. हेरणं  
 अविकखण-अवेक्षण  
 अविचल-Skt.

अविणय-अविनय  
 अविणास-अविनाश  
 अविणासिय-अविनाशित  
 अवियड्डु-अविदग्ध  
 अवियप्प-अविकल्प  
 अवियल-अविचल  
 अवियाणिय-अविज्ज्ञात  
 अवियार-अविचार  
 अवियारिय-अविचारित  
 अवरोह-अवरोध  
 अविसट्ट-अविसृष्ट (=अत्यक्त) तेहइवि कालि अवि-  
 सट्टमोह XIV 14, 5. Jacob's  
 प्रसाधित does not suit at least  
 here.  
 अविसन्न-अविषण्ण  
 अविसाय-अविषाद  
 अविसिद्धय-अविशिष्ट meaning 'common,  
 vulgar'.  
 अविमुद्ध-अविशुद्ध  
 अविहत्थ(त्त)-अविभक्त. भाइहुं पुण अविहत्थ(त्तु)  
 हरंतं X 13, 7 'Brothers, sharing  
 common property'  
 अविहाय-अविघात  
 अविहेय-अविधेय  
 असइ-अभाति  
 -असती  
 असंहमं-असंभ्रमम् कारणं न याणिमो असंहमं IV  
 7, 11  
 असक्क-असक्त  
 असगाह-असद्ग्रह  
 असंक-अशङ्क  
 असंख-असङ्ख्य  
 असंग-Skt.  
 असच्च-असत्य  
 असट्ठु-अशस्तम्-forbidden or bad. लह अवाति  
 किज्जइ तं असट्ठु XXI 1, 12. See  
 Emendations  
 असणिवेय-अशनिवेग A name  
 असणेह-अलोह



असत्य-अस्वस्थ  
 असन्त-अशान्त  
 -अशत्  
 -असत्  
 असन्ति-अशान्ति  
 असन्न-असंज्ञ  
 असम-Skt.  
 असमत्य-असमर्थ  
 असमाणिय-असमाप्त  
 असमाहि-असमाधि  
 असंभव-Skt.  
 असम्मय-असंमत  
 असरण-अशरण  
 असरिस-असदृश  
 असरीर-अशरीर ( अल्पायें नञ् )  
 असहन्ती-असहमाना  
 असहाय-Skt.  
 असार-Skt.  
 असासय-अशाश्वत  
 असि-Skt.  
 अस्य-अश्रुत. असुअ असंभउ अच्छरिउ V 6, 10  
 असुर-Skt.  
 असुरत्तण-असुरत्व  
 असुह-अशुभ  
 असेव-असेवा  
 अह-अथ  
 अहंकार-Skt.  
 अहम्म-अधर्म  
 अहर-अधर  
 अहव-अथवा  
 अहवइ-अथवा  
 अहिय-अधिक  
 अहियरिवि-अधिकृत्य  
 अवियार-अधिकार  
 अहिओय-अभियोग  
 अहिस्ता-Skt.  
 अहि-अधि or अधः (?)  
 अहिष्ठ-अधिष्ठ (=अधिष्ठित) मुणिवरु तवतेयाहिष्ठ-  
 XVIII 9, 11

अहिष्ठिय-अधिष्ठित  
 अहिणंदइ-अभिनन्दयति  
 अहिणंदण-अभिनन्दन  
 अहिणव-अभिनव  
 अहिणाण-अभिज्ञान  
 अहिमन्तण-अभिमन्त्रण  
 अहिमाण-अभिमान  
 अहिमुह-अभिमुख  
 अहरम्म-अभिराम  
 अहिराय-अधिराज  
 अहिलसइ-अभिलपति  
 अहिलास-अभिलाष  
 अहिव-अधिप  
 अहिवइ-अधिपति  
 अहिवायण-अभिवादन  
 अहिवाल-अधिपाल  
 अहिवास-अधिवास (=अभिनिवेश) in घरगम-  
 णाहिवास XII 8, 10  
 अहिसिय-अभिषिक्त  
 अहिसिचइ-अभिषिञ्चति  
 अहिसित्त-अभिषिक्त  
 अहिसिय-अभिषेक  
 अहीरु-अभीरु  
 अहो-Skt.

आ

आइ-आदि  
 आइद्ध-आविद्ध  
 आउच्छइ-आपृच्छति  
 आउंचइ-आकुञ्चयति  
 आउर-आतुर  
 आउल-आकुल  
 आउस-आयुस्  
 आउह-आयुध  
 आऊरइ-आपूरयति  
 आएस-आदेश  
 आएसिय-आदिष्ट  
 आओहण-आयोधन  
 आकंख-आकाङ्क्षा  
 आकुंचइ-आकुञ्चयति



आखंचइ D-(=आकर्षति) M. खंचणं, G. खिचवु,  
H. खीचना

आगय-आगत

आगम-Skt.

आगमण-आगमन

आघुष्ट-आघुष्ट

आचार-Skt.

आजम्भ-आजम्भ

आहत D-(आरब्ध)

आहृष्य D-(आरभ्यते)

आण-आज्ञा M. आण

आणइ-आनयति M. आणणें

आणत्त-आज्ञप्त

आणंद-आनन्द

आणंदइ-आनन्दयति

आणंद-आनन्दन

आणंदि-आनन्दिन्

आणावइ-आनाययति

आमंगण-अभ्यञ्जन

आमलय-आमलक M. आवळा G. आमळो

आसुरीयं-some dish eaten with curds  
XII 3, 9

आमिलइ D-(=मुञ्चति)

आमोय-आमोद

आमोयइ-आमोदते

आय-आयात or आयाता G. आयो, H. आया  
आय-इदम; for आएं, एण, आयहो see Apbh.

Grammar in Introduction

आयय-आत्मज

आयच्छु-(आत्माक्षरं i. e. आगमाक्षरं ?) जइ  
नियमेण सुणहिं आयच्छु, XV 13, 6  
where the question is of 'hear-  
ing daily' some अक्षर, which  
must be आगमाक्षर

आयत्त-Skt.

आयत्तइ-आकर्णयति

आयंबिर-आत्मात्र

आयर-आदर

आयल-(=आकुल=आकुलितं once) सज्जसवसि वहंतु

आयलउ, VI 20, 4 where Jacob reads आवलउ wh. is unmeaning

सुहमंगलजणजणियायलहो IX 9,

आयलउ जणंति पइपरियणि IX 18,

परिहरि तोवि तासु आयलउ XI 4,

आयलइ-आचलति. See चलइ. केसकलाउ नियमि

आयलइ XIX 4, 6 अंगइ मयणायल

XIX 3, 13

आयवत्त-आतपत्र

आयाम-Skt. (=वलं)

आयार-आकार

-आचार

आयास-आकाश

आयासतिलय-आकाशतिलक Name of a city

आयु-आयुस्

आरत्तिय-आर्तिक्य (दीपः)

आरंभिय-आरब्ध

आराम-Skt.

आराइइ-आराधयति

आरिय-आर्या

आरुइइ-आरोहति

आरुइ-Skt.

आरोसिय-आरुह

आरोह-Skt.

आरोहण-Skt.

आरोहिय-आरुह

आलय-Skt.

आलग-आलय

आलत्त-आलपित

आलवण-आलपन

आलाव आलाप

आलावण-आलापन

आलिगण-आलिगन

आलिगिय-आलिगित

आलोय-आलोक

आवइ-आयाति G. आडं, H. आना

आवगउ-आपइतः तो परसरण मरण

VII 11, 6 पसरइ समइ मरण

XXII 7, 10 एवहिं लहु नाह

XVIII 5, 7 See Note on the first



Jacob  
 9, 18, 4, 7  
 आवगण-आवलुगन  
 आवजइ-आपयते  
 आवटइ-आवर्तते  
 आवण-आपण  
 आवत्त-आवर्त  
 उ नियति आवय-आपद् कवि आवइ पत्त VI 24, 7  
 णायवि आवरण-Skt.  
 आवल-आकुल कवणु इत्थु मणि आवलउ XII  
 13, 13=आउलउ, as it rhymes with  
 छराउलउ in the next line  
 आवलि-Skt.  
 आवास-Skt.  
 आविलि-आविल Pāi has आविलं कलुसं  
 आवीलिय-आपीडित  
 आवेस-आवेश Vul M. आवेस  
 आस-अश्व  
 आस-आशा M. आस  
 आसु-आशु? आसु न काइमि XXII 7, 10  
 आसय-आश्रय in पंचासय. But in पहुआसएचंगउ  
 अवसर जाणावहि XV 11, 7 it is  
 perhaps equal to पासए=पाश्च cf. M.  
 आसपास  
 आसंका-आशंका  
 आसंकइ-आशंकते  
 आसंघ-आशंसा Deśi I 63 असंघेच्छाइ; for  
 derivation see Pischel § 267  
 आसंघइ-आशंसते  
 -लंघते XIII 7, 2.  
 आसण-आसन  
 आसत्त-आसक्त  
 आसत्तिय-आसक्त XXII 8, 11  
 आसन्न-Skt.  
 आसम-आश्रम  
 आसमन्त-आसमन्ताव  
 आससुइ-आससुइ  
 आसवार-अश्ववार  
 आसाइय-आसादित  
 आसाढ-आषाढ Vul M. आसाढ  
 आसासिय-आशासित

आसि-आसीः, आसीत् and आसन्  
 आसीविस-आशीविष  
 आसीस-आशिप्  
 आह-आभ  
 आहय-आहत  
 आहणइ-आहन्ति M. हणणे  
 आहरइ-आहरति  
 आहरण-आभरण  
 आहलइ D-आस्फालयति. आहलिय, आहलउ=भुव्य.  
 This word can not be separated  
 from हल्लोहल्लिय which also means  
 भुव्य or व्याकुल.

आहव-Skt.  
 आहाणय-आभाणक M. आहाणा  
 आहार-Skt.  
 आहासइ-आभापते  
 आहुक-? लक्खणचलणचञ्चलाहुकइ II 2, 6  
 आहुत्त D-(=अभिमुख) रणाहुत्तकाले XIV 8, 7  
 Deśi VIII 70 हुत्तोभिमुदे  
 आहोय-आभोग

इ  
 इ-for जि in तासइ, जेत्यइ etc.  
 इक-एक  
 इक्खण-ईक्षण  
 इच्छइ-इच्छति  
 इच्छिय-ईप्सित or इच्छित  
 ०इठ-दिष्ट  
 ०इत्तहिं-(अत्र)  
 इत्तिय-एत्तिय  
 ,, ,, -बी  
 इत्थ-एत्थ  
 इत्थु-एत्थु  
 इंद-इंद  
 इंदवाय-A name  
 इंदिय-इंदिय  
 इंदीवर-Skt.  
 इंद-Skt.  
 इंधण-इन्धन M. H.  
 इमम्-इदम् Prākṛitism



इय-इति  
 इयर-इतर Old M. येर, येरु  
 इव-Skt.  
 इह-Skt.  
 इहरति-इह and रति in M. आरती परती  
 इहु-इह

इ

ईस-ईश  
 ईसर-ईश्वर  
 ईसि-ईपत्

उ

उअय-उदय  
 उअहि-उदधि  
 उइय-उदित  
 उक्कण्ठय-उत्कण्ठय  
 उक्कस्त-उत्कर्ष  
 उक्कोयण=उक्कोवण  
 उक्कोवण-उत्कोपन  
 उक्खय-उत्खात  
 उक्खभिय-(=उत्तभित) from उत्+स्कभ्  
 उक्खणइ-उत्खनति M. उक्खणं  
 उक्खित्त-उत्क्षिप्त  
 उक्खिवइ-उत्क्षिपति  
 उक्खेवि-उत्खनितुं Absolutive for Infinitive, very usual with our poet.  
 तहो पुत्तु तुम्ह उक्खेवि आउ XV 4, 6  
 'who came to root you out'  
 उक्खेविय-उत्क्षेपित  
 उग्गम-उद्गम M. G. उगम  
 उग्गिन्न-उद्गीर्ण  
 उग्गिलइ-उद्गिलति in M. उगाला H. उगाल  
 उग्गवाड-उद्घाट M. G. H. उघाड  
 उग्गवाडिय-उद्घाटित  
 उग्गोसइ-उद्घोषयति  
 उच्च-Skt.  
 उच्चलिय-उच्चलित  
 उच्चलइ-उच्चलति To lift up M. उच्चलणं H.  
 उच्चलना

उच्चाइय-उच्चैःकृत, both literally and figuratively. Lit. उहुं सविमाण् उ० XVIII 66, उ० सुहिसयणविग्गु fig. XIV 20, 15 उ० विग्गहु सप्त तेण XIV 5, 5 etc.

उच्चारइ-उच्चारयति  
 उच्चिणइ-उच्चिनोति  
 उच्छङ्ग-उत्सङ्ग  
 उच्छन्न-उत्सन्न  
 उच्छलइ D-(क्षुभ्यति) M. उसलणं, H. उच्छल  
 उच्छव-उत्सव Vul M. उच्छव, उच्छाव  
 उच्छहइ-उत्सहते  
 उच्छाडिय D-(आच्छादिता, स्तृता)  
 उच्छाह-उत्साह Vul M. H. उच्छाह  
 उच्छु-इक्षु M. ऊंस, H. ऊख  
 उज्जय-उज्जयत  
 उज्जम-उज्जम  
 उज्जमण-उज्जमन M. उज्जवणं Finishing of vow with a feast.  
 उज्जभित्त-उज्जमित  
 उज्जल-उज्जवल M. उजल  
 उज्जवण-उज्जमन See उज्जमण  
 उज्जाडिय D-(उच्चाटित) devastated M. उज्जा (करणे)  
 उज्जाण-उज्जाण  
 उज्जालिय-उज्जवलित H. उजाला  
 उज्जुअ-उज्जु M. उजू  
 उज्जोय-उज्जोत  
 उज्जोअइ-उज्जोतयति  
 उज्ज्जा-उपाधयाय G. ओज्जा  
 उज्जिय-उज्जित  
 उट्ट-ओष्ठ M. G. ओठ  
 उट्टइ-उत्तिष्ठति M. उठणं H. उठना  
 उट्ठावइ-उत्थापयति M. उठावणं H. उठाना  
 उट्ठयण-उट्ठयण  
 उट्ठावइ-उट्ठाययति M. उट्ठवणं G. उठाना  
 उणिय-गुणित ( विडणिय )  
 उत्त-उत्त  
 उत्तम-Skt.



उत्त-पुत्र ( वणिउत्त )  
 उत्तर-उत्तरति M. उत्तरणें H. उत्तरना  
 उत्तरण-Skt.  
 उत्तरावह-उत्तरापथ North-Western India  
 west of the Sarasvati  
 उत्तारिय-उत्तारित M. उत्तारला  
 उत्तित्थइ-उत्तीर्यानि VI 13, 9 said of ships  
 going into the sea  
 उत्तुंग-Skt.  
 उत्थरइ D-(=आक्रामति) Pāi उत्थरि ओवगियाइं  
 अक्रान्तं. Also Deśi I 169  
 उत्थलइ D=उच्छलइ which see. Pāi उत्थल्लियं  
 मुच्छलियं H. उथलना  
 उत्थामिय-उत्थापित VI 17, 9  
 उत्थय-Skt.  
 उत्थण्ड-Skt.  
 उत्थालइ-उदालयति  
 उत्थीविय-उद्दीपित  
 उत्थेस-उद्देश  
 उत्थेसइ-उद्दिशति  
 उत्थय-ऊर्ध्व  
 उत्थरइ-उद्धरति  
 उत्थायओ-उद्धावितः  
 उत्थय-उद्धूत  
 उत्थ-पुण्य ( कयउत्ती )  
 उत्थय-उन्नत  
 उन्हाळा-उष्णकाल M. उन्हाळा G. उन्हाळो  
 उप्पइय-उत्पत्ति M. उपाई येणें  
 उप्पज्जइ-उत्पद्यते M. उपजणें, H. उपजना  
 उप्पण्ण-उत्पन्न  
 उप्पमिवि D-( उत्पत्य )  
 उप्परि-उपरि H. उप्पर  
 उप्पल-उत्पल  
 उप्पायइ-उत्पादयति  
 उप्पायण-उत्पादन  
 उप्पीलिय-उत्पीडित  
 उत्कुल-उत्कुल  
 उव्वाहुल D-(=उत्कण्ठा) Deśi I 136 रणरण-  
 याणिद्वेष्ट

उव्वाहुलिय D-(उत्कण्ठित)  
 उव्वम्-ऊर्ध्वम् बालहिं उव्वं खरिउ तयु IX 21  
 12=very much cf. छरुसंदरीचरिय  
 p 19 उव्व-खर-केसपम्भारा  
 उव्वइ-ऊर्ध्वयति Old M. उभवणें  
 उव्वड-उव्वट  
 उव्वण्ड-उव्वण्ड  
 उव्वन्तय-उव्वन्त  
 उव्वभव-उव्वव  
 उव्विन्न-उव्विन्न  
 उव्वमेय-उव्वेद  
 उव्वमाय-उव्वमाद  
 उव्वमाइय-उव्वमादित  
 उव्वमालिय-उव्वमालित  
 उव्वमाहय-उव्वमाथक  
 उव्वमाहिय-उव्वमाथित  
 उव्वमाइल-उव्वमीलित M. उमल्लें  
 उव्वमुह-उव्वमुख  
 उर-उरस् M. H. ऊर  
 उर-पुर ( गयउर )  
 उरय-उरग  
 उरल-कुल  
 उल्लवइ-उल्लपति  
 उल्लाव-उल्लाप  
 उल्लावइ D-उल्लपति  
 उल्लूरइ D-(=बुध्यति) Pāi उल्लरियमुक्कडियं Hc.  
 Gr. IV 116 तुडेनव आदेशाः भवन्ति of  
 wh उ० is one  
 उल्लोव-उल्लोच  
 उव्वइठ-उव्वदिष्ट  
 उव्वएस-उव्वदेश  
 उव्वकण्ठ-उव्वकण्ठ  
 उव्वजुव-उव्वजुत  
 उव्वदाण-उव्वदान  
 उव्वदव-उव्वदव  
 उव्वभोय-उव्वभोग  
 उव्वम-उव्वम  
 उव्वमिज्जइ-उव्वमीयते  
 उव्वय-उव्वक पुणु गन्धोवण सपविति XVI 4, 5



उवय-उदय  
 उवयार-उपकार  
 „ „-उपचार  
 उवरि-उपरि  
 उवरोह-उपरोध  
 उवलकखइ-उपलक्षयति  
 उवलकखण-उपलक्षण  
 उवलक्खिम-उपलक्षित  
 उवलग-उपलग्न  
 उववास-उपवास M. उपास  
 उपवासिय-उपवासित  
 उवसग-उपसर्ग  
 उवसंघरइ-उपसंहरति  
 उवसंत-उपशांत  
 उवसग्णिणि-उपसर्पिणी See अवसग्णिणी  
 उवसभ-उपशम  
 उवसमिय-उपशमित  
 उवसिजइ-उववसिजइ, by haplology or for  
 metre  
 उवसेवय-उपसेवक  
 उवसोह-उपशोभा  
 उवसोहिय-उपशोभित  
 उवहसइ-उपहसति  
 उवहासइ- „  
 उवहि-उदधि  
 उवाय-उपाय  
 उविय-उपेत  
 उव्वगइ-उद्वलगति ( आक्रमते ? Pāi. उत्थरि  
 ओवग्गिआई अकन्तं ) Pischel § 73  
 Mg. ओवग्गदी=अपवल्गति  
 उव्वट्टिय-उद्वर्तित  
 उव्वत्तइ-उद्वर्तयति  
 उव्वत्तण-उद्वर्तन M. उटणें  
 उव्वहइ-उद्वहति  
 उव्वहण-उद्वहन  
 उव्विल्लइ D-(for उव्विल्लइ=प्रसरति ) Pāi उव्वेलं  
 पसरिअं  
 उव्वेव-उद्वेग

उहय-उभय

ऊ

०ऊरय-पूरक  
 ०ऊरु-पूर  
 ऊरु-ऊरु  
 ऊसरइ-उत्सरति  
 ऊसार-उत्सार  
 ऊसारइ-उत्सारयति  
 ऊसास-उच्छ्वास M. उसासा

ए

ए-(=हे or अरे) An interjection, al-  
 though doubtful, in सुसाहण जो ते  
 ए मचलोए XII 3, 18

एइ-एति M. एणें or येणें  
 एउं-एतत्  
 एउंजि-एतदेव  
 एक-Skt.  
 एकल्ल-एक M. एकला, H. इकला  
 एक-एक  
 एकचक्र-एकचक्र  
 एकइ-एकाकिनी ( Lit एकाचित् )  
 एकांग-एकांग alone  
 एकन्त-एकान्त  
 एकन्तर-एकान्तर  
 एकमेक-एकैक With a enphonic IV 7, 11  
 M. एकमेक

एकमित्त-एकमात्रम् (?) एकमित्तएहिं कस्त दिव  
 छविब्भमम् IV 7, 11

एकम्भुह-एकमुख  
 एकयार-एककार  
 एकलिय-एकाकिनी See एकल  
 एकवय-(=एकपाद in Mbh. as a tribe of  
 mountaineers)

एकवार-एकवार  
 एकासण-एकासन  
 एकाहार-एकाहार  
 एकैक-एकैक

एतडय-इयत् this ड is common in G. & S.  
 मनई for मन



एतद्हि D-(अत्र) also इदानीं in एतद्हि महुमासहो  
आगमण्य VIII 8, 9 etc.

एतिय-इयत् M. इतकं

एतय-अत्र M. एथे, येथे

एतयन्तरि-अत्रान्तरे

एतय-अत्र

एतम-एवम् Hc. Gr. IV 418 gives एम्

एतद्हि D-Hc. Gr. IV 420 एम्त्रहि=इदानीम्

एतमाइ-एवमादि From एवमाइ, loss of a whole  
syllable

एमेव-एवमेव

एम्-एक, and Demon. Pronoun

एमारहम्-एकादशम्

एरिस-ईदृश

एडा-Skt.

एङ्कार-Skt.

एवदु-इयत् M. एवदा See Notes p. 136

एवमाई-एवमादि

एवद्हि-इदानीं

एव-एवम् See एम्

एवमाइ-एवमादि

एवद्हि-( एम्त्रहि=इदानीम् ) See एवद्हि

एसइ-एष्यति

एद-एषः-एषा or ईदृश

एदु-एषः ओ

ओचुम्बइ-अवचुम्बति

ओच्छाइवि-अवच्छाय

ओणल्ल-अवनत (ओणअ+अल्ल Apbh. termin-  
ation) Construe as adj. of स्कन्ध  
केसकलाउ खन्धि ओणल्लइ XIX 4, 6.

ओणाविय-अवनामित

ओत्थाडिय D-(=अवस्तुत ?)

ओमालइ-अवमालयति

ओरसइ D-(अवतरति) Hc. Gr. IV 8 5

अवतरेरोहओरसौ

ओरालिय-See Notes p. 85 औदारिक the  
usual sense in Amg. does not  
suit. M. आरोळी?

ओलखिय-उपलक्षित M. ओळखणें

ओलग-अवलग्न

ओलि-आवलि M. ओळ

ओलाव-उल्लाप

ओल्लिय-आर्दित M. ओलें

ओवगइ-See उवगइ

ओवच-अपत्रज A word in Māhārāṣṭri,  
occurs in the Māh. gāthās in  
XII 12.

ओवाइय-उपयाचित

ओसरिय-अपसृत M. ओसरणें

ओसह-औषध

ओसार-उत्सार

ओसारइ-अपसारयति

ओसास-उच्छास M. उसासा

ओह-ओष M. ओहोळ (?)

ओहट्ट D-(अपसृत) M. ओहटी Deśi I 166

ओहट्टो ओसरिए

ओहल्ल-Read ओहुल्ल as it rhymes with  
कुल्ल XIV 11, 5.

ओहुंजइ-उपयुंजे

ओहुल्ल-( अवकुल्ल, opp. of उत्कुल्ल) Deśi I  
157, quoted by Jacobi has ओहुर  
for खिन्न. But is ओहुर=ओहल्ल?  
Doubtful. जाम न वइरिखइ ओहुल्लइ  
XIV 11, 5. See वहुल्ल

क

कइ-कति

कइ-कवि vul M. कई

कइय-कृता

कइयह-कदापि M. (poetry) कई

कउ-कुतस्

कएकचकु-कृतैकचक्र

ककस-कर्कश

ककख-कक्ष M. काख, by Metathesis खाक  
ककखड-(पीन ?) पहुआएल्ल सककखडमाणउं X 4, 1

Deśi II 11 ककखडो पीणे does not  
suit, also in X 4, 4 where it is  
an adj. of वयण. कर्कश harsh seems  
to suit



कंकण-Skt.

कंखिर-कांखिन

कबरा D-Some entable M. काचऱ्या,

कचोऱ्या पुणो कबरा पप्पडा दिन्नमेया XII

3, 8

कचोल D-a kind of pot M. कचोलें

कच्छ,-a country. See Introduction

कच्छव-for कच्छ, like कुरुव for कुरु

कच्छाहिव-कच्छाधिप

कज-कार्य M. काज H. कजा

कजल-Skt. M. काजळ

कंचण-काञ्चन

कंचणपुहइ-काञ्चनपृथिवी

कंचणमहि-काञ्चनमही

कंचणमाल-काञ्चनमाला A name=कणयमाल

कंचि-काञ्ची

कंचुअ-कंचुक M. कुंची

कंचुली-a bodice, to be tied with a string at the back. M. कांचोळी

कटइ-कर्तयति M. काटणें, G. काटवुं, H. काटना

कट-कट Vul M. कठ

कट-काठ M. काठी stick, H. काठ

कटमय-काठमय

कड-See कडय

कडय-कटक M. कडें

कडकख-कटाक्ष M. कडाखा with change of meaning

कडकखइ-कटाक्षयति

कडकखण-कटाक्षण

कडन्तरिय D-(दारित) See कप्परिय below

Deśi II 20 कप्परिअकडन्तरिआ दलिअम्मि

कडप्प D-(निकर) Deśi II 13 णिअरे कडप्प

M. कडपा

कडाह-कटाह M. कडई कडें,

कडियल-कडितल

कठिण-कठिन

कडिल-कडिवल्ल Deśi II 52 णिच्छिइ कडिवल्ले

कडिल

कडिष्ठत्त-कटिष्ठत्त

कडुय-कटुक M. कडूं

कडुआविय-कटुकृत in the sense of "worried, worsted"

कडुइ-कर्पति M. काढणें

कडकडन्त-कथन् (कोथेन ज्वलन्) M. कडणें

कणय-कनक

कणय-कणयकन्ति

कणयकन्ति-कनककान्ति A name

कणयतेय-कनकतेज A name

कणयदीव-कनकद्वीप Name of an island or country

कणयप्पह-कनकप्रभ Same as कणयतेय

कणयमय-कनकमय

कणयमाल-कनकमाला A name; see कंचणमाल

कणिठ-कनिष्ठ

कणिर-कणिर

कणिस-किंशार, Deśi II 6 किंशारअम्मि कणिस

कणेरि D-(=स्फुरण?) Pāi कणी कुरणं उज्ज्वलपारी-

समरसंगमकणेरि XIV 2, 3

कंटइय-कण्टकित

कंटय-कण्टक

कंठ-Skt.

कंडवइ-काण्डपति VII 3, 4 M. काण्डपति

helmsman

कंडु-कन्दुक थम्भिय कन्दु कइय नेराइय. III 1, 9

See Emendations

कण्णुअकन्नहिं-कर्णोपकर्णेषु (through कन्नोवकन्नहिं)

हुअणहिं कण्णुअकन्नहिं सीसइ XVI 11, 9

'He (about him) is told from

ear to ear by good men.

See Emendations

कत्तरि-some warlike feat amongst

the things learnt by Bhavisattā

दोकरकत्तरिकरणपवंचइ II 2, 7

कत्तिय-कार्तिक

कत्थइ-कचिद् Hc. Gr. II 174

कडम-कदम

कंत-कान्त



ति-कान्ति

-कान्ते

तिउर-कान्तिपुर a town, about 20 miles North of Gwalior; now called Kotwal.

र-Skt.

र-क्रन्दति

र-कन्दर्प

र-Skt.

रलि Skt. A kind of ornament round the neck कम्बुकण्ठ कन्दलिए रवन्नउं IX 17, 4

रिदिर-क्रंदिन्

रुकि-? VIII 19, 17

रोह- (=नीलोत्पलम्)

र-कन्या B. कने

र-कर्ण M. कान

र-कर्णधारी

र-कर्णधारी-कर्णधारी A mountain tribe

र-कर्णाट M. कानडा

र-कारिय D- (=कर्णयोः अङ्कुशेन प्रेरितः) आरोहं

कर्नारिड गइन्दु XIV 17, 8

र-कनोसन्नइ-कर्णोपसन्ने (=कर्णमूले) 'in whispers'

कनोसन्नइ चवइ जणु I 13, 10

र-कल्प (=कर ransome) सो नात्थि जो न

महु देइ कप्पु XIII 3, 8 and others

र-कपड- (दारयति) M. कापणं, G. कापडुं

र-कपड-कपट M. G. कापड

र-कपरिय- (=दारित) See कडन्तरिय above

र-कपूर-कपूर M. कापूर G. कपूर

र-कचुरिय-कर्चुरित

र-कम

र-कमड-कमठः (=भिक्षुभाजनं?) Deśi II 55

Comm. कच्छपे भिक्षुभाजने दैत्ये च कमठ शब्दभव एव. किं सो कमठ कहिमि संपाइइ XIX 4, 4 Or possibly दैत्य-an evil spirit. 'Have you some-how contracted the evil spirit'

र-कमल-Skt.

कमल-कमलसिरि A name

कमलाएवि-कमलादेवी Same as above

कमलमहासिरि-कमलमहाश्री Same as above

कमलसिरि-कमलश्री Same as above

कंपिय-कम्पित

कंपण-कम्पन

कंपावइ-कम्पयति

कंपिल-काम्पित्या Name of a city.

कंबु-Skt.

कम्म-कर्म M. काम

कम्मयर-कर्मकर M. (poetry) कामारी

कम्मयर-कर्मयर

कम्मर-कर्मकर cf. Vedic कर्मार. VII 1, 3

See Emendations

कम्मिय-कर्मिक

कय-कृत

कय-क्रय

कयउन्न-कृतपुण्य

कयंजलि-कृतांजलि

कयत्थ-कृतार्थ

कयन्त-कृतान्त

कयम्ब-कदम्ब

कयाइ-कदाचिद्

कयार D- (=वृणाद्युत्कर) Pai कजवो कयवरो,

Deśi II 11 पुजे कयारकजव etc.

कयावि-कदापि

कर-Skt.

करयल-करतल

करइ-करोति

करण-Skt.

करणाहिवइ-करणाधिपतिः

करणिय-करणीय

करंविय-करंवि

कररुह-Skt.

करवाल-Skt.

करह-करभ

कराल-Skt.

करालिय-करालित

करि-करिन्



करिणि-करिणी

करुण-Skt.

करोडि-करोडी

कल-कला

कलयजल-Watery pigment for the lip.

रसणि अण्गु अहरि कलयजल XI 9, 10

कलयल-कलकल

कलइ-कलयति

कलंक-Skt.

कलंकइ-कलंकयति

कलत्त-कलत्र

कलमि-कलम

कलस-कलश M. कलशी

कलहंस-Skt.

कलहोय-कलधौत

कलाव-कलाप

कलि-Skt.

कलिय-कलित

कलुण-करुण

कलेवर-Skt.

कलइ-कल्यम् M. काल with changed sense

G, काले, H. कल

कल्लाण-कल्याण

कल्लाणमाल-कल्याणमाला A name

कल्लोल-Skt.

कवय-कवच

कवड-कपट

कवण-कः पुनः Old M. कवण

कवाड-कपाट M. कवाड

कविस्थ-कपिस्थ

कवोल-कपोल

कव्व-काव्य

कव्वड-कर्पट M. कावडी

कस-कशा

कसण-कृष्ण

कसाय-कषाय

कसार-कंसार

कह-कथम्

,, -कथा

कहइ-कथयति

कहाणय-कथानक M. कहाणी

कहिं-कुत्र Konkani M. खे

काओसग्ग-कायोत्सर्ग

काणच्छि-काणाक्षि

काणण-कानन

काणीण-कानीन

काम-Skt.

कामवेणू-कामधेनु

कहु-कस्मात्

काइं-किं Old M. काई

काउं-कृत्वा

काउरिस-कापुरुष

कामिणि-कामिनी

काय-काक

कायर-कातर G. कायर

कारण-Skt.

कारण्ड-कारण्डव

कारिय-कारित

कारुण-कारुण्य

काल-Skt.

कालायुरु-Skt.

काहल-An instrument of the horn M.

कहळा

काहार-Cf. M. कहार. काहारखोर भडभंडोर  
XV 2, 10. Deśi II 27 काहारो परि

खंधे-परिखंध-menial servant

किउअ-चिबुक किउअपमाण निउत्त V 9, 13

किम्-Skt.

किंकर-Skt.

किंकिणि-किंकिणी

किजइ-क्रियते Old M. कीजे

कित्तण-कीर्तन

कित्ति-कीर्ति

कित्ति-कित्तिसेण A name

कित्तिसेण-कीर्तिसेना

किंदुअ-कंदुक

किन्न-किन्न

किन्नर-Skt.



क्रियत्य-कृतार्थ

क्रिम-कथम्

क्रिमि-कृमि

क्रिय-क्रिया

क्रिय-कृत G. क्रियुं, H. क्रिया

किर-किल Old M. कीर

किरण-Skt.

किराड-A petty Bania, (here in ridicule) See Tribes and Castes of Bombay, Vol I

किरिया-क्रिया

किल-Skt.

किलन्त-कान्त

किर्किचिय-(किलिविलारवः कृतः) Onomatopoeitic for the note of the bird

लावक

किलिट्ट-क्लिष्ट

किलीण,-किलिण्ण=क्विलन्त

किलेस-क्लेश

किलेसइ-क्लिभाति

किवाण-कृपाण

किविण-कृपण

किस-कृश

किसलय-Skt.

किसिय-कृशित

किसोयरी-कृशोदरी

कीड-क्रीडा M. कीड, with changed meaning

कीय-कृत

कीर-a people mentioned with खस and वज्जर X 1, 11

कीरइ-क्रियते

कील-क्रीडा

कीलइ-क्रीडते

कीलण-क्रीडन

कुइय-कृपित

कुकुड-कुकुट M. कुकुड-(कुंभा)

कुक्खि-कुक्षि

कुकुम-Skt.

कुंग-कौंगुदेश Modern Coimbatore and Salem, roughly

कुच्छिय-कुत्सित

कुंचिय-कुञ्चित

कुट्टिम-Skt.

कुडिल-कुटिल

कुडिल्ल-

कुडुम्ब-कुटुम्ब

कुणइ-करोति

कुण्डल-Skt.

कुतिरथ-कुतीर्य

कुद-कुद

कुंत-Skt.

कुंधु-Name of the 17th Tirthankara

कुंद-Skt.

कुपइ-कुपथ

कुपइ-(कूप्यति) But in VIII 19, 9 and IX 20, 6 it appears to mean भापते

कुमार-Skt.

कुमारि-कुमारी

कुंभ-Skt.

कुरु-Skt. The name of a country and its people. Also कुरुखेत-कुरुक्षेत्र Indraprastha कुरुजंगल-कुरुजांगल A country, Delhi province of to-day

कुरुड D-(वक्र or चञ्चल)

कुरुल D-(कुटिलकेश) M. कुरुळे

कुरुलइ D-(आक्रन्दति)

कुरुव=कुरु

कुरुवइ-कुरुपति

कुल-Skt.

कुलकुलइ D-(आक्रन्दति)

कुलफंस-कुलपांसन

कुलत्तिय-कुलबी इत्तिय for इत्तिय owing to the preceding उ

कुवर-कुमार M. कुवार

कुवलय-Skt.

कुविय-कुपित



कुसरीर-कुशरीर

कुसल-कुशल

कुसलत्तण-कुशलत्व

कुसासण-कुशासन

कुसुम-Skt.

कुसुमाजह-कुसुमायुध

कुहइ-कुथपति decay cf. जइ उट्ठभइ तो कुहइ  
अह डज्जइ तो छरु Hc. Gr. IV 365, 3

कूड-कूट M. कोहें

कूर-कूर

कूल-कुल

कूव-कूप G. कुवो

कूवार D-Plaintive wail, तं कूवारु छणिवि  
VIII 14, 1, एम करेबि छइरु कूवारउ

IX 15, 12 कूव+आरव or रव

केजर-केयूर

केणय-कयणक Old M. केणें-valuable

केतिय D-कियत्

केत्थु-कुत्र

केम-कथम् G. केम

केय-केकी

०केर-(=संबंधिन्) A possessive suffix  
like तण, तणिय

केलि-केली

केवल-Skt.

केस-केश

केसरि-केसरिन्

केह D-कीहश्

कोइल-कोकिल G. H. कोयल

को-कः

कोऊहल-कौतूहल

कोकइ D-(व्याहरति) M. कोकणें

कोडि-कोटि

कोइ D-आश्चर्य M. कोइ

कोदव-कोदव

कोमल-Skt.

कोव-कोप

कोस-कोष

कोसिय-कौशिक A name

कोह-क्रोध

क्रिय=क्रिय

ख

खइय-खादित=खाद्य Pāi विलुम्पिअवम्फिअं खइयं  
,, -क्षपित

खग-खड्ग

खज-खाद्य M. खाजा (करंजा)

खजइ-खाद्यते

खंचइ D-(कपति) M. खेचणें H. खिचना

खण-क्षण Vul M. खिण

खणइ-खनति M. खणणें

खंड-Skt.

खंडइ-खण्डयति

खंडण-खण्डन

खत्त-क्षत्र G. खत्री

खद-भुक्त G. खाधुं

खंत-क्षान्त

खंतव्व-क्षन्तव्व

खंति-क्षान्ति M. खन्त with changes  
meaning

खंध-स्कन्ध M. खान्दा

खंधार-स्कन्धावार

खंधावार-Sktism

खप्पर-खर्पर M. खापर

खमइ-क्षमते Coll M. खमंतें (घेणें)

खंपइ D-(आर्दी करोति)

खंभ-स्कम्भ (=स्तम्भ) M. खाम्भ

खम्मइ-क्षाम्यति

खय-क्षय vul M. खय-(रोग)

खयर-खचर

खयाल-(खजाल?)-तरुपंड

खर-Skt.

खरिय D-(भुक्त) Pāi. खदखरिआय भुक्तियि  
But 'rough' would suit more

See उव्व

खल-Skt.

खलइ-खलति M. खलणें

खलभलिय D-(=भुद्ध) M. खलवळणें

खल-Skt.



खन्य D-(स्कन्ध) Deśi II 67 खवओ खन्धे  
 खवइ-क्षपयति  
 खस-खस people  
 खाय-खादित  
 खाम-क्षाम  
 खारिय-क्षारित cf. M. खारवट  
 खिजइ-खियते M. खिजणे  
 खिइ-क्रीडा  
 खित-क्षित  
 खिवइ-क्षिपति  
 खीण-क्षीण  
 खीर-क्षीर i. e. पयः M. खीर a dish prepared from milk  
 खुट D-(=खुटित) M. खुटलें Hc. Gr. XIV 118  
 खुडइ D-(=खुट्यति) M. खुडणें  
 खुद-खुद  
 खुम्भए-क्षुम्भयते  
 खुर-Skt.  
 खुल्य-खुलक  
 खुहइ-क्षुम्भयति  
 खेइय-खेदित  
 खेइजइ-खेयते  
 खेउ-क्षेम O. M. खेव  
 खेड D-(=खेटक) M. खेडें  
 खेडी D-(क्रीडानौः) खुदे  
 ऐत्य सलिले एमेव न खुचए खेडी XII 12, 16  
 खेइ D-(=क्रीडा)  
 खेइय D-  
 खेइइ D-(रमते)  
 खेत-क्षेत्र  
 खेम-क्षेम  
 खेयर-खेचर  
 खेर D-(=खेद) परिवड्डियखेरउ X 17, 5  
 खेरि D-  
 खेइइ D=खेइइ  
 खेवइ-क्षेपयति  
 खेविय-खेदित  
 खोणी-क्षोणी

खोर-A people कीरखोर खसवव्वर X 1, 11  
 खोह-क्षोभ  
 खोहइ-क्षोभयति

ग

गइ-गति  
 गइन्द-गजेन्द्र  
 गउरव-गौरव  
 गगिर D-(गद्गद)  
 गंगा-Skt.  
 गजिय-गर्जित M. गाजणें  
 गंजोलिय D-(रोमांचितम्)  
 गण-Skt.  
 गणइ-गणयति  
 गणण-गणना  
 गणहर-गणधर  
 गंठि-ग्रन्थि M. गांठ  
 गंड-Skt.  
 गत्त-गात्र  
 गत्तिय  
 गद-गदा  
 गदह-गर्दभ  
 गंतूण-गत्वा Prktism  
 गंध-ग्रन्थ  
 गंध-Skt.  
 गंधि-Skt.  
 गंधोवय-गन्धोदक  
 गन्न-गणनं सारासारपरिखणगन्नइ. II 2, 8  
 गडभ-गर्भ M. गाभा interior  
 गळिभय-गर्भिन् M. गामण  
 गंभेसरि-गामेंचरी  
 गम-गमनं i. e. from that island, VII 3, 6.  
 गमइ-गमयति  
 गमण-गमन  
 गमं=अगम Prktism जेण तुब्बाण पासं गमं तकुओ IV 13, 10  
 गंपि-गत्वा  
 गंभीर-Skt.  
 गंभीरतण-गंभीरत्त्व Prktism



गम्मइ-गम्यते

गय-गज

गयउर-गजपुर Hastināpura, Capital of Kurujangala

गयण-गगन

गयंद-गजेन्द्र

गयवइय-गतपतिका

गयसाल-गजशाला

गया-गत G. H. गया

गयारि-गजारि

गरिट्ठ-गरिष्ठ

गरुय-गुरु G. गरवी

गल-Skt.

गलइ-गलति

गलत्थइ-(क्षिपति) He. Gr. IV 143 क्षिपेः  
गलत्थ etc. from गल+इस्त ?=गलदत्थ,  
then गलत्थ to eject by putting  
the hand on the throat

गलथलइ D-(=निःसारय) To be connected  
with the above XIII 8, 21;  
13, 2.

गवक्ख-गवाक्ष G. गोख

गविठ्ठ-गवेपित

गवेसय-गवेपक

गवेसइ-गवेपयति

गव्व-गर्व

गसेइ-प्रसते

गह=ग्रह

गहगहइ D-(=संकुलंभवति) रहसिंह गयउरु गइगहइ  
III 1, 12

गहण-ग्रहण

गहिय-गृहीत

गहिर-गभीर M. गहिरा

गहिल्ल-ग्रहिल

गहीर-गभीर

गाइय-गाइका (गीतवती)

गाढ-Skt.

गाम-ग्राम M. गांव, G. गांम, H. गाम

गामिय-गामिन्

गामिणि-गामिनी

० गार-कार

गारउ-गौरवम्

० गारि-कारिन्, कारिणी

० मारिय-कारित

गाव-गर्व

गाविय-गर्वित

गास-ग्रास

गाह-ग्राह (=पूर्वग्रह or आग्रह)

गिज्जइ-गीयते Old M. गीजे

गिज्जयइ-गृह्य

गिन्हइ-गृण्हाति

गिर-गिर्

गिरि-Skt.

गिलइ-गिलति

गिहवर-गृहवरः गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाश्रम

गीय-गीता

गीढ-गाढ

गुज्जर-गुर्जर M. गुजर G. गुजरात

गुज्झ-गुह्य M. गुज a secret

गुड-Skt.

गुडिय D-(अलंकृत खज्जीकृत) cf. *Kumār-Prati* p. 449 तह पक्खरसनाहगुडभित्ति

पञ्चहाउदसत्थु

गुण-Skt.

गुणअत्तम्-गुणवत्वम्

गुणमंजरि-A name

गुणमाल-गुणमाला A name

गुणवय-गुणवत्त

गुणव्वय- „ „

गुणवन्त-गुणवत्

गुत्ति-गुप्तिः (बन्धनम्) Deśi II 101

गुंदल D-(=आक्रन्दः) M. गोन्धळ Confusion

गुमगुमन्त D-(=शब्दं कुर्वत्) M. घुमणें

गुरु-Skt.

गुरुक्की-गुरुका

गुरुहार-गुरुभार



गुलियउ-(गुडमिश्रं) Pai कंदुओ गुलिओ does  
not suit here

गुलुगुलइ D-(=शब्दं करोति) M. गुलुगुल (गोष्ठी  
करणे)

गुह-Skt.

गेय-Skt.

गेह-गृह

गेहिणि-गृहिणी

गोयर-गोचर

गोउर-गोपुर

गोट-गोष्ठ M. गोठा

गोड-गौड name of a country Bengal

गोतम-गौतम

गोपय-गोप

गोत-गोत्र M. गोत गोतवळा

गोयर-गोचर

घ

घय-घृत G. H. घी

घग्घरय-घर्घर

घड-घट M. H. घडा

घडइ-घटते M. घडणें

घण-घन

घणसार-घनसार

घंटा-Skt.

घत्तिय D-(=कर्तित)

घर-गृह M. घर G. घेर

घरवइ-गृहपति

घरवास-गृहवास

घरिणि-गृहिणी

घलइ D-(=क्षिपति) Hc. Gr. IV 334,  
422 etc. M. घालणें

घवघवन्त D-(=परिमलःप्रसरन्) M. घमघमाट

घाय-घात M. घाय-घाव

घाइय-घातित

घाइज्जइ-घात्यते

घाण-घ्राण M. घाण bad smell

घारिय D-(घृतपूर्ण) Suggested by Deśi

II 108 घारन्तो घेवरे चेअ

घिय-घत G. H. घी

घित्त D-(=क्षित)

घुठ-घुष्ठ

घुम्मइ-घूर्णते M. घुमणें

घुलइ-घूर्णते M. घोळणें

घुलिवि-A bs. of above

घुसिण-घुसण

घोर-Skt.

घोलइ-घूर्णते

घोस-घोष

घोसण-घोषणा

च

च-Sktism

चइत्त-चैत्य

चउ-चतुर् M. चौ

चउक्क-चतुष्क An auspicious figure made  
up of grains of wheat M.

चौक भरणें

चउक्कन्ध-चतुःस्कन्ध

चउक्कासन-चतुष्कासन

चउत्थ=चउत्थ

चउत्थ-चतुर्थ M. चौथ

चउपासिय-चतुष्पार्श्वक

चउप्पय-चतुष्पाद

चउरंस-चतुरश्र

चउरंग-चतुरंग M. चौरंग

चउविह-चतुर्विध

चउवीस-चतुर्विंशति M. चौवीस, चोवीस

चउव्विह-चतुर्विध

चक्क-चक्र M. चाक

चक्कल-(=वर्तुल)

चक्कलिय D-(=चक्रवत् भ्रान्त)

चक्केसर-चक्रेश्वर

चक्खु-चक्षुस्

चंग D-(=चारु) Deśi III 1 चंगं चारु.

Coll M. चांग, चांगट

चच्चक्रिय-चर्चाङ्कित

चच्चरि-चर्चरी

चंचल-Skt.



चडइ D-(=आरोहति or प्राप्नोति) M. चढणें  
 चडकर D-चटकार  
 चडुल-चडुल M. चाटल (?)  
 चडुण D-(=मर्दन) Hc. Gr. IV 126  
 चंड-Skt.  
 चंद-चन्द्र  
 चंदण-चन्दन  
 चंदप्पह-चन्द्रप्रभ the 8th Tirthankara  
 चंदरासि-चन्द्रराशि A name  
 चंदलेह-चन्द्रलेखा A name  
 चप्पइ D-(=आक्रमते) M. चापणें ?  
 चमक-चमत्कृति M. चमक  
 चमर-Skt.  
 चंप-चम्पा A mountain city, different  
 from चम्पा of upper Bihar  
 चंपइ=चप्पइ  
 चम्म-चर्मन् M. चामडी  
 चयइ-चयवते  
 " -त्यजति  
 चयारि-चत्वारि  
 चर-Skt.  
 चरइ D-चरति  
 चरड D-(=चोर)  
 चरण-Skt.  
 चरिय-चरित M. (दिन-) चरिया  
 चरित्त-चरित्र vul M. चरीत  
 चरिम-चरम  
 चरुय-चरु  
 चल-Skt.  
 चलइ-चलति  
 चलण-चलन  
 चलइ-चलति  
 चवइ D-(=कथयति) Hc. Gr. IV 2  
 „-चयवते A technical Jain word for  
 rebirth  
 चवण-चयवन  
 चपल-Skt.  
 चडोड D-(=पिण्ड) C. M. चडाड  
 चाय-त्याग

चाउरंग-चतुरंग  
 चाडुय-चाटु  
 चाणक- (=चाणाक्ष)  
 चामर-Skt.  
 चामरगाहिणि-चामरगाहिणी  
 चामीयर-चामीकर  
 चार-Skt.  
 „- (=इच्छा)  
 चारण-Skt.  
 चारहड-चारभट  
 चारित्त-चारित्र  
 चारु-Skt.  
 चालइ-चालयति  
 चाव-चाप  
 चाहइ D-(=वाञ्छति) M. चाहणें, H. चाहता  
 ० चिट्ठी-चेष्टा  
 चिणइ-चिनोति  
 चित्त-चित्र  
 चित्त-Skt.  
 चित्तंग-चित्राङ्ग a name  
 चित्तइ-चिन्तयति  
 चिन्तवइ-  
 चिन्ता-Skt.  
 चिन्तामणि-Skt.  
 चिन्थ-चिह्न See इन्ध  
 चित्र-चीर्ण  
 चिन्ह-Skt.  
 चिर-Skt.  
 चिरयाल-चिरकाल  
 चिराणय-चिरातन  
 चिरावइ-चिरयति  
 चिलाय-किरात Hc. Gr. I 183  
 चिहुर-चिकुर Hc. Gr. I 186  
 चीरइ D-( नखभिन्नान् करोति ) M. चिरणें  
 चुअ-च्युत  
 चुकइ D-(= भ्रश्यति ) M. चुकणें H. चुका  
 चुट्टिय D-( चुल्लकीकृत )  
 चुणइ-चिनोति See चिणइ  
 चुण्ण-चूर्ण



चुंबइ-चुम्बति  
 चुंबण-चुम्बन  
 चुंबिजन्त-चुम्ब्यमान  
 चुंबिर-चुम्बिन्  
 चुड-(= वलयानि ) M. चुडा bangles  
 चुडामणि-Skt.  
 चूरिय-चूर्णित M. चुरलें  
 चूय-चूत  
 चूत-"  
 चेष-चेतना M. चैव  
 चेटय-चेटक Kon. M. चेडा  
 चेण-चेतना  
 चेलिय-चेछ  
 चोइय-चोदित  
 चोज-चोय (=आश्रय) M. चोज Deśi III  
 14 चुजमच्छरिए  
 चोर-Skt.  
 चोरत्तण-चोरत्त  
 चोरइ-चोरयति  
 चोरण-Skt.  
 चोह D-(= अंगवस्त्र ) M. चोळी, of women  
 only  
 चोडइ D-(= मुञ्चति) M. सोडणे, G. छोडवुं, H.  
 छोडना

## छ

छ-षप्  
 छक-षट्क M. छका  
 छजइ-( राजते ) M. साजणें  
 छठ-षष्ठ  
 छह-षष्  
 छह-छटा  
 छहय D-(= सिञ्चनं ) M. सडा  
 छहइ D-(= मुञ्चति) Hc. Gr. IV 91 मुचेश्छह  
 etc.  
 छण-क्षण M. सण  
 छंडइ-छहइ G. छांडवुं, H. छांडना, M. सांडणें  
 छत-छत्र M. छत  
 छतधार-छत्रधार  
 छन्द-छन्दस्

छन्दाइत्त-छन्दस्वत् (स्वछन्दात्) वर्ती M. छंदिट  
 छन्न-Skt.  
 छल-Skt.  
 छलइ-छलयति  
 छवि-छविस्  
 छाइय-छादित  
 छाय-  
 छाह-छाया  
 छिजइ-छिद्यते  
 छित्त-क्षेत्र 15, 3 M. शेत  
 छित्त D-(स्पृष्ट) H. छीना M. शिवणें to touch  
 Deśi III 27 छित्तं छिविए  
 छिद्-छिद्र  
 छिन्दइ-छिनति H. छीनना  
 छिन्न-Skt.  
 छिवइ D-(= स्पृशति) M. शिवणें  
 छुटइ D-(= मुच्यते ) G. छुटवुं, H. छुटना M.  
 सुटणें,  
 ,,-- D ( = भ्रमयति )  
 छुड D-(= यदि)  
 छुहु D-(= क्षिप्त)  
 छुहइ D-(= क्षिपति)  
 छुह D-(= क्षिप्त )  
 छेय-छेद

## ज

ज=यत् Pronoun  
 जइ-यति  
 '—यदि Old M. जइं  
 जइयहुं-यदा  
 जउण-यमुना H. जउणा  
 जकख-यक्ष M. जकख very old, जखीण a  
 semihuman being  
 जकखकइम-यक्षकदंम  
 जग-जगत्  
 जगडन्त D--(= युध्यस् ) M. झगडणें  
 जगइ-जागति M. जागणें  
 जंगम-Skt.  
 जंघ-जंघा



जट्ट-A country, probably, Jat-country  
round about Bharatpur

जड-Skt.

जण-जन

जणइ-जनयति

जणण-जनक

जणणि-जननी

जणवय-जनपद

जणेर-जनक

जत्ता-यात्रा

जत्थ-यत्र

जन्न=जम्+न

जम-यम H. जम

जम्पइ-जल्पति

जंपणय-जल्पन

जंपाण D-( वाहनद्विशेष )

जंडुदीव-जम्बुद्वीप

जम्म-जम्मन्

जम्मण- „

जर-जरत्

जय-जगत्

„-Skt.

जयइ-जयति

जयकारइ-( जय जयेति करोति )

जयंत-Skt.

जयनंदण-A name

जयसुंदरि-A name

जयासि=जया आसि

जरा-Skt.

जल-Skt.

जलइ-ज्वलति M. जळणें

जलजन्त-जलयन्त्र (=नौका)

जलण-ज्वलन M. जळण

जलदेवय-जलदेवता

जलन्तरि-जलान्तरे

जलवम्म-जलवर्त्म (=नौका)

जलवाहिणी=जलवाहिनी

जलहर-जलयर

जस-यशस

जसहण-यशोधन A name

जसामेइ=जसाम्+एइ

जसोहर-यशोधर

जसोह-यशओवः

जहा-यथा

जहि-यत्र

जहिच्छिय-यथेप्सित

जा-यावत्

जाइ-जाति

„-याति

जाइय-याचित

जाईसर-जातिस्मर

जाण-जात

„-ज्ञात

„-यान

०जाणय-( ज्ञातृ )

जाणइ-जानाति

जाणु-जातु

जाम-यावत्

जामहि-यावत्

जामाय-जामातृ

जामाइय-जामातृक M. जांबाई, H. जमाई

जामाउव- „

जाय-जात

जायइ-जायते

जार-Skt.

जाल-Skt.

„-ज्वाला M. जाळ

जालन्धर-Name of a tribe and country  
probably in the Doab in Punjab

जालिय-ज्वलित M. जालला

जि-(एव) M. चि, च, G. ज

जिट्ट-ज्येष्ठ

जिण-जिन

जिणइ-जयति

जिम-यथा

जिम्मइ D-(=भुज्यते) M. जेवणें, G. जमडें

जिंव-(यथा) See जिम, M. जेवि

जिय-जित



जियइ-जीवति

जिहं-यथा

जिहं-,,

जीय-जीवित

जीव-Skt.

जीवइ-जीवति

जीवगाह-जीवयाह

जीवण-जीवन

जीविय-जीवित

जीह-जिह्वा M. जीभ

जुअराय-जुवराज

जुजइ-जुज्यते

जुज्झ-जुद्ध M. जुज, जुंज

जुज्झइ-जुद्धयते

जुत्त-युक्त

जुत्ति-युक्ति M. जुगत

जुय-युग

जुयल-युगल

जुयलय-युगलक

जुव-युत

जुवइ-युवति

जुवईयण-युवतिजन

जुवलय-युगलक M. जुळें

जुवाण-जुवन M. H. जवान

जूअ-यूत M. जुआ (वा)

जूआर-यूतकार M. जुगार, जुवार

जूड-जूट M. जुडी

जूह-यूथ

जेठ-ज्येष्ठ M. जेठा

जेत्तिय-यावत् M. जितकें

जेत्थइ=जेत्थुजि

जेत्थहि-यत्र M. जेथें

जेत्थु-यत्र

जेम-यथा M. जेम in जेम तेम

जेह-याहश्

जोअण D-(=लोचन)

जोइवि-योजयित्वा

जोएसर-योगेश्वर

जोग-योग M. G. H. जोग

जोगा-योग्य M. जोगा

जोयइ D-(पश्यति) G. जोवुं

जोयंगण-ज्योतिर्गण (through जोइंगण)

जोयण-योजन

जोवइ-जोयइ

जोवण-यौवन M. H. जोवन

जोह-योध coll M. जोघा a strong man,  
originally, a fighter

जोहइ-युध्यते

झ

झक्रिय D-(=वचनीय)? Deśi III 55 वयणिजे

झक्रिय

झंखइ D-(=विलपति) Hc. Gr. IV 148

विलपेझंख

झडति-झटिति M. झट quickly

झडप्पइ D-(=अदस्कन्दयति) M. झडपणें, G. झडपहुं

झत्ति-झटिति

झंप D-(=अवपात) M. झांप, झेंप a leap.

झंपिवि D-(=छादयित्वा) M. झापणें, झांकणें H.

झंपना

झलझलन्त D-(=दीप्यमान) M. झळकणें, झळाळणें

झलरि-वाद्यविशेषः

झल्लोझल्लिउ D-(=झुब्धं)

झसिवि-ध्वंसित्वा

झाण-ध्यान

झायइ-ध्यायति

झीण-क्षीण

झुणि-ध्वनि झुणि आलत्त सिरिण संचालिवि XVI  
4, 10झुलुक D-(=वायुलहरी) झुत्ताहलमालझुलुकइहि IV  
10, 11 M. झुलुरूझुलुकिय D-(=प्लुष्ट) विरहदवाग्निझुलुकियकायउ  
III 20, 8 of M झळ लागणें to be  
scorched

झरइ D-स्मरति

ट

टक्-A name for Punjab between



the Beas and the Indus. See  
Cunningham, Ancient Geo-  
graphy, P. 148

ढंकार-Skt.

ढिट D-(=यूतस्थानं) Deśi IV 3 ढेण्टा

जूअपयम्मि

ढिट्टाउत्त-ढेण्टापुत्र

ठ

ठविय-स्थापित vul M. ठिव, ठेव

ठाइ-तिष्ठति vul M. ठाकतो

„-स्थाने Old M. ठाई

ठाण-स्थान M. ठाण

ठिय-स्थित Old M. ठी

ड

डंकइ-(दशति) M. डंक

डज्झइ-दह्यते

डंभ-दम्भ M. डंभ

डर D-दर H. डर

डसण-दशन M. डसणें

डहइ-दहति M. डाह

डाल D-(शाखा) M. डाळी, डाळी, Deśi IV 9

डाली साहाए

डिंभ-Skt.

डोहिय-Deep M. डोह

ढ

ढक्क-ध्वांक्ष Pāi ढंखाय कायला काया

ढकइ D-(=च्छादयति) I 10, 12 M. ढांकण, ढांपण

ढण्डवाल or ढंद-? V 18, 5

ढक्कइ-ढौकते (=संगच्छति)

ढोयइ D-(=क्षिपति) cf दुक्खमहन्नि ढोइय

ण

All Apbh. ण has been deliberately  
changed to न as shown in the  
Notes. Some words that have  
escaped are given below

ण-न

णइ-नदी

णउ-न

णं-(=इव) remnant of णुणं-नृणं

णच्छिउ-नाशयतु करहं कज्जु को णच्छिउ X 4, 7

See Notes

णज्झइ-ज्ञायते

णठ-नष्ट

णडंत D-( गोपयन् ) Deśi IV 20 Comm.

णडइ गुप्यति

णत्थि-नास्ति

णंदणु-नन्दनः

णर-नर

णरकेसरि-नरकेसरिन्

णरनाह-नरनाथ

णरवइ-नरयत्ति

णरवर-नरवर

णरवरिन्द-नरवरेन्द्र

णराहिय-नराधिप

णरेस-नरेश

णरेसर-नरेश्वर

णव-नव

णवर D-( केवलं )

णवि-नापि (=न)

णह-नभस

णाइ-न(चित्)

णाइं D-(=इव)

णाइणि-नागिणी

णाउं-नाम

णाणाविह-नानाविध

णाम-नाम Prktism

णायरिय-नागरिक adj. of भासई; polite. Ja-  
cobi's आयरियइ is a misreading.

णावइ-ज्ञायते

„ D-(=इव)

णासइ-नश्यति

णाह-नाथ

णाहि ( हिं )=न M. नार्ही

णिइवि=णिएवि ( दृष्ट्वा )

णिउत्त-नियुक्त

णिगुण-निर्गुण



गिज्जिणइ-निर्जयति  
 गिज्जर-निर्जर M. निजररें  
 गिज्जुण-निर्ध्वनि  
 गिद्धण-निर्धन  
 गिद्धुअ-निर्धुत  
 गिण्णासयर-निर्णाशक  
 गिण्णासिय-निर्णाशित  
 गिप्पह-निष्प्रभ  
 गिप्फल-निष्फल  
 गिबज्जइ-निबध्यते  
 गिबभर-निभर  
 गिच्चिण्ण-निभिन्न  
 गिम्मल-निर्मल  
 गिय-निज  
 गियय-निजक  
 गियइ D-(=पश्यति)  
 गियच्छइ-नियच्छति (=पश्यति)  
 गियाणु-निदान  
 गिरंकुस-निरङ्कुश  
 गिरत्थ-निरर्थ  
 निरंतर-निरन्तर  
 गिरवज्ज-निरवय  
 गिरवसेस-निरवशेष  
 गिरारिउ D-(=निश्चितम्)  
 गिरुद्ध-निरुद्ध  
 गिलय-निलय  
 गिलोह-निलोभ  
 गिविट्ठ-निविट्ठ  
 गिव्वहइ-निर्वहति  
 गिव्वुइ-निर्वृति  
 गिव्वुद्ध-निर्वृद्ध  
 गिसि-निशा  
 गिहाण-निधान  
 गिहि-निधि  
 गीसइ-निःशब्द  
 गीसास-निःश्वास  
 गेह-जेह

त

त-Demonstrative Pronoun

तइय-त्वदीय  
 तइयय-तृतीय  
 तइयहँ-तदा  
 तइलोय-त्रैलोक्य  
 तउ-तव  
 तओ-ततस्  
 तक्काल-तत्काल  
 तक्खण-तत्क्षण  
 तज्जइ-तर्जयति  
 तड-तट M. तड (लावणं)  
 तड-(almost=स्पष्ट ?)  
 तडक्किय-(तटकृत) M. तडफणं  
 तडि-तडि  
 ०तणय-तनक (संबन्धिन्) See केर  
 तणु-तणु  
 तणुइज्जइ-तत्क्रियते  
 तणुवभव-तत्तद्भव  
 तणुरुह-तत्तुरुह  
 तण्डव D-(=समूहः) M. तांडा  
 तण्डवइ-(=वृत्त्यति) Pai लासं तंडवं suits  
 for तण्डविय वण्ण I 9, 1 colours  
 were displayed  
 तत्त-तप्त  
 „-तत्त्व  
 तत्थ-तत्र  
 तत्थहो-„  
 तद्धिण-तत्तद्दिन  
 तंत-तंत्र  
 तन्ह-तृष्णा M. तहान, also rarely तान्ह, तान  
 तन्हाविय-( तृष्णायित ) M. तान्हवलेका  
 तम-तमस्  
 तमाल-Skt.  
 तंविर-ताम्र M. तांवैरा, तांबडा  
 तंबोल-ताम्बूल in M. ताम्बोली  
 तरइ-तरति M. तरणें, G. तरे  
 तरंग-Skt.  
 तरण-Skt.  
 तरणि-Skt.  
 तरंड-Skt.



तरल-Skt.

तरलाविय-तरलित

तरु-Skt.

तरुण-Skt. Also in M. and H.

तरुणि-तरुणी

तलि-तले

तलेर D-(=नगररक्षकः) Deśi V 3 नयरारखले  
तलारोअ XV 5, 6 This was a high  
police officer or magistrate cf.  
*Nāyādharmakahā* XVI अनेय  
बहवे राईसरतलवरमाडंविचोडुंविचइभसिद्धि-  
सेनावतिसत्थवाहपभियओ

तव-तपस्

तवइ-तपति in M. ताव G. and H. also

तवंग D-(=मञ्चक) See Notes

तवसि-तपस्वी

तस्सेय-तत् श्रेयस्

तह-तथा

ता-तदा

ताडइ-ताडयति

ताणय-त्राण

ताम-तावत्

तामहि-"

ताय-तात

तार-Skt.

तार-तारा A name

तारिय-तारित

ताल-Skt.

ताव-तावत्

तावस-तापस

तावेल-तद्वेला

तासिय-त्रासित

ताही-त्रास्यति

ति-त्रि

तिउणिय-त्रिगुणित

तिय-त्री

तिकाल-त्रिकाल

तिक्ख-तीक्ष्ण M. तिला

तिळक-त्रिपट्ट

तिण-तृण M. तण

तिणवन्त-तृणवत्

तित्त-तृप्त

तित्तय=तेत्तिय

तित्थ-तीर्थ

तित्थयर-तीर्थकर

तित्थंकर-तीर्थंकर

तिनाण-विज्ञान

तिन्न-तीर्ण

तिभाय-विभाग

तिम-तथा

तिमिर-Skt.

तिरिक्ख-तिरश्च (पक्षिन्)

तिरिय-तिर्यक्

तिरियत्तण-तिर्यक्त्व

तिल-Skt.

तिलय-तिलक

तिलयदीव-तिलकद्वीप

तिलयसुन्दरि-तिलकसुन्दरी Said of भविषाणु

तिलोय-त्रिलोक

तिळ-तैल

तिळायर-तैलादरः or तैलाचारः A ceremony  
immediately preceding marriage, where तैल, हरिद्रा are to be  
first used by the bride and  
then by the bridegroom

तिवग्ग-त्रिवर्ग

तिवलि-त्रिवलि

तिवार-त्रिवार M. तिवार

तिविह-त्रिविध

तिवेय or तिवेइय-A Name

तिसट्ठि-त्रिपट्ठि M. ते (त्रे) सट्ठ

तिसुद्धि-त्रिशुद्धि

तिह-तथा

तिहुं-?तिहुं संपन्न गुणंतरिण XXII 10, 10

तिहुअण-त्रिभुवन

तीर-Skt.

तीवण D-(=अशनविशेषः)

तीस-त्रिंशत् M. H. तीस, G. त्रीश



तीसम-त्रिंशत्तम G. त्रीशमो, M. तिसावा  
तुक्खार- (=तुष्कार) Tokharian? An attri-  
bute of horses from place of  
origin, like सैन्धव, वनायुज

तुंग-Skt.

तुट-तुष्ट

तुष्टि-तुष्टि

तुडि-तुडि M. तुटी, Coll M. तुट्टी

तुंड D- (=सुखं) Jacobi's वासण रुंडइ VII  
1, 5 is bad

तुण्डि-तूष्णीम्

तुम्ह-तुम्ह

तुम्हार-तुष्मदीय H. तुम्हारा, G. तमारा

तुरय-तुरग

तुरंग-Skt.

तुरंगम-Skt.

तुरंत-त्वरमाण M. तुरुत, G. तरत?

तुरिय-त्वरित

तुलइ-तुलयति

तुल-तुलय

तुल्ल-त्वम्

तूर-तूर्य

तुरिय-,,

तूल-Skt.

तूलिपल्लक-तूलपल्यंक M. G. पलंग, Old M. तुळी  
a bed

तुसइ-तुप्यति

तेतीस-त्रयस्त्रिंशत् M. तेतीस, G. तेत्रीश

तेत्तहे-तत्र

तेत्तिय-तावत् Old M. तेतुल्ले

तेत्थइ-तत्र चित्, like कत्थइ. Coll M. तिथेंय

तेत्थु-तत्र M. तेथें or तिथें

तेम-तथा M. तेम, G. तेम

तेमइ-तथाचित्

तेय-तेजस्

तेरस-त्रयोदश M. in धनतेरस, G. तेरस

तेसिय-त्वेपित? पर उन्नेउ तेसिओ XIII 7, 2

तेह-ताहइ

तो-ततस्

तोइ-ततोऽपि H. तोई or तोबी

तोडइ-त्रोटयति M. तोडणें, G. तोडवुं

तोणीर-तूणीर

तोय-Skt.

तोरण--Skt.

तोरि-तव? तोरि वसिक्वउ मइ वासइ XIII 8, 4

तोस-तोष Vul M. संतोस

तोसइ-तोषयति

तोसविय-तोषित

थ

थक्कइ-तिष्ठति Old M. थाके

थट्ट D- (सौभाग्य) M. थाट

थड D- (अभेद्या पंक्तिः) M. थट or थड, G. थट

थडु D- (गर्वित) Pāi. थडाय गव्विआ

थण-स्तनं M. H. थान

थन्त-तिष्ठत् G. थत

थंभ-स्तम्भ

थंभइ-स्तम्भते

थंभण-स्तम्भन M. थांभणें

थरहरइ D- (=कम्पते) M. थरथरणें H.

थरहरिय D- (=कम्पित) Pāi. वेविअं च थरहरिअं

थल-स्थल M. थळ in पाणथळ, उसाचें थळ, G. थळ

थविय-स्थापित

थवक्क-स्तवक

थाइ-तिष्ठति

थाण-स्थान

थाम-स्थानम् (=बलं) Pāi. थाम बलं

थाल-स्थालि M. थाळा G. थाळ

थावइ-स्तौति

थिय-स्थित

थिर-स्थिर M. H. थीर, G. थिर

थुअ-स्तुत

थुइ-स्तुति

थुणइ-स्तौति

थुत्त-स्तोत्र

थुत्थुकारिय (=थुत्थुकारित) M. थूथूकरणें

थुव्व-स्तव्य

थुव्वइ-स्तुगते



थूलाहल-स्थूलफल. स्थूलानि फलानि i. e. प्रत्येकं

मौक्तिकं यस्य

थोअ-थोव-स्तोक M. थोहें G. थोहें

थोइलय-स्तोकक

थोर-स्थूल M. G. H. थोर

द

दइ-(दयाः)

दइया-दयिता

दइव-दैव

दइवायत्त-दैवायत्त

दंस-इंश

दंसण-दर्शन

दंसिय-दर्शित

दक्ख-दक्ष

दक्खवइ-दर्शयति M. दाखवतो

दक्खिणावत्त-दक्षिणावर्त

दक्खिन्न-दाक्षिण्य

दडत्ति D-(=तडव् इति कृत्वा) M. दडदड

दडवड-(दडदइ इति रवं कृत्वा) cf. M. दवादन  
पडणारें दहीं. In Hc. Gr. IV 330  
दडवड होइ विहाणु seems to mean  
'soon' and in IV 422 मयर-  
दयदडवडउ पडइ अपुरइं कालिं 'a hasty  
attack'

दढ-दड

दंड-Skt.

दंडावइ-दण्डयति

दत्त-Skt.

दंत-Skt.

दंति-दन्तिन्

दप्प-दर्प

दप्पयंत-दर्पयत्

दप्पण-दर्पण

दमक्किय=appears to be coined to rhyme  
with चमक्किय and may be con-  
nected with दम्-  
to harm, to  
overpower

दम्मइ-दम्यते

दय-दया

दयावरु-दयापरः

दयावण=दीनः Deśi IV 35 दयावणो दीणो

दर-(=ईपत्)

दरमलइ D-(=कम्पते) M. डळमळणें

दरिसइ-दर्शयति

दरिसावण-दर्शक

दल-Skt.

दलइ-दलयति

दलण-दलन

दलमलइ=दरमलइ

दलवट्टइ D-(=निर्दलयति) M. तळपट करणें (समृद्ध  
नाश करणें)

दवग्गि-दवाग्नि

दवणय-(=दमनक) M. दौणा a kind of  
fragrant shrub held sacred

दव्व-द्रव्य

दस-दश G. H. दस

दसण-दशन

दसविह-दशविध

दह-दश M. दहा

दहइ-दहति

दहमय-दशम

दहि-दधि M. G. दहीं

दहीय=दहि for metre

दाइ-ददाति

दाइय-दायाद M. दाइज

दाडिम-Skt. G. दाडम

दाढा-दंष्ट्रा M. G. H. दाढ

दाण-दान

दाम-Skt.

दाय-Skt. (or आदान)

दाया-दातृ

दार-दारा

दारिइ-दारिद्र्य

दारुण-Skt.

दावइ-दर्शयति Coll M. दावणें, G. दाडें

दावइ-दापयति

दास-Skt.

दासि-दासी



ह-Skt.

हिण-दक्षिण H. दाहिना

ख-दीक्षा

इ-दीयते Old M. दीजे

ह-दृष्ट Coll and Old M. दीठ.

ह-दृष्टान्त

हि-दृष्टि Old M. दिठी

ह-दृढ

ह-दिन

ह-दिनकर

ह-दिनमणि

ह-दीप्त

हि-दीप्ति

ह-ददत् M. देता

ह-दत्त

ह-दीप्यमान M. दिपणें

ह-दिज

ह-दिगंबर

ह-दिवस

ह-दापयति

ह-दिव

ह-द्वर्ध

ह-Skt.

ह-दिवसकर

ह-दिव्य

ह-दिशा M. दीस

ह-दिशति

हि-दिशा

हि-धृति

हि-दीन

हि-दीप M. दिवा, G. दिवो

हि-द्वीप In M. लखदीव, मालदीव, islands in the Indian Ocean.

हि-दीपिका M. दिवली

हि-दृश्यते M. दिसे

हि-दीर्घ

हि-दीर्घ

हि-दुष्कर्मन्

हि-दुष्कृत

दुष्कड-दुष्कृत

दुष्कंदिर-दुष्कन्दिन्

दुष्कर्म-दुष्कर्म

दुष्कर-दुष्कर

दुष्कलियारय-दुष्कलिकार

दुष्कह-दुष्कथनीय

दुष्काल-दुष्काल Coll M. दुष्काळ

दुष्किय-दुष्कृत

दुष्कख-दुःख Coll M. दुख

दुष्कखद-दुःखद

दुष्कखलिय-दुःखित M. दुखलेला

दुष्कखानिय-दुःखापित M. दुखावणें

दुष्खंड-द्विखण्ड

दुग्ग-दुर्ग

दुग्गइ-दुर्गति

दुग्गम-दुर्गम

दुग्गह-दुर्ग्रह

दुग्गवर-दुर्ग्रह

दुग्घोट्ट-हस्तिन् Deśi V 44 दुग्घुट्टदूणया इत्थी

दुच्चरिय-दुश्चरित

दुच्चार-दुश्चार

दुज्जण-दुर्जन

दुज्जय-दुर्जय

दुठ्ठ-दुष्ट

दुठ्ठिय-दुष्टा

दुत्तर-दुस्तर

दुत्थ-दुःस्थ

दुत्थिय-दुःस्थित

दुद्धर-दुर्धर

दुद्धय-दुर्णय

दुद्धिरिक्ख-दुर्निरीक्ष

दुद्धिवार-दुर्निवार

दुप्पेच्छ-दुष्प्रेक्ष

दुप्पइ-दुष्पति

दुप्पय-द्विपद

दुप्पयार-दुष्प्रचार

दुप्परिणाम-दुष्परिणाम

दुप्पवंस (च?)-दुष्प्रपञ्च See Notes

दुप्पवंच-,,



दुष्पवण-दुष्पवन  
 दुष्पियर-दुष्पितृ  
 दुष्पेच्छ-दुष्प्रेक्ष  
 दुष्पुत्त-दुष्पुत्र  
 दुम-दुम  
 दुम्मइ-दुर्मति  
 दुम्मइ-दुनोति  
 दुम्मण-दुर्मनस्  
 दुम्मणवन्तय-दुम्मण  
 दुम्मारुय-दुमारुत  
 दुम्मुह-दुम्मुख  
 दुरक्खर-दुरक्खर  
 दुरक्खस-दुराक्षस  
 दुरायारिय-दुराचारिन्  
 दुरालोयण-दुरालोकन  
 दुरास-दुराश  
 दुरिय-दुरित  
 दुलंघ-दुलंघ्य  
 दुलंभ-दुलंभ  
 दुल्लक्खय-दुल्लक्ष  
 दुलंघ-दुलंघ्य  
 दुल्लिय-दुल्लित  
 दुल्लह-दुल्लभ  
 दुल्लालइ-दुल्लायति  
 दुवार-द्वार  
 दुवियप्प-दुर्विकल्प  
 दुविरुद्ध-दुर्विरुद्ध  
 दुविह-द्विविध  
 दुव्व-दुर्वा  
 दुव्वयण-दुर्वचन  
 दुव्वयणय-दुर्वदनक  
 दुव्वक-दुर्वाक्य A Name  
 दुव्वसण-दुर्व्यसन  
 दुव्वसंत-दुर्वसन्त  
 दुव्वाय-दुर्वात  
 दुव्वासण-दुर्वासना  
 दुव्वासिर-दुर्वासिन्  
 दुव्विणीय-दुर्विनीत  
 दुव्वियद्ध-दुर्विदग्ध

दुव्विसह-दुर्विषह

दुसंकड-दुःसंकट

दुसंकर-दुःसंकर

दुसम-दुषमा Technical Jain term for a cycle of years. See Notes

दुसह-दुःसह

दुसील-दुःशील

दुह-दुःख

दुहिय-दुहितृ

दूअ (दूय)-दूत

दूमइ-दूनयति

दूर-Skt.

दूरास-दुराश

दूस-दूष्य

दूसइ-दूषयति

दूसण-दूषण

दूसह-दुःसह

दूहव-दुर्भग

देइ-ददाति M. देई, G. H. दे

देक्खइ-पश्यति M. देखणें, H. देखना

देखइ-देक्खइ

देव-Skt. As Voc., addressed to a king

देवय-देवता

देवंग-देवाङ्ग Adj. of clothes

देवत्तण-देवत्व

देवर-देव M. दीर, H. देवर

देवलोय-देवलोक

देवि-देवी

देस-देश G. H. देस

देसिय-देशित

देह-Skt.

देहुर-देवगृह M. देव्हारा a miniature wooden temple for domestic gods

दोक्कर-दुष्कर

दोखंड-द्विखण्ड

दोखंडइ-द्विखण्डयति

दोत्थियड-दुत्थियड-दुःस्थित



दोमिय=दूमिय

दोस-दोष Vul M. दोस. H.

दोस-द्वेष

दोह-द्रोह

दोहय-द्रोहक

दोहग-दौभाग्य

दोहत्तण-द्रोहत्व

दोहलय-द्रोहलक M. डोहाले

दोहिय-द्रोहिन्

दोहितय-दौहित्र

ध

धकड-धकट Name of a Bania family to which our author belongs

धगधगन्त D-(=उग्रं ज्वलन्) M. धगधगीत

धण-धन

धण-धणमित्त A name

धणमित्त-, A name

धणयत्त-धनदत्त A name

धणयदित्ति-धनदीप्तिः A name

धणयलच्छि-धनलक्ष्मीः A name

धणवड्-धनपति A name

धणवाल-धनपाल A name

धणसिरि-धनश्रीः A name

धणिय-धन्या (=प्रिया) Deśi V 58

धणु-धनुस्

धणुह-धनुष्य

धणुहर-धनुर्धर

धंघड D-(आग्रह) Deśi V 57 धन्वा-लज्जा does not suit मं तुहुं करि असगाहिं  
धंघड VI 2, 8 Don't persist in a wrong idea.'

धन्न-धन्य

धम्म-धर्म

धम्मिल्ल-Skt. has borrowed this word from the Pr. Pāi. कवरी धम्मिल्ल

धय-ध्वज

धयवड-ध्वजपट

धर-धरा

धरइ-धरति

धरण-Skt.

धरणि-धरणी

धरणिद-धरणीन्द्र A name

धरणीधर-Skt.

धवल-Skt.

धवलिय-धवलित

धाइ (धाइड) D-(=रुदनं) विणियत्तु लोड धाइड  
मुअंतु XXII 2, 8 and अद्ववहिजि  
विणिगय धाहिहिं VIII 12, 8 (=धाइहिं)  
cf. M. धाय मोकलणें-to cry aloud

धाइय-धावित

धाडिय D-(=प्रेषितः) M. धाडणें to send

धाम-Skt.

धार-धारा M. G. धार

धारय-धारक

धारइ-धारयति

धावइ-धावति M. धावे

धाहाविय=धाविय-धावित The ह for metre's sake. कर उम्मेवि धाहाविड भणइ VII 3, 10

धाहि=धाइ (ह for metre) which see.

धिठ-धृष्ट M. धीट

धीय-दुहित

धीर-Skt.

धीरायर-धैर्याकर

धीरिय-धीरित

धीरिम-धैर्य

धुअंत-धुवन्

धुक्कु D-(=मंदं स्थितं) M. धुकधुकणें said of life's last breath

धुणइ-धुनाति

धुत्त-धूर्त

धुय-धुत

धुर-धुरा

धुरंधर-Skt.

धुव-धुव

धुवइ-धुनाति

धूम-Skt.

धूय-दुहित



धूलि-Skt.

धूव-धूप

धूववत्ति-धूपवर्ति

धूसरिय-धूसरित

धोरणि-Skt.

धोवइ D-(=प्रक्षालयति) M. धुणें, H. धूना

न

नइ-नदी Vul M. नई

नउ-न

नउल-नकुल

नं-(=इव)

नचइ-नृत्यति M. नाचणें, G. नाचवुं, H. नाचना

नजइ-ज्ञायते

नठ-नष्ट G. नाठो

नस्थि-नास्ति G. नथी

नंदअ-नन्दकः

नंदइ-नन्दति

नंदण-नन्दन

नंदि-नन्दिमित्त A name

नंदिमित्त-नन्दिमित्र A name

नंदिवड्डण-नन्दिवर्धन A name

नंदिवड्डण-

नंदीसर-नन्दीश्वर

नंदिछय-नन्दिस्त

नमंसइ-नमस्यति M. नवसणें with changed meaning

नमिय-नमित

नमु-नमः

नमोत्थु-नमोस्तु

नयण-नयन H. नेन

नयर-नगर M. नेर in जामनेर, पारनेर names of towns

नयवंत-नयवत्

नर-Skt.

नरय-नरक

नराहिव-नराधिप

नरिंद-नरेन्द्र

नरेस-नरेश

नरेसर-नरेश्वर

नव-Skt.

नवइ-नमति

नवकारइ-नमस्करोति

नवम-Skt.

नवर D-(=केवलम्)

नवल-(=नव) M. G. नवल

नवहलिय-नवफलित

नवि-नापि

नह-नभस्

,,-नख

नहनिलय-नभोनिलय (=देव)

नहु-नखलु

नाइ D-(=इव)

नाइत्त-ज्ञाति(?) अहिखहमिलिय सयलनाइत्तं VII.

13, 1

नाउं-नाम Old M. नाउ, M. नांव

नाडि-नाडी

नाण-ज्ञान

नाम-Skt.

नामग्गहण-नामग्रहण

नाय-ज्ञात

नायभोय-नागभोग Same as नायसेज which

see.

नायखुइ-नागखुद्रा

नायर-नागर

नायरि-नागरी

नायरिय-नागरिका

नायसियायण-नागरिकाजन

नायसिरि-नागश्री: A name.

नायसेज-नागशय्या

नारइय-नारक

नारसिंह-Skt. name of a tribe

नारसीह-नारसिंह

नारि-नारी

नालिण-नालिकेर Vul M. नारिण, नारिण

नावइ D-(=इव)

नास-नाश Vul M. नास

,,-नासा

नासइ-नश्यति



नासाय-नासया or नासाये ?

ययं देइ नासाय पेयं पसत्थं XII 3, 7

नाह-नाथ Old M. नाहो husband

नाहि-न

नाही-नाभि

निउंजइ-निउंजे

निउत्त-नियुक्त

निओय-नियोग

निकाय-Skt.

निकय-निष्क्रय

निकारण-निष्कारण

निखंत-निष्क्रान्त

निखेवय-निक्षेप

निखेविय-निक्षेपित

निगंत-निर्गच्छत्

निगंथ-निर्गन्थ

निगाय-निर्गत

„- निर्गज in णिग्गयाड गयसालउ IV 10, 4.

निगाह-निग्रह

निग्घिण-निर्घृण

निग्घोस-निर्घोष

निघोस- „

निच्च-नित्यम् Old M. नीच always

निच्चल-निश्चल

निच्छय-निश्चय Vul M. निच्छय

निज्जावय-निर्यामिक

निजिय-निर्जित

निज्जीव-निर्जीव

निज्झायइ-निध्याति (=पश्यति)

निज्झुण-निर्ध्वनि In M. (रुण-)झुण

निट्ठइ-नितिष्ठति

निट्ठरिय-निर्दरित M. वेडर, Gr. निडर

नित्त-नेत्र

नित्ति-नीति

निद-निद्रा Vul M. नीद, नीज

निदडु-निर्दग्ध

निदलेइ-निर्दलयति

निद-जिग्ध

निदण-निर्धन

निदाडिय-निर्धाडित Cf. मालवणरिंदाडिए लुडीए  
मन्नखेडम्भि Pāi end

निनद-निनद

निनाद-Skt.

निंद-निद्रा H. नीन्द

निंदइ-निन्दति

निवेहय-निःक्षेह

निष्फंक्रिय-निष्पङ्क

निष्फंद-निष्पन्द

निष्फल-निष्फल

निबद्ध-Skt.

निबंध-Skt.

निबंधण-निबन्धन

निबिड-Skt.

निभर-निर्भर

निर्भिष्ट-? निर्भिष्टइं हारावल्लियट्ठं V 9, 9

निमाणिय-निर्मानित

निब-Skt.

निमित्त-Skt.

निम्मच्छइ-निर्भक्षति

निम्मच्छण-निर्भक्षण

निम्मज्जइ-निर्मज्जति

निम्मल-निर्मल

निम्मह=निम्महण

निम्महण-निर्मथन

निम्माणिय-निर्मानित

निय-निज

„-नीत

नियय-निजक

नियइ D- (=पश्यति)

नियउं-नियम

नियच्छइ D-पश्यति

नियउ-निकट Coll M. आइ ना नीड (?)

नियत्त-नित्त

नियत्तइ D-निवर्तयति

नियत्थ-( परिहित ) Desi IV 33 गिअत्थं

परिहित It could however be traced to नि+वत्+त, where व undergoes यश्चुति and स्त regularly becomes त्य. Not a Desi therefore.



नियम-Skt.

नियंब-नितम्ब

नियर-निकर

नियल-निगाड

नियवि=निवि ( दृष्ट्वा ) नियवि क्तिउ ( कृतं ) कयं-  
तदंततर V 16, 7

नियसिवि-न्युष्य (=उपोष्य) निव्वाहइ जो नियसिधि  
भरेण XXII 10, 6

नियाण-निदान

निरंजण-निरञ्जन

निरम्मणा(ण)य D-Deśi I 22 has अस्माइआ  
for अनुमार्गगामिनी and I 49 अस्मणु-  
अंचिअं for अनु(मार्ग) गमनम्. अस्मण  
thus seems to mean pursuit.  
निरम्मणाउ therefore should mean  
of which no one is in pursuit,  
or which no body seeks. This  
sense suits the context very  
well. हुउ कालिं जइवि निरम्मणाउ XVI  
8, 10

निरलंकार-Skt.

निरवराह-निरपराध

निरवसंक-निरपशङ्क

निरवसेस-निरवशेष

निरवेक्ख-निरपेक्ष

निराउह-निरायुध

निरारिउ D-( निश्चितम् ) See निरु

निरावराह=निरवराह

निरावसन्न-निरवसन्न (=विषण्ण) निरु has inten-  
sive sense here.

निरिक्खइ-निरीक्षते

निरिक्खण-निरीक्षण

निरु-निश्चितम्

निरुज्जम-निरुज्जम

निरुत्त-निरुत्त (=निश्चयेन) M. निरुत्तं

निरुत्तर-Skt.

निरुद्ध-Skt.

निरुत्तयमाण-निरुत्तयमान

निरुंभण D-(=निरोधन)

निरुवम-निरुपम

निरुवसग्ग-निरुपसर्ग

निरोह-निरोध

निरोवम-निरुपम

निलय-Skt.

निलीण-निलीन

निव-नृप

निवडिं D-(=निष्पत्य) cf. Hc. Gr. IV 444

वलयावलनिवडणभएण धण उद्धवुअ जाइ.

चम्मट्टिसरीउ निवडिं जाइ मसाणि खउ XX

9, 9. The anusvāra, however,  
makes it difficult. Possibly it is  
a mistake.

निवडइ-निष्पतति

निवसइ-निवसति

निवह-Skt.

निवाण (=निव्वाण)-निर्वाण, in the sense of

निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV

419 has निवाणु for निव्वाणुं-‘अहवा तं

जि निवाणुं’. वरभवणहो पिकखंतु निवाण

V 7, 7. M. निवाणें

निवारइ-निवारयति

निवारण-Skt.

निवास-Skt.

निविट्ठ-निविट्ठ

निवित्ति-निवृत्ति

निविस-निमेष

निवेइय-निवेदित

निवेसइ-निवेशयति

निव्वन्न-निष्पन्ना (=जाता) भविस्तहो गेहिणि निव्वन्ती

XX 14, 2

निव्ववसाय-निर्व्यवसाय Old M. वेवसाव

निव्वहइ-निर्वहति

निव्वाहइ-निर्वाहयति

निव्विडइ (=निव्वडइ)-निष्पद्यते. निव्विडउ कउउ

किं वित्थरेण IV 5, 12

निव्वुइ-निर्वृत्ति

निव्वय-निर्वेद

निसन्न-निषण्ण



निसायर-निशाचर  
 निसि-निशा  
 निसियर-निशाचर  
 निष्ठडि D-(=भरानत) Pāi निष्ठडियमकन्तभरोणयं  
 निष्ठणइ-निशृणोति  
 निष्ठइ-निघट्टयति  
 निहण-निधन  
 निहणइ-निहन्ति  
 निहम्मइ-निहन्यते  
 निहसन्ति-नियसन्ति See Emendations  
 निहाय-निघात  
 निहाण-निघान  
 निहालइ-निभालयति M. निहाळणें निहाळवुं  
 निहि-निधि  
 निहित-निक्षिप्त  
 निहीण-निहीना  
 निहुय-निधुत (=निधुवनं छरतं)  
 निहलण D-(=गृह) Deśi IV 51 निहलणमगार-  
 जघणेसु  
 निहोडइ D-(पातयति)  
 निहोर-Skt.  
 निहसइ-निःशब्द M. नीसाद  
 निहसंदेह-निःसंदेह  
 निहसरइ-निःसरति  
 निहसल-निःशल्य  
 निहसार-निःस्सार 'passage', if in कवडिं  
 जिणभवणहो नीसारइ V 7, 2 नी० is  
 a noun  
 निहसारइ-निःसारयति  
 निहसारय-निःसारक  
 निहसास-निश्वास  
 निहसाहार-निःसन्धार or निःसंवार acc. to He.  
 Gr. IV 82. बहु भजइ नीसाहार साउ  
 XIV 16, 6 unmitigated defeat  
 निहसेस-निःशेष  
 निह-किन्तु  
 निहणं-नलम् Prktism  
 निहइ-नयति M. नेई  
 निहउर-नपुर M. नेवरें

नेत्त-नेत्र  
 नेमित्त-नैमित्त  
 नेमित्तिय-नैमित्तिक  
 नेराइय-नीराजन  
 नेवत्थ-नेपथ  
 नेसण-निवसन, as reference to छरत shows  
 विहडियनेसणाई मिहृणाण व छरयारंभइ IV  
 8, 10 M. नेसणें

नेह-लेह  
 नोकसाय-नोकपाय  
 न्हाइ-क्षाति  
 न्हवण-क्षपन  
 न्हविय-क्षपित  
 न्हाण-क्षान M. न्हाणे, न्हाणें  
 न्हावइ-क्षापयति

प

पइ-पति  
 पइज्ज-प्रतिज्ञा M. पैज  
 पइठ-प्रविष्ट old M. पैठा  
 पइत्त-पयत्त which see.  
 पइत्त-प्रकीर्ण  
 पइव्वय-पतिव्रता  
 पइसइ-प्रविशति old M. पैसणें०  
 पइसरइ-प्रतिसरति (=प्रविशति)  
 पइसार-प्रतिसार (प्रवेश or मार्ग) old M.  
 पैसार  
 पइसारइ-प्रवेशयति  
 पइहर-पतिगृह  
 पईसइ=पइसइ  
 पउंजइ-प्रयुक्तें  
 पउत्त-प्रयुक्त  
 पउत्थ-प्रोषित  
 पउर-पौर  
 ,, -प्रचुर in M. (भर-)पुर, also Vul. M.  
 पचूर  
 पउरिस-पौरुष  
 पएस-प्रदेश  
 पओलि-प्रतोली  
 पओसि-प्रदोषे



पओहण-प्रवहण  
 पओहर-पयोधर  
 पक्क-पक्क M. पक्का and also पाक्का G., H.  
 पक्ख-पक्ष M. पाखा (wing of a house)  
 पक्खय=पक्ष side

पक्खत्त-प्रक्षिप्त? (=प्रक्षुब्ध) रणरसपक्खत्ति धण-  
 वइपुत्ति XIV 7, 12

पक्खरिय D-(=संनद्ध) Deśi VI 10 पक्खरा-  
 तुरयकवचे. See गुडिय

पक्खवाय-पक्षपात  
 पक्खालइ-प्रक्षालयति  
 पक्खि-पक्षिन् M. पांखरूं, H. पंखी  
 पक्खिय-पाक्षिक meaning 'partial'  
 पक्खित्त-प्रक्षिप्त

पगलिय-प्रगलित

पगासु-प्रकामम्

पगुण-प्रगुण

पघोस-प्रघोष

पघोसिय-प्रघोषित

पंक-Skt.

पंकय-पंकज

पंकयसिरि-पङ्कजश्री: (=कमलश्री:)

पंक्रिय-पंक्ति

पंगण-प्रांगण

पंगुरइ D-(=प्रावृणोति) M. पांघरणं

पंगुरण D-(प्रावरण) M. पांघरूण

पच्चय-प्रत्यय

पच्चक्ख-प्रत्यक्ष

पच्चक्खइ-प्रत्याख्याति

पच्चक्खाण-प्रत्याख्यान

पच्चरिइ D-(=उपालभते) Hc. Gr. IV 156  
 उपालम्भेर्ल्लपचार

पच्चासन-प्रत्यासन

पच्चुत्तर-प्रत्युत्तर

पच्चूस-प्रत्युष

पच्चेलिउ D-(प्रत्युत) पच्चेलिउ आयहो पिउ बुच्चइ  
 VI 22, 5 Hc. Gr. IV 420 gives

पच्चेलिउ for प्रत्युत

पच्चइ-पश्चात् G. पाळे, H. पीळे

पच्छए-To rhyme with नियच्छए

पच्छन्न-प्रच्छन्न

पच्छाइय-प्रच्छादित

पच्छिम-पश्चिम Vul M. पच्छम

पच्छिल-, G. पाळला

पच्छुत्ताविय-पश्चात्तापित cf. Vul M. पच्छिताप

पजलंत-प्रज्वलत्

पजत्त-पर्याप्त

पजलिय-प्रज्वलित

पज्जालइ-प्रज्वालयति M. पाजळणें

पज्जुत्त-पर्युप्त

पंच-Skt.

पंचत्त-पंचत्व

पंचम-Skt.

पंचमि-पञ्चमी

पंचविह-पञ्चविध

पंचाल-Skt. Name of country and  
 people in the Doab, contiguous  
 to कुरुजंगल

पंचासय-पञ्चाशत्

पंचुवर-पञ्चोदुम्बराणि Possibly five varieties  
 of fruits of the Ficus  
 Religiosa kind were prohibited  
 महु मज्जु मसुं पंचुवराइं खजंति न XVI 8,  
 1 See also XX 3, 3

पंचेडिय D (=विनाशित) appears to have  
 similar sense with फेडिय wh.  
 occurs in the same line जेण लोयस  
 लोहतणं फेडियं दुट्ठकंदप्पदप्पं च पंचेडियं  
 IV 13, 8. Deśi VI 15 has पंचेडि  
 मुसले, so that our word means  
 मुसलितं=मुसलेन हतं-totally crushed.

पंजर-Skt.

पट्ट-Skt.

पट्टण-पत्तन पाटण as latter part of names  
 of many cities.

पट्टासन-पट्टासन (=सिंहासन)

पट्टवइ-प्रस्थापयति M. पाठवणें

पट्टइ-पतति M. पट्टणें



पडह-पटह

पडाय-पताका

पडिकूल-प्रतिकूल

पडिकखलइ-प्रतिस्खलति

पडिगाहइ-प्रतिगृह्णाति

पडिगहय-प्रतिग्रह

पडिच्छइ-प्रतीच्छति

पडिच्छण-प्रतीच्छन (=स्वीकारः)

पडिजंपइ-प्रतिजल्पति

पडिपट्ट-प्रतिपट्ट

पडिपरिहव-प्रतिपरिभव

पडिपहर-प्रतिप्रहर

पडिपिलइ D-क्षिपति

पडिबंध-प्रतिबन्ध

पडिबिंब-प्रतिबिम्ब

पडिबिंबइ-प्रतिबिम्बयति

पडिभट्ट-प्रतिभट्ट

पडिभमिय-परिभ्रांत

पडिम-प्रतिमा

पडिमल्ल-प्रतिमल्ल

पडियक्ख-प्रतिपक्ष जालगवक्ख-पक्खपडियक्खहि

IX 4, 5 contrast to पक्ख (not  
एक्ख as in Jacobi) a wing of a  
door or some such thing

पडियंकि-प्रत्यङ्गित

पडियच्छइ-परियच्छइ which see

पडिरक्खिय-प्रतिरक्षित

पडिरव-प्रतिरव

पडिवयण-प्रतिवचन

पडिवइर-प्रतिवैर

पडिवक्कइ- (=प्रतिवाक्यं करोति )

पडिवक्ख-प्रतिपक्ष

पडिवज्जइ-प्रतिपथते

पडिवन्न-प्रतिपन्न

पडिवन्निय- , ,

पडिवाय-प्रतिवाच (=प्रतिवाक्यं)

पडिवाइय-प्रतिपादित

पडिवालइ-प्रतिपालयति

पडिसक्कइ=परिसक्कइ which see

पडिसइ-प्रतिशब्द M. पडसाद

पडिसुर- (=प्रतिकूल) Probably from प्रतिस्वर

Deśi VI 18 पडिसुरो चेअ पडिकूले

पडिहार-प्रतिहार

पडीव-प्रतीप

पडु-पडु

पडुत्तर-प्रत्युत्तर

पडुत्तिय-प्रत्युक्ति cf. उत्तपडुत्तियाई XXI 8, 1

पदइ-पठति M. पदणें, पाढे, H. पदना

पदम-प्रथम

पदुक्क-प्रदौकित Probably a Prākṛitism  
in Sanskrit

पणय-प्रणत

, , -प्रणय

पणइणि-प्रणयिनी

पणच्चिय-प्रणर्तित

पणट्ट-प्रनष्ट

पणमिय-प्रणमित

पणवइ-प्रणमति

पणवाय-प्रणिपात

पणाम-प्रणाम

पणासण-प्रणाशन

पणासिय-प्रनाशित

पणीह-(प्रणिधि) पुणु पुणु वि छमित्तहि कयपणीह  
XIII 12, 5 Loss of find इ for  
rhyme. Pāi चरो पणिही suits here.

पंडरिय-पाण्डुरित

पंडव-पाण्डव

पंडिय-पण्डित

पत्ते-पत्र M. पत्ता in a diff. sense, H. पत्ता

पत्त-प्राप्त

पत्तल-पत्रल M. पातळ ?

पत्ताणइ-प्रत्याययति, सो तुम्हं विवाड पत्ताणइ  
XVII 7, 2

पत्ति-पत्नी In XX 3, 2 our text rightly  
reads परतिय and not पत्तिय.

पत्तियइ-प्रत्याययति

पत्थण-प्रार्थना

पत्थाण-प्रस्थान



पत्थिव-पार्थिव  
पदरिसिय-प्रदर्शित  
पदेक्खइ-प्रपश्यति  
पधाइय-प्रधावित  
पंति-पंक्ति Old M. पांति

पंथ-पथिन्  
पंथिय-पथिक

पन्नय-पन्नग

पन्नया-पर्णकानि Betel leaves सुणीणं तथा  
पन्नया जेहिं दिना XII 3, 21

पन्नारस-पञ्चदश

पन्हु-प्रलव M. पान्हा

पप्पडा-पर्यट M. G. पापड

पप्फुल्लिय-प्रफुल्ल

पब्भट्ट-प्रभट्ट M. बाट

पब्भार-प्राग्भार

पभणइ-प्रभणति

पभोय-प्रभोग

पमत्त-प्रमत्त

पमाण-प्रमाण

पमाय-प्रमाद

पमायइ-प्रमायते

पमुक्क-प्रमुक्त

पमुह-प्रमुख

पमुहोइ-प्रमुखः चित्

पम्मुह-प्राङ्मुख

पय-पद Vul M. पय

„-पयस्

„-प्रजा

पयइ-प्रकृति

पयंग-पतङ्ग

पयट्ठइ-प्रवर्तते

पयड-प्रकट

पयडइ-प्रकटयति

पयडावइ- „

पयडावण-प्रकटीकरणं

पयडि-प्रकृति

पयंड-प्रचण्ड

पयत्त-प्रयत्न

„-प्रवृत्त

पयत्थ-पदार्थ

पयंधिय-प्रगन्धित

पयन्न-पइन्न ( प्रकीर्ण, सिञ्चित )

पयंपइ-प्रजल्पति

पयरक्ख-पादरक्ष

पयल्लय=पय-पद plus an Apbh. diminutive  
termination of M. पाउल्ले

पयहिणम्-प्रदक्षिणम्

पयाणय-प्रयाणक

पयार-प्रकार

पयाव-प्रताप

पयास-प्रकाश

„-प्रयास

पयासइ-प्रकाशयति

पयासय-प्रकाशक

पयासिर-प्रकाशिन्

पयाहिण-प्रदक्षिण

पयाहिणइ-प्रदक्षिणं करोति

पर-परम्

परएस-परदेश

परम-Skt.

परमत्थ-परमार्थ

परमप्पय-परमात्मन्

परमेट्ठि-परमेष्ठिन्

परमेत्तर-परमेश्वर

परम्पर-परम्परा

परम्मुह-पराङ्मुख

परव्वस-परवश

परस-स्पर्श

पराइय-परायात

पराणए-परायणति

परामरिसइ-परामृशति

परायय-परागत

पराहव-पराभव(=आपद्) जंमज्झ पराहवि...  
अणुहविउ पई XII 10, 12

परि-परि

परिउंबइ-परिचुंबति

परिउंबण-परिचुंबन



परिओस-परितोष

„-परिद्वेष

परिओसइ-परितोषयति

परिक्ख-परीक्षा

परिक्खइ-परीक्षते

परिक्खण-परीक्षण

परिखिवइ-परिक्षिपति

परिखुहिय-परिखुभित

परिगलिय-परिगलित

परिग्गइ-परिग्रह

परिचत्त-परित्यक्त

परिचाय-परित्याग

परिचित्त for परचित्त I 9, 6

परिट्ठिय-प्रतिष्ठित

परिट्ठविय-प्रतिष्ठापित

परिणयणय-परिणयनय. परिणय and नय are  
synonymous XIV 3, 1.

परिणइ-परिणयति

परिणाम-Skt.

परित्त-परीत

परिपुंगल-(=श्रेष्ठ) जंपइ भविसयत्तु परिपुंगल IX  
8, 6 See पुंगल

परिप्पमाण-परिप्रमाण

परिप्फुड-परिस्फुट

परिप्फुरिय-परिस्फुरित

परिभावइ-परिभावयति

परिभूय-परिभूत

परिमल-Skt.

परिमलिय-परिमृदित M. मळणें

परिमाइ=परिमाति i. e. परिमाण. Or perhaps  
to read like Jacobi सुगइपरिमा इव  
V 8, 5

परिमिय-परिमित

परिमुक्क-परिमुक्त

परिमुत्तइ-परिमृशति

परिमोक्कल-परिमुक्त

परियच्छइ-(=पश्यति) Old M. परियेसणे

परियंचइ=परि+अंचइ which see

19

परियट्ठइ-परिवर्तयति

परियण-परिजन

परियत्त-परिवृत्त

परियत्तइ-परिवर्तते

परियत्तिय-परिवर्तित

परियर-परिकर

परियरिय-परिचरित

परियल-(परितल?) a small dish. M. परेळ,  
परळ

परियाण-परिदान

परिरक्खइ-परिरक्षति

परिवज्जइ=परिवज्जइ-परिवर्तयति

परिवत्तर-परिपक्वत्रिम. निम्मज्जिउ परिवत्तरतोएँ  
XVI 2, 5

परिवत्थ-परिवच्च

परिवाडि-परिपाटी

परिवाय-प्रतिवात XXII 1, 11

परिवार-Skt.

परिवास-परिवच्च सुणियत्थइं मि उज्जीणपरिवासइं V  
9, 2

परिवीढ-परिपीठ

परिवेयइ-परिवेदयते कायरघरिणि कावि परिवेयइ  
XIV 11, 7

परिसक्कइ-परिप्वकते (परिक्रमते)

परिहइ-परिधाति

परिहण-परिधान H. पहिरण

परिहत्थ D=(दक्षः) Pai परिहत्थो दच्छो. मइं मि  
छिउ परिहत्थु वहंतउ VIII 2, 4

परिहव-परिभव

परिहाइ-परिधापयति

परिहाविय-परिधापित

परिहास-Skt.

परिह्वय-परिभूत

परिहोइ-परिभवति

परिसम-परिश्रम

परोप्पर-परस्परम्

पलय-प्रलय

पलंब-प्रलम्ब

पलंबिय-प्रलम्बित



पलाव-Pr.

पलाविय-प्रलापित

पलासय-पलाशक

पलित-प्रदीप्त M. पलिता a torch

पलित्पद्-प्रदीप्यते

पलोद्-प्रलोकित्

पलोयद्-प्रलोकते

पलोयण-प्रलोकन

पलोयद्=पलोयइ

पलङ्क-पर्यङ्क M. पलंग

पलङ्क D-पर्यस्यति

पल्लव-Skt.

पल्लव-A country, whose capital is given as कंषिष्ठ XVII 2, 2

पवजद्-प्रपद्यते

पवंच-प्रपञ्च

पवड्डिय-प्रवर्धित

पवण-पवन

पवत्तद्-प्रवर्तयति

पवन्न-प्रपन्न

पवर-प्रवर

पवरिसद्-प्रवर्षति

पवहद्-प्रवहति

पवाणु-प्रमाणं

पवाल-प्रवाल

पवास-प्रवास

पवाह-प्रवाह

पवाहद्-प्रवाहयति

पवित्त-पवित्र

„-प्रवृत्त

पवित्तविय-प्रवर्तित

पविति-प्रवृत्ति, (=प्रभृति in अज्जुपविति णिसिभो-यणु परिहरिड मइ XX 3, 12

पविस्समाण-प्रविशन्

पवेस-प्रवेश

पव्व-पर्वन्

पव्वइय-प्रवर्जित

पव्वय-पर्वत

पव्वय-Name of a country between the Ravi and the Sutlej

पव्वयवद्-King of the above

पव्वयनरिन्द-„

पसय-मृगविशेष Deśi VI 4 पसभो मृगविशेषः or प्रसूत would suit पसयच्छि both in V 14, 2 and in V 15, 4

पसंसद्-प्रशंसति

पससय-प्रशंसक

पसंग-प्रसंग

पसत्थ-प्रशस्त

पसन्न-प्रसन्न

पसर-प्रसर

पसरद्-प्रसरति

पसाय-प्रसाद Old M. पसाय

पसारिय-प्रसारित

पसाहद्-प्रसाधयति

पसाहणय-प्रसाधन

पसिद्ध-प्रसिद्ध

पसिद्धि-प्रसिद्धि

पसुव-पशु

पसुय-प्रसूत

„-प्रसूत

पह-पथिन्

„-प्रभा

पहय-प्रहत

पहचुल-प्रभचूड A name

पहंजण-प्रभञ्जन

पहणद्-प्रहन्ति

पहर-प्रहर

„-प्रहार

पहरद्-प्रहरति

पहरण-प्रहरण

पहरिस-प्रहर्ष

पहसद्-प्रहसति

पहाण-प्रधान

पहार-प्रहार

पहाय-प्रभात M. पहाट

पहाव-प्रभाव

पहावद्-प्रभवति

पहिय-पथिक



पहिद-प्रष्ट in पहिटो तर्हि दुन्निरिक्खे खयाले IV  
 3, 1  
 पहिदय-प्रष्ट  
 पहिर- (from परिहृ by Metathesis) परि-  
 दधाति M. पेहेरणं, H. पेहेरना, पेहेराव  
 पहिलय-प्रथम M. पहिलें  
 पडु-प्रभु  
 पडुचइ- (प्रभवति) He. Gr. IV 390 M.  
 पोंहचणें, H. पडुचना  
 पडुत्त D- (प्रभु) सगगहो को न पडुत्त XII 3,  
 30  
 पाइक-पदाति Old M. पाईक, H. पाई (दल)  
 पाइवि=पात्रिवि see पावइ  
 पाउस-प्राट्प् M. पाऊस, H. also  
 पाडिय-पादित  
 पाण-प्राण  
 पाणि-प्राणि  
 पाणिगहण-पाणिग्रहण  
 पागहण- "  
 पाणिय-पानीय  
 पाणियहारि-पानीयहारिणी  
 पापर-Skt.  
 पाय-पाद M. पाय. चंदपहपाय छित XII 14, 4  
 =पादौ स्पृष्टौ.  
 पायड-प्रकट  
 पायडइ-प्रकटयति  
 पायस-Skt.  
 पायार-प्राकार  
 पार-Skt.  
 पारक-परकीय M. पारखा  
 पारणय-पारणक M. पारणें  
 पारदध-प्रारब्ध  
 पारंपर-परम्परा (=पुराण) पारंपरकब्बहं लहिवि भेउ  
 XIV 20, 17 परंपरा suits well.  
 पारंभिय-प्रारब्ध पारियच्छि  
 पाल-Skt.  
 पालइ-पालयति  
 पालण-पालन  
 पाव-पाप  
 पावइ-प्राप्नोति

पावज्ज-प्रवज्या  
 पाविट्-पापिष्ठ  
 पास-पात्रं. जेण तुम्हाण पासं गमं तकुओ IV 13, 10  
 M. पास, पार्शी, G. पासे, H. पास  
 "-पात्र  
 पासिउं-पात्रं, पात्रांत. अण्णहिं पासिउ अण्णहिं.  
 लिज्ज II 1, 7  
 पासंडिय-पापण्डिक  
 पासाय-प्रासाद  
 पासेइय-प्रस्वेदित H. पसीना? G. परसेवो  
 पाहाण-पाषाण  
 पाहारिय-प्राहरिक  
 पाहाण-पाषाण  
 पाहुड-प्राभृत (=उपायनं)  
 पि-अपि Prktism  
 पिउ-पीतं  
 पिउहर-पितृगृह  
 पिक-पक्क M. पीक, पिकलेलें  
 पिकखइ-प्रेक्षते  
 पिच्छइ-प्रेक्षते H. पीसना?  
 पिज्जइ-पीयते  
 पिंजर-Skt.  
 पिट्ठिवि- (मारयित्वा) M. पिटणें  
 पिंड-Skt.  
 पिंडवास-पिण्डवश्य ? (=सुहृज्जन)  
 पिपीलि-पिपीलिका  
 पिम्म-प्रेमन्  
 पिय-पितृ  
 "-प्रिय G. H. पियुं, पिया  
 पियइ-पिबति  
 पियइत्त-प्रीणयितृ  
 पियउल्लिय-प्रिया  
 पियम्म-प्रेमन्  
 पिययम-प्रियतम  
 पियर-पितृ  
 पियल्लय-प्रिय  
 पियछंदरि-A name  
 पियार-प्रियतर H. पियार, प्यार G. also  
 पियास-पिपासा



पिहइ D-( प्रेरयति, क्षिपति )

पिछण-पिछन

पिहिय-पिहित

पिहिमिपाल-पृथिवीपाल

पिहु-पृथु

पिहुमइ-पृथुमति A name

पीड-पीडा

पीडिजंति-पीड्यमाना

पीण-पीन

पीणिय D-(=वारित) H. पेन्ना

पीड-पीडा

पीळिय-पीडित

पीवर-Skt.

पुंगल D-(श्रेष्ठ?) तुहुं वणिवरकुमारि कुलि पुंगले  
V 14, 7 See परिपुंगल.

पुंगव-Skt.

पुच्छइ-पृच्छति G. पूंछवं, H. पूछना

पुच्छण-पृच्छा M. पुसणें

पुच्छिय-प्रोच्छित(=प्रमृष्ट) लिहिवि नं पुच्छिउ X 7,  
22 M. पुसणें

पुज-पूजा

पुजइ-पूजयति

पुजइ-पूर्यते

पुज-Skt.

पुंजइ-पुंजयति

पुंजविय-पुंजित

पुठ-पृष्ठ M. पुट्टा

पुणन्न-पुनर्न

पुण्-पुनर्

पुंढ-पुण्ड्र

पुत्त-पुत्र

पुत्ति-पुत्री

„-पुत्रि in पुत्तिचोज्जु an interjection  
often occurring in IV 7

पुन्न-पुण्य

पुन्निमा-पूर्णिमा Vul M. पुनिवा

पुप्फ-पुष्प

पुर-Skt.

पुरओ-पुरतः

पुरएव-पुरदेव

पुरंदर-Skt.

पुरंधु-?

पुरय-गोपुर ? in IX 4, 4; gardenhouse?  
in VIII 10, 5

पुरयण-पुरजन

पुरवइ-पुरपति

पुरवाल-पुरपाल

पुराइय-( पुराकृत )

पुराण-Skt.

पुरि-पुरी

पुरिस-पुरुष

पुरिसयार-पुरुषकार

पुरुष-पुरुष occurs much less frequently  
than पुरिस

पुरेस-पुरेश

पुलय-पुलक

पुलइय-पुलकित

पुलिइ-A name of a wild tribe men-  
tioned with वनवरसवर XIX 11, 2

पुव्व-पूर्व

पुव्वएस-पूर्वदेश

पुव्ववास-पूर्वपार्श्व

पुव्वविदेह-पूर्वविदेह a country

पुव्वि-पूर्वम्

पुहइ-पृथिवी

पूय-पूजा

पूर-Skt.

पूरइ-पूरयति

पूरय-पूरक

पेम्म-प्रेमन्

पेय-Skt. occurs in XII 3, which is  
mainly in Māhārāṣṭrī

पेरइ-प्रेरयति

पेसइ-प्रेषयति

पेसण-प्रेषणं (=कार्य)

पेसल-पेशल

पेसन्न-पैशज्य

पोय-पोत



पोयणउर-पोतनपुर identified with तशशिला  
 पोद-प्रौढ  
 पोत-पोत्र (=वस्त्र) M. पोत  
 पोथय-पुस्तक M. पोथी  
 पोफळ-पूगफळ M. पोफळ  
 पोमलच्छि-पञ्चलक्ष्मी:=कमलश्री: Paraphrase of  
 of proper names is our author's  
 habit  
 पोमाइ- for पोमाइउ overjoyed. तउ सोहगों  
 जणु पोमाइ VIII 19, 5 Jacobi's  
 genial suggestion

पोसइ-पुण्यति  
 पोसह-पौषध

फ

फस-स्पर्श M. फांस  
 फसइ-स्पृशति  
 फसण-पांसन  
 फगुण-फाल्गुन Mār wādi फागण, फाग

फिटइ D-(स्फटति)=दारयति

1, 2 फिटइ-स्पन्दते

फरसु-परशु M. फरंस

फरहरंत-onomatopœtic

फल-Skt.

फलय-फलक

फलह-,,

फलह-स्फटिक

फलेइ-फलति

फार-स्फार M. फार

फाडिय D-(स्फाटित) M. फाडलें

फाडय-(स्पर्शक) स्पर्शयोग्य

फिटइ D-(अडयति) M. फिटणें

फुटइ-स्फुटति M. फुटणें, H. फुटना

फुड-स्फुट

फुडिय-(=अत said of अवर) स्फुटित M. फुटलेला

फुरइ-स्फुरति

फुल-Skt.

फुसइ D-स्पृशति (=माष्टि) Hc. Gr 1V 105

फेडइ D-(स्फेडयति?) M. फेडणें. Causal of

फिटइ? see पंचेडिय of. थाड वि फेडइ ताड

फड D-(=मण्डली) in ज्अण्फडि. M. फड

व

वइठ-see वइसइ Past Part M. वैठा, वैठक,  
 H. वैठ

वइसइ-उपविशति Col M. वइस, वैसणें

वइसणय-उपवेशनकं (=सिंहासन) In all the  
 passages where it occurs it is  
 closely associated with रज्जु. एह  
 संपय इउ वइसणउं रज्जु XXI 6, 9;  
 8, 7 and 9, 7

वइसारइ-उपवेशयति Causal of वइसइ

वईसइ=वइसइ

वज्जइ-वध्यते

वद्ध-Skt.

वधुयत्त-वन्धुयत्त Loss of anuswāra for  
 metre

वंदिगाह-वन्दिगाह

वंदिण-वंदिन् Bard

बंध-बन्ध

बंधइ-बध्नाति

बंधण-बन्धन

बंधव-बान्धव Coll M. बंधव

बंधु-Skt.

बंधुयत्त-बन्धुदत्त A name

बप्प D-(=पितृ) M. H. बाप, G. बापु, बापुजी

बंधयारि-ब्रह्मचारिन्

बंधचेर-ब्रह्मचर्य

बंधत्तण-ब्रह्मत्व (=ब्राह्मणत्व)

बय-बक

बल-Skt.

बलवंत-बलवत्

बलि-बलिन्

बलिकिय-बलिकिया

बलिवण्ड D-(=बलात्कार) करइ बलिवंडउ च बकरु

मंछु अहिमुइं Sar. Kanth p. 130

M. बण्ड?

बणवर-बर्बर a tribe, coupled always with  
 the Khasās

बहल-Skt.



बहुव-बहु

बहिणि-भगिनी M. बहीण, G. वेण, H. भेण

बहिरिय-बधिरित M. बहिरा

बहु-Skt.

बहुअ-बहु

बहुत्त- " M. बहुत, बहुतेक, H. बहोत

बहुविह-बहुविध

बहुह-बहुधा

बाण-Skt.

बार-द्वार G. बारण्

बारस-द्वादश Coll M. G. H. बारस, meaning the 12th day of the month.

बारह- " M. बारा

बाल-Skt.

बालहारि-बालधारी भविसहो बालहारि XII 6, 8.

बासन-बल Coll M. बासन a rich garment

बाह-बाप्प

" -बाहु

बाहिर-बहिस् M. बाहेर, H. बाहार

बाहु-Skt.

बाहुबलि-Skt. Son of the Tirthankara  
Rṣabha

बि०-द्वि०

बिणि-द्वौ

बिन्नि- "

बिब-Skt.

बीय-द्वितीय

बुझइ-बुध्यते Old M. बुझणें, बुझाविणें

बुद-Skt.

वे-द्वि M. G. H. वे

बोह D-(=भाषणं)

बोहइ D-(=कथयति) Hc. Gr. IV 2  
कथेर्वज्जर etc.

बोहवइ-Causal of above

बोहि-बोधि

बोहिय-बोधित In कालागुरुखण्डइ बोहियाइ I 9,  
3 caused to burn like incense.

भ

भवहा-(=भुः)

भक्ख-भक्ष्य

भक्खइ-भक्षयति

भग्ग-भंग

भंग-Skt.

भंगि-Skt.

भंगुर-Skt.

भज्जइ-भज्यते

भंजइ-भनक्ति

भंजण-भंजन

भट्ट-भट्ट

भड-भट

भडइ=भण्डइ-भाण्डानि ships III 22, 12

भडारय-भट्टारक

भडारिय-भट्टारिका

भणइ-भणति

भंड-भाण्ड

भंडण D-(कलह) Deśi VI 101 कलहे भंडणं  
M. भांडण

भंडारिय-भाण्डारिक

भंडुल्ल-भाण्ड M. भांडवल with a slight  
change in meaning

भण्णइ-भण्यते

भत्त-भक्त

भत्तार-भर्तृ

भत्ति-भक्ति

भत्तिवत्-भक्तिमत्

भंति-भ्रंति H. भांति

भमइ-भ्रमति

भमर-भ्रमर

भमाडइ-भ्रमति This ड is common in M.  
G. तावाडणें, उनाडणें, देखाडवुं, भमाडवुं

भमिर-भ्रमिन्

भय-Skt.

भयंकर-Skt.

भयभीसइ-(=भयेन भीतो भवति)

भयावण-भयानक M. भयाण

भर-Skt.

भरइ-भरति

"-स्मरति



भरडक्खिय D- (=विस्फारित) भरडक्खियलोयणु

भरड-भरत

भरड-भद्रक

भरडि = F. for Skt भरड a spear.

भव-Skt.

भवयत्त-भवदत्त a name.

भवण-भवन

"-भ्रमण M. भोंवणे with slight change in sense

भवंत-भ्रमत्

भविय-भव्य

भवियण-भव्यजन

भवियत्त=भवयत्त

भवित्ति-read पवित्ति=प्रवृत्ति see Emendation to VII 6, 7

भविस=भविसयत्त

"-भविष्य

भविसयुरुव=भविसाणुरुव

विसत्त=भविसयत्त

भविसयत्त-भविष्यदत्त A name

भविसाणुमड=भविसाणुरुव

भविसाणुरुअ-भविष्याणुरुपा A name

भवीस-भविष्य

भवे-भवेत्

भव्व-भव्य

भसल D-(भ्रमर)

भा-भास

भाणु-भाहु

भामड-भ्रमति

भामरि-(=भ्रमणं, i. e. प्रदक्षिणं)

भाय-भाग

"-भात् Vul M. भाया brother-in-law, G. H. भाई

भायण-भाजन

भायर-भात्

भार-Skt.

भारिय-भारिक M. भारी very much, G. भारी Heavy

भाल-Skt.

भालयल-भालतल

भाव-Skt.

भावइ-भावयति

भावण-भावना

भावयत्त=भविसाणुरुअ in XI 8, 3

भास-भाषा

,,-भा:

भासइ-भाषते

भासंतरेणं-भाषांतरेण IV 13, 7 Prktsm.

भासिय-भाषिणी

भासिणि-"

भासुर-Skt.

भिडडि-भुकुटि

भिगार-भृंगार Old M. भांगार

भिच्च-भृत्य

भिजंत-भियमान

भिडइ D-(= आक्रमते ) M. भिडणे, H. भिडना

भित्ति-Skt.

भिन्न-Skt.

भिसं-भृशम्

भुअ-भूतं Sktsm. अणिट्ठं कणिट्ठं भुअं सप्पहाए III 26, 9

"-भुज

भीम-Name of the King of सिंहलद्वीप

"-Skt.

भीरु-Skt.

भुअंग-भुजंगप्रयातम्

भुजइ-भुंते

भुंडिणी D (वराही) Deśi VI 106 कोलम्मि

भुंडभुंडीरा

भुत्त-भुक्त

भुव-भुज

भुवण-भुवन

भूय-भूत Sktsm.

भूमि-Skt.

भूलया-भूलता Prktsm

भूवाल-भूपाल A name

भूसिय-भूषित

भेय-भेद

भेरि-Skt.



भेसिवि-भीषयित्वा  
भोइय-भोगिक  
भोग-Skt.  
भोग-भोग्य  
भोज-भोज्य  
भोय-भोग  
भोयण-भोजन  
भोवाल-भूवाल

म

म-मा  
मइ-मति  
मइंद-मृगेंद्र  
,,=सीहकन्धर A name  
मइंदकंधर-मृगेन्द्रकन्धर A name  
मइल-मलिन H. मैल  
मइलइ-मलिनयति  
मइवंत-मतिमत्  
मउअ-मृदु M. मऊ  
मउड-मुकुट  
मउण-मौन  
मउलइ-मुकुलयति  
मउलि-मौलि  
मऊर-मयूर  
मऊह-मयूख  
मंभीसइ- (=मा भैंषीः इति वदति)  
मं-मा  
मंस-मांस  
मग-मार्ग M. माग  
मगइ-मार्गयति M. मागणं, H. मागना  
मंकुण-मत्कुण  
मंगल-Skt.  
मंगल-मांगलय  
मचकुंद-मुचुकुन्द  
मच-मर्त्य  
मचइ- (=मृद्राति)  
मच्छ-मत्स्य Vul M. माछली  
,,=मत्स्य A country  
मच्छर-मत्सर (=दंशमशकादि) दंसमसयमच्छर  
संगहिं XIX 10, 10. M. मच्छर

मच्छरिय-मत्सरित

मज्ज-मय

मज्जइ-मज्जति

मज्जण-मज्जन

मज्जा=मज्जाय. पिट्ठिवि मज्जारहित निमाणिउ XVII  
10, 9 He was beaten and dis-  
honoured beyond limit

मज्जाय-मर्यादा

मज्जार-मार्जार M. मांजर

मज्झ-मध्य

मज्झस्थ-मध्यस्थ

मंछुडु-मंछु

मंजरि-Skt.

मडक D- (=घट) M. मडकें

मडकइ=मडप्पर which see

मडप्पर D- (=गर्व) Pāi मरट्टो मडप्परो गणो

मडंअ D- (=पल्ली)

मढ-मठ

मण-मनस्

मणजोएँ-मनोजवेन

मणप्पिय-मनःप्रिय

मणवेय-A name

मणहर-मनोहर

मणाउ-मनाक्

मणि-Skt.

मणिट्ट=मण+इट्ट

मणिवलय-Skt.

मणुअ-मनुज

मणुज-मनोज्ञ

मणोज्ज-

मणोरह-मनोरथ

मणोहर-मनोहर

मणोहिराम-Sktsm for. मणाहिराम

मंड-मंद

मंडइ=Loc of मण्डअ-Skt. मण्डप. जो मण्डइ

रणभरधुरहो खंधु XIII 8, 14 or मंडयति

मंडण-मण्डन

मंडल-Skt.

मंडलगा-मण्डलाय (अलिः) Pāi करवाल मंड-

लगं च



मंडलिय-माण्डलिक  
 मंडव-मण्डप M. माण्डव  
 मंडाय- D(=मोदकादि खाद्यम्)  
 मत्त-Skt.  
 मत्त-मर्त्य  
 मत्तवारण-Skt.  
 मत्तय-मस्तक  
 मत्थासल-मस्तकशूल  
 मद्गण-मर्दन  
 मत्त-मन्त्र  
 मत्तह-मन्त्रयति  
 मत्तणय-मन्त्रणं  
 मत्ति-मन्त्रिन्  
 मत्तिण-  
 मत्थर-Skt.  
 मद्-Skt.  
 मदिर-Skt.  
 मत्त-मान्य  
 मत्तह-मन्यते  
 मत्तर-? मत्तरबहु कमलई समउ आइया XII 5, 7.  
 मम्म-मर्म  
 मम्मण-मन्मनः  
 मय-मत  
 ,, -मद  
 ,, -मृग  
 ,, -मृत  
 मयगल-मदकल  
 मयंक-मृगांक  
 मयण-मदन  
 मयणवेय-A name  
 मयणाय-मैनाक name of an island  
 country  
 मयरट्ट D(=वारवनिताः) णं गयजोव्वणाउ मयर-  
 ट्टउ IV 9, 4. Is it to be connected  
 with Sk. मदरक्त ?  
 मयरद्धय-मकरध्वज  
 मयरंद-मकरन्द  
 मयरहर-मकरगृह (=मदन)  
 मयराय-मृगराज

मरइ-प्रियते  
 मरट्ट D-(=गर्व) Pāi. मरट्टो मडप्फरो दप्पो  
 मरण-Skt.  
 मरणत्त-मरणत्वम् जाइजरामरणत्तविणासणि XX  
 11, 8  
 मराल-Skt.  
 मरु-Skt. Name of a country  
 मरुकुंद-Name of a flower of the  
 Jasmine variety  
 मरुवेय-मरुद्वेग A name  
 मल-Skt.  
 मलय-Skt.  
 मलइ-मृदनाति  
 मलिण-मलिन  
 मलित्त-मलित्व  
 मल्ल-Skt.  
 मल्लर-? मल्लरगणाइ III 23, 1  
 मल्लंत D-(लीलायमान) Deśi VI 119 मल्लणं  
 लीला  
 मसय-मशक  
 मसरक्कइ D-(Snap one's fingers)  
 मसाण-इमशान M. म(झ)सण  
 मसि-मषी  
 मह-महा  
 महएवि-महादेवि  
 महग्घ-महार्घ  
 महग्घिम-  
 महण-मथन  
 महत्तण-महत्त्व  
 महत्तर-Skt.  
 महत्थिम-महार्थत्व  
 महंत-महत्  
 महंतय-  
 महंतर-महत्तर  
 महमहइ D-(=प्रसरति) Hc. Gr. IV 78  
 महमहो गन्धे  
 महल्ल-वृद्ध  
 महवा-मघवा  
 महववय-महाव्रत



महा०-Skt.

महाइय D-(=महात्मन्)

महायण-महाजन

महालस-Wrong for महाजसेण XV 7, 7

महि-मही

महिम-महिमन्

महिय-मथित

महियल-महीतल

महिल-महिला

महिवइ-महीपति

महिवाल-महीपाल A name

महिस-महिष

महीयल-महीतल

महीहर-महीधर

महु-मधु

महुत्त-मुहूर्त

महुमास-मधुमास

महुयर-मधुकर

महुर-मधुर

महेस-महेश

महोयर-महोदर A name

माइ-माति

माइय-मातृ

माएसर-मायेसर A name

माण-मान

माणइ-मानयति

माणण-मानन

माणयारी-मानकारिणी

माणिणि मानिनी

माणिभइ-माणिभद्र A name

माणुस-मातृष

माणेसर=माणिभइ

माम-मातुल

मामइ=माम

माय-मातृ M. माय, H. माई

मायंग-मातंग

मायारि-मातृ

मायहिय-मागधी

मारइ-मारयति

मारुअ-name of a people and country

मारुय-मारुत

माल-माला

मालइ-मालती

माली-Skt.

मालर D-(=श्रीफल)

मास-मांस

,,-Skt.

मादप्प-माहात्म्य

माहुलिंग-मातुलिंग M. माहालुंग

मि-अपि

मिग-मृग

मिच्छ-स्लेच्छ a barbarous people and their country

मिच्छइ D-(=इच्छति) मिच्छइ न दण्ड XIII 13, 5

मिच्छत्त-मिथ्यात्

मिच्छा-मिथ्या

मिणइ-मिमीते

मित्त-मात्र

,,-मित्र

मिरिय D-(=मुद्रः)? VII 2, 9

मिलइ-मिलति

मिलइ-मुंचति

मिसल-मिश्र M. मिसळ

मिसलइ-मिश्रयति M. मिसळणें

मिहुण-मिथुन M. मेहुण

मीसिय-मिश्रित

मुअ-मृत H. मुवा

मुअइ-मुंचति

मुक-मुक्त

मुक्क-मूर्ख

मुग्ग-मुद्र M. मुग, H. मुंग G, मग

मुचइ-मुच्यते, मूत्रयति

मुच्छ-मूर्छा

मुज्झइ-मुञ्चति

मुट्टि-मुष्टि

मुणइ-(=जानाति) from ज्ञा

मुणंति-(=गणयन्ति)



मुणाल-मृणाल  
 मुणि-मुनि  
 मुडइ-मुण्डयति  
 मुताहल-मुक्ताफल  
 मुद-मुदा  
 मुदिय-मुदित  
 मुदध-मुग्ध  
 -मूर्धन्  
 मुवइ-मुभइ  
 मुसइ-मृशति  
 मुद-मुख  
 मुदलोहमल्ल-मुख्यलोहमल्ल  
 मुदपत्ति-(=मुखपत्रावलि) कयमुदपत्ति पसाहियतिल-  
 यहिं XI 9, 3?

XIII. मुहपिय-मुखप्रिय  
 मुहल-मुखर  
 मुहवंत-मुखवत्  
 मुहासुद्धि-मुखशुद्धि  
 मुहिय-मुखी  
 मुहियइ-मुधिकायाम् (=मुधा)  
 मुहुत्त-मुहूर्त  
 मुहुल्लय-मुख  
 मुद-Skt.  
 मुदणि-मेदिनी  
 मुत्त-मात्र  
 मुत्तय-मामक  
 मुत्त-Skt.  
 मुलइ-मेलयति  
 मुलावय-मेलापक  
 मुलावइ-मेलइ which see  
 मुलइ=मिलइ  
 मुस-मेष  
 मुह-मेघ  
 मुहुण-मैथुन  
 मुहसर-मेघेश्वर A name  
 मुइय-मोचित  
 मुकलइ-(=मोचयति) M. मोलळें (करणे) मोकळणें  
 with change in sense.  
 मुक्ख-मोक्ष

मुगगर-मुदर M. मोगर  
 मुडइ-मोटयति  
 मुत्तिय-मौक्तिक M. G. मोर्ती  
 मुय-मोद  
 मुल्ल-मूल्य M. मोल  
 मुोर-मयूर M. मोर G. H.  
 मुह-Skt.  
 मुहइ-मोहयति  
 मुहण-मोहन  
 मुहिणि-मोहिनी

य

This has entirely disappeared from the Prākritis, with the exception of the Māgadhi. It has been changed to ज. But a secondary य has appeared in some Prākritis, especially the Aṃg. and through it the Aṃbh. This however, only in the body of the word and not initially. Therefore there are no words beginning even with this secondary य. A few cases like याणइ are sporadic. The words that have been given below, are all second members of compounds etc., or such as have an affix or preposition before them.

०यण-जन  
 ०यणिय-जनित  
 „-तनित  
 यवत्ता-यवत्रा (preparation of यव)  
 ०यल-तल  
 ०यलइ-चलति  
 याणइ-जानाति  
 याणिङ-ज्ञातुम्

र

रइ-रति  
 रइय-रचित  
 रउइ-रौद्र



रउरव-रौरव रउरवकाळ means the time  
a foetus has to pass in the  
womb of the mother, which  
by Hindu and Jain philosophy  
is regarded 'a place of confine-  
ment and filth VI 12, 5.

रक्ख-रक्षस्

रक्खइ-रक्षति

रक्खण-रक्षण

रक्खस-राक्षस

रक्खसि-राक्षसी

रंगावलि-Skt.

रञ्जत-रञ्जयमान

रज्ज-राज्य vul M. राज

रंजइ-रंजयति

रंजण-रंजन

रडइ-रटति M. रडणें

रण-Skt.

रणझणंत-( नादं कुर्वन् ) Onomatopoeic.

रणरणय-रणरणक

रणरणंत-(=कणत्) Onomatopoeic

रत्त-रक्त

रत्ति-रात्री Vul M. रात

रंध-रंध

रन्न-अरण्य M. रान

रमइ-रमते

रमण-Skt.

रमणि-रमणी

रमणीय-Skt.

रंभ-रम्भा

रम्म-रम्य

रम्मइ-रम्यते

रय-रजस्

,, -रत

रयण-रत्न

रयणचूल-रत्नचूड A name

रयणायर-रत्नाकर

रयणि-रजनी

रव-Skt.

रवड-in दडवडरवड पडंति दहिणं XVI 4, 4 अइ-

Onomatopoeic.

रवण-रमण

रवन्न-रम्य

रवि-Skt.

रविंद-अरविन्द

रविण्णह-रविप्रभ A name

रस-Skt

रसणा-रशना

रसंत-रसत्

रसायण-रसायन

रसोइ-रसवती (=पाकः) Old M. रसोय, H.

रसोइ, रसई

रह-रथ Old M. रहंवर

रहस-रभस

रहिय-रहित

राइ-रात्री

राई-राजी or राजिका

राउल-राजकुल (=प्रासाद) Old M. राजळ

राणउ-राजा M. G. H. राणा

राणी-राज्ञी M. G. H. राणी

राम-रामा

राय-राग

,, -राजन् M. राय

रासि-राशि M. रास

रिउ-क्रतु mensis रिउसोणियजळ थंभइ III 4, 4

,, -रिपु

रिक्ख-रक्ष (=नक्षत्र)

रिज्झइ-रुध्यति

रिंळ-रुक्ष

रिंछोलि-पंक्ति

रिद्ध-रुद्ध

रिद्धि-रुद्धि

रिहंत D-(=शोभमान) कलहोयकंति रिहंत

XVI 3, 8

रिसइ-रुपभ

रिसि-रुपि

रुअ-रुज्

,, -रुत



4, 4 अइ-रोदिति H. रोना. रोदति in Jacobi is incorrect Skt.

हृक्ख-हृक्ख M. महारुख

हृवइ-रोचते

हृज्जंतउ-रुध्यमानः in X 10, 5, is more natural than Jacobi's ओज्जंतउ

हृ-रुष्ट

हृणरुण D-(=करुणरुदितं)

हृणरुणइ D-(=करुणं रोदिति)

हृद-Skt.

हृद D-(=विपुल) M. हृद

य, H. हृद्युलंत D-निःश्वसन् or गद्गदकण्ठ in II 9, 9; VII 7, 8; VIII 12, 7 etc.

हृवइ-रोदिति

हृदरुहइ-(=मन्दं वहति) वामंगि छत्ति रुहरुहइ वाउ IV 5, 4

हृदरुहय D-(=उत्कण्ठा) In III 20, 11 etc.

Not in II 5, 8, where our text reads हुंउ तुहुं

हृव D-रूप

हृसइ-रुण्यति M. रुसणें

रे-Skt.

रेणु-Skt.

रेर-? भमिय रेर XV 5, 6

रेह-रेखा M. रेघ

4, 4 रेहइ-(=राजते) राजति in Jacobi is a mistake

रोमंच-रोमाञ्च

रोमंचिय-रोमाञ्चित

रोवइ-रोदिति

रोस-रोष

रोसिय-रोषित

रोह-रोहक

रोहिणि-रोहिणी

ल

लइ-ला Imperative of

लइ-Interjection. H. ले

लइय-(=गृहीत, स्वीकृत) from ला

लइजइ-see लेइ; Passive

लउडि-लगुड

लएवि, ०विणु-see लेइ. Absolutives

लकख-लक्ष

लकखइ-लक्षयति

लकखण-लक्षण

लगग-लग्न

लगगइ-लगति

लंघइ-लङ्घयति

लच्छि-लक्ष्मीः

,, -mother of Kamalā

लज्ज-लज्जा

लज्जइ-लज्जते

लज्जणय-लज्जाकर

लज्जावणिज्ज-लज्जनीय

लज्जिर-सलज्ज

लंछण-लंछन

लडइ D-(=सकुमार or सुन्दर)

लड्डिय-Fond behaviour of fondled children. M. लाड

लड्डुअ-लड्डुक M. लाइ

लद-लब्ध M. लाभणें

लड्डमइ-लभ्यते M. लाभणें

लंपड-लंपट

लंबकन्न-लंबकर्ण See कन्नपंगुरण

लय-लता

,, -see लेइ. Past Participle

ललंत-ललत्

ललिय-ललित

लव-Skt.

लहइ-लभते

लहु-लघु

लहुआरी-लघुतरा, आ for अ metri causa or लघुकारिणी, an epithet of blame.

लाड-लाट Name of Gujarat without Kathiawar. M. लाड in लाडवाणी, a sub-caste of Banias

लायइ-लगयति M. लावणें

लालिय-लालित



लावय-लावक a bird M. लावी  
लाविय-see लेइ Causal Past. Part. M.

लाविला

लावन्न-लावण्य

लाह-लाभ Old M. लाहो

लाहव-लाघव

लिंग-Skt.

लिजइ D-(=आदीयते) from ला Passive

लित्त-लित्त

लील-लीला

लिहइ-लिखति M. लिहिणें

लीह-रेखा

लुंचइ-लुञ्चति

लुद-लुब्ध

लुलिय-लुलित

लुभए-लुभ्यते

लुइ D-(=मार्ष्टि)

लेइ-(=लाति)

लेस-लेइय

लेण-लवण in M. लेणचें a kind of pickle

लेय-लोक

„-लोच (i. e. केशलुञ्चनं) in XXI 11, 7

लेयण-लोचन

लेल-Skt.

लाह-लोभ

„-Skt.

लेहजंघ-Name of a minister. See Introduction

लिहइ D-(=निलीयते) Hc. Gr. IV 5, 5  
निलीने गिलीअ लिहका: M. लिक्णें to hide

व

व-इव

„-वा. होइ न होइ व जेइ I 4, 8

वइ-पति

वइजइ-see वयइ=वदति Passive साहम्मियव-  
च्छल्लु वइजइ XX 11, 2

वइर-वैर

वइराय-वैराज

वइरि-वैरिन्

वइरिय- „

वइसवण-वैश्रवण

वइसाह-वैशाख

वंस-वंश

वंसयाल-वंशजाल

वक्क-वाक्य

वकर-वक्र

वक्खाणइ-व्याख्यानयति M. वाखाणणें

वलिखय-पक्षक

वग्ग-वर्ग

वग्गइ-वल्गति

वग्ग-व्याघ्र M. वाघ

वंक-वक्र M. वांक. विवंक of Jacobi is due

to bad splitting up of text मज्झि

महत्तराण न कयाइवि वंक्वि वंक्कु वुच्चए

XII 5, 17-In the midst of

great people, even a crooked

man does not say crooked

things.'

वंकुड=वंक M. वांकडा

वंकइ-वक्रयति

वचइ-व्रजति Hc. Gr. IV 225 व्रजनृतमदां व

Kon. वचतां, G. वचवुं

वचरा-(=Sk. वचा a herb that is supposed

ed) when eaten, to clear the

throat. e. g. ब्राह्मी मुण्डी वचा छंभी

पिप्पली मधुसंमिता। पञ्चरात्रप्रसङ्गेन कोकिलाः

स्वर उच्यते ॥) XII 3, 23

वच्छयल-वैक्षःस्थल

वच्छत्थल-Sktism

वच्छल-वत्सल

वच्छल्ल-वात्सल्य

वज-वज्र

वजइ-वर्जयति M. वजा (करणें)

वजरइ D-(=कथयति) Hc. Gr. IV 2 कथे-

वंजर etc.

वजावइ-वादयति M. वाजवणें

वजोयर-वज्रोदर A name







वल्ह-वल्ह O. M. वाल्हे, G. ब्हाला

ववगाय-व्यपगत

ववसाय-व्यवसाय O. M. वेवसाव

वस-वश

वसइ-वसति

वसंगय-वशंगत Sktism.

वसंत-Skt.

वसह-वृषभ M. G. वसो

वसु-Skt.

वसुनंदय-वसुनन्दक a sword.

वसुंधर-वसुन्धरा

वसुंधरि- „ „ A name

वसुमइ-वसुमति

वसुह-वसुधा

वह-(?) दसदिसि वहकयंव ओरालिउ XV 14, 7

वहइ-वहति

वहण-वहन

„ -वसन VII 1, 7 व० भंडारहि संजवियइं

वहु-वधू G. वहु, H. बहु, B. वज, also in M.

वोहर=वधूवर

वहुअ- „

वाइय-वादित

„-वादिन्

वाइणी-वादिनी

वाइत्त-वादित्र

वाणि-वणिज् M. वाणी, G. वाणिya XIV 8, 5

वाणियय- „

वाणिज्-वाणिज्य

वाणिजिय-वणिज्

वाणी-Skt.

वाम-Skt.

वामीसिय-व्यामिश्रित

वामोह-व्यामोह

वामोहण-व्यामोहन

०वाय-०पात in अंसुवाय

वाय-वाक्

„ -वात

„ -वाद

„ -व्रात

वायइ-वाचयति

वायरण-व्याकरण

वायस-Skt.

०वार-वार (=वेला)

वारइ-वारयति

वारण-Skt.

वारवार-वारंवारम्

०वाल-०पाल e. g. भूवाल

वालइ-वलयति

वावरइ-व्याप्रियते M. वावरणं

वावरण-व्यापरण M. वावर and वापर

वावार-व्यापार

वावि-वापी H. G. वावडी

वास-Skt. (=वसति:)

„-Skt. (=गन्ध)

„-वासस्

वासइ-वाशति

„-वासयति

वासन-वासना

„-वस्त्र (from वस्)

वासर-Skt.

वासव-वासवदत्त A name

वासवदत्त- „

वासहर-वासगृह

०वाह-०वाह in केवलवाहो an Adj. of

चन्दप्पहनाह

वाह-व्याध

वाहइ-वाहयति

वाहण-वाहन

वि-अपि

विअणक्खें-(विअण=वेदना Pāi and अक्ख=अक्षि,

with a pained eye. Or. वि and

अणक्ख which see. XII 5, 19

विउज्झइ-विबुध्यते

विउणारउ-द्विगुणतर

विउद्ध-विबुद्ध

विउल-विपुल

विउलइरि-विपुलगिरि One of the five hills  
surrounding Rājgir in Bihar

विउस-विद्वस्



विहस-विदेश  
 विओय-वियोग  
 विओह-विबोध  
 विसय-विश  
 विकुच्छिय-विकुत्तित  
 विक्रम-विक्रम  
 विक्रय-विक्रय  
 विक्रिय-विक्रीत M. विकि-लें  
 विक्रवांय-विक्रयात  
 विक्रवाइ-विक्रयाति  
 विक्रखेव-विक्षेप  
 विगाइ-विकृति  
 विगत्यय-विकृत्यक  
 विगत्य-विगत  
 विगाह-विग्रह  
 विगुत्त D-(=व्याकुलीकृत) Desi VII 64,  
 विगोवो आउलया

विगुत्तइ-विगोप्यते  
 विगोव-विगोप  
 विगय-विग्र  
 विचल्लिय-विचलित  
 विचित्त-विचित्र  
 विच-वर्त्मन  
 विचइ D-(=समीपमायाति) जइ एहउ विचइ मम  
 सरीरि XIX 6, 3

विच्छाय-Skt.  
 विच्छेय्य-विच्छेदक  
 विच्छोय D-(=विरह)  
 विच्छोइय D-(=विरहित)  
 विजय-वैयक  
 विजा-विजा  
 विजावच-वैयाटस्य  
 विजाहर-विजाधर  
 विजिजइ-ज्यते  
 विज्जुजल-विशुद्धजल  
 विज्जुप्पह-विशुत्तम A name  
 विज्जुल-विशुत्त  
 विजे D-(=मागेंग or अर्थ) कयविजे in III  
 9, 4 etc.

विडंव-Skt.  
 विडंवइ-विडम्बयति  
 विडंवण-विडम्बन  
 विदत्त D-See विदवइ Past Part  
 विदप्पइ D-See विदवइ Pass.  
 विदवइ D-(=अर्जयति) Hc. Gr. IV 108  
 अर्जविदव etc.  
 विणट्ट-विनट्ट  
 विणय-विनत  
 „-विनय  
 विणास-विनाश  
 विणासइ-विनश्यति  
 विणासण-विनाशन  
 विणिय-विनीत  
 विणिउत्त-विनियुत्त  
 विणिओय-विनियोग  
 विणिओयइ-विनियोजयति  
 विणिग्गय-विनिर्गत  
 विणिम्मिय-विनिर्मित  
 विणियत्त-विनिट्टत्त  
 विणिरोह-विनिरोध  
 विणिवारइ-विनिवारयति  
 विणीय-विनीत  
 विणु-विना  
 विणोय-विनोद  
 वित्त-Skt.  
 „-वृत्त M. वितणें, G. वीत्तुं  
 वित्तंत-वृत्तान्त  
 वित्तविय-वर्तित  
 वित्ति-वृत्ति  
 विस्थय-विस्तृत  
 विस्थर-विस्तर  
 विस्थरिय-विस्तरित  
 विस्थार-विस्तार  
 विस्थारइ-विस्तारयति  
 विस्थिन्न-विस्तीर्ण  
 विदित्त-विदिशा A name of a city  
 विदवित्त-विद्रावित्त (=नाशित)  
 विद्धान-विद्राण



विदारणि-विदारणी  
विदाविय-विदावित  
विद्रुम-विद्रुम  
विदेसिय-विदेपित  
विद्ध-Skt.

„-टद्ध

विद्धंसइ-विद्धंसते

विनडइ-विनटति

विंद-टुन्द

विंघण-वेधन

विन्नत्त-विज्ञप्त

विन्नप्पइ-विन्नप्पते

विन्नवइ-विज्ञपयति M. विनवणें

विन्नाण-विज्ञान

विन्नास-विन्यास

विप्प-विप्र

विप्पिय-विप्रिय

विप्फुरइ-विस्फुरति

विठभम-विभ्रम

विठभवँ- „ „

विठभाडिय D-(=नाशित) Deśi VII 70

विप्फाडिय. M. वाभाडे काढणें to tear  
into shreds

विभीसावण-विभीषण

विमण-विमनस्

विमदण-विमर्दन

विमल-Skt.

विमल-Skt. Name of a person

विमल=विमलबुद्धि

विमलबुद्धि-Skt. A name

विमाण-विमान

विमीसिय-विमिश्रित

विशुक्क-विशुक्त

विशुह-विशुख

विंभय-विस्मय

विंभल-विह्वल

विंभिय-विस्मित

वियक्खण-विचक्षण

वियड-विकट

वियड्ड-विदग्ध

वियण-विजन

वियणिय-वितनित

वियप्प-विकल्प

वियप्पइ-विकल्पते

वियंभइ-विजृम्भते

वियंभण-विजृम्भण

वियरइ-वितरति

वियल्लइ-विचलति

वियसइ-विकसति

वियाणइ-विजानाति

वियार-विकार

„-विचार

वियारण-विचारण

वियारिय-विदारित

वियाल-विकाल

वियालिउ-विगालितं? सा अमिएण वियालिउ मग्गइ

VIII 19, 4 She wants strained

amṛta.' The reading पियालिउ

noticed in foot notes would

mean dearer, better. 'She wants

something better than amṛta.'

वियास-विकाश

वियुज्झइ-विबुध्यति

विरइय-विरचित

विरच्चमाण-विरज्यमान

विरत्त-विरक्त

विरल्लिय D-(=कृशीभूत) M. विरल्ल होणें

विरस-Skt.

विरह-Skt.

विरुआर-विरूपतर VI 10, 8

विरुद्ध-Skt.

विरुअ-विरूप

विरुअ-विरूप (=अयुक्त) विरुअउ कियउ जल समा-

णिउ VIII 15, 7

विरोलिय-विलोडित

विरोह-विरोध

विरोहय-विरोधक

विलय D-(=वनिता)



विलम्ब-विलम्ब  
विलम्ब-विलम्ब. अवसमियविलम्ब XI 12, 11

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-Skt.

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब D-see लिहकइ. हरियत्तु कोउहलेण वत्थंतरि  
विलम्बो XII 5, 11 concealed  
under a garment.'

विलम्ब-विलम्ब

विलम्ब D-(=विसंवदति) Hc. Gr. IV 129  
विसंवदेर्विअट्टविलोद etc.

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-Skt.

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-,,

विलम्ब-विलम्ब

विलम्ब-Skt.

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-,,

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-विलम्ब

विलम्ब-दलित Pāi वि० विहडिअत्थे; Hc. Gr.  
IV 176. अहिमाणमरट्ट विसट्टगइ III

2, 9 and पुलयवि० देहु XIX 12, 1

Not in II 2, 9 where our read-  
ing एमाइं विसिट्ठि is correct.

विसट्टइ-दलित Hc. Gr. IV 176

विसट्ट-विषण

विसट्ट-विषम

विसट्ट-विसट्ट

विसट्ट-विषहते

विसट्ट-विषाद

विसट्ट-विशाल

विसट्ट-विशिष्ट

विसट्ट-विस् पट्टणि सुत्तविसुत्तइं चाहइं III 5, 7  
the ins and outs of city life.

विसट्ट-विशुद्ध

विसट्ट-विशुद्धि

विसट्ट D-(=खियते) Hc. Gr. IV 182  
खिदेज्जरविसुरौ

विसट्ट-विशेष

विसट्ट-विशेषयति

विसट्ट-विशेषण

विहंग-विहंग

,, -Skt.

विहंग-विहंग

विहंग-विहंग

विहंग D-(=त्वरितं) Hc. Gr. IV 174  
mentions it among 'भाषाशब्दाः'  
like आहित, लल्लक, विहुर most of  
which, strangely enough, he  
does not mention in his  
*Deśināmamālā*.

विहंग-विहंग

विहंग-विहंग

विहंग-विहंग

विहंग-विहंग

विहंग-विहंग

विहंग-विहंग

विहंग-विहंग

विहंग-विहंग

विहंग D-(=विहंग ?) Adj. of गत्त, in



XVIII 5, 3 and of करोडि in XX  
12, 5

विहव-विभव

विहवत्तण-विधवात्व

विहसइ-विहसति

विहाण-विधि

„ -विभान (=प्रभात)

विहाय-विघात (?) परमेसर तहो काइं बिहायउ  
XVIII 4, 2. It appears how-  
ever to mean 'happened' and  
thus should be connected with  
Skt. विधा

विहार-Skt.

विहावइ-विभावयति

विहास-Skt.

विहि-विधि

विहिय-विहित

विहिन-विभिन्न

विहुणइ-विधुनोति

विहुर-विधुर

विहुल्ली-( विहुल्ला ? ) IX 22, 2 नियकज्जविहुल्ली  
heartily delighted in her work,  
enthusiastic over it.

विह्वइ-विभूति

विह्वसिय-विभूषित

विह्य-विधेय

विह्योय-विभव

वीढ-पीठ

वीणालावणि-वीणालापनं cf. M. लावणी a kind  
of popular song, sung to the  
accompaniment of a stringed  
instrument.

वीयराय-वीतराग

वीर-Skt.

वीस-विंशति

वीसद-विस्रब्ध

वीसमइ-विश्रामयति

वीसरइ-विस्मरति M. विसरे

वीसवइ-विश्रामयति M. विसावे

वीसास-विधास

बुचइ-उच्यते

बुढि-दृष्टि

बुढिय-व्युत्थित

बुत्त-उक्त

बुत्त D-(=विपण्ण)

वेग-वेग

वेढइ-वेद्यति M. वेढणें

वेय-वेग

„ -वेद

वेयंग-A Country-मरु वेयंग कुंग वेराड वि  
X 1, 12

वेयडिय D-(=प्रत्युत्त) Deśi VII 77 वेअडिअं  
पच्चुत्ते

वेयड्ड-वैताड्य

वेयण-वेदना

वेयारइ D-(=प्रतारयति) विकारयति? Deśi  
VII 95 वेआरिअमवि पयारियकचंछ.

वेराड-वैराट Name of country. The मत्स्य  
The present Alwar and round  
about it.

वेराय-विराग

वेला-Skt.

वेलाउल-वेलाकुल

वेल्हल D-(=कोमल) Deśi VII 96 वेल्हलो  
मउअविलासीसु M. वेल्हाळ

वेस-द्वेष

„ -वेश्या Coll M. वेस्वा

„ -वेप

वेसत्तण-वैश्यत्व

वेहव-वैभव

वोइय-व्यपेत

वोल D-(कलकल) Deśi VI 90 तुमुले वमाल  
M. बोल बोला

वोलइ D-(=गच्छति) O. M. वोळणें

वोहिस्थ D-(=प्रवहण)

वोहिस्थिव D- „

स

सइ-शची



इ-सती

इ-स्वयम्

इत्त D-(=मुदित) Deśi VIII 5 सयत्त मुदित  
Possibly from सचित्त?

इत्तणु-स्वत्व (अभिमानः)? मइलियइं न होति  
कुल्लु सइत्तणु चारहडि XV 8, 10

उ-शत

„-सभम् (=सह)

उ-„

उण-शकुन

राह वि उन्न-सपुण्य

उरिस-सुपुरुष

उहुं-सम्मुखम्

एस-स्वदेश

वच्छर-संवत्सर

वद्धण-संवर्धण

Deśi वरइ-संठणोति

सु. वरण-Skt.

मत्स्य अवलिय-संवलि

round वार-Skt.

ववारइ=संवरइ

वासिय-(=समाभासितः)? तिं वयणिं वणवइ सं-  
वासिउ III 8, 9

ववाहइ-संवाहयति

वेळहले संविहाण-संविधान

संसइ-शंसति

संसय-संशय

संसार-Skt.

संसिय-शंसति

सकलंकइ-कलङ्कयति

सक-शक

सकइ-शकोति

वमाळ सकसामंत-स्वकसामन्त Doubling of क  
sporadic or metri causa

सकार-सत्कार

सकैय-साकेत? शाकैय see Introduction  
p. 7

सकल-साकल्य

सकिल-साक्षिन्

सग-स्वर्ग

सगइं-? Deśi VIII 4 quotes सगह=मुक्त  
as the view of some. If we read  
सगइं adj. of दारइं, the sense  
would be clear. 'He then  
goes to open doors' i. e. to  
courtezans, as the next line  
in the Kaḍvaka shows. सो सगइं  
दारइं परिसकइ XVI 9, 8

सघण-सघन

संक-शंका

संकिय-शंकित

संकुल-Skt.

संकेय-संकेत

संख-शंख

„-संख्या

संखुत्त-संखुब्धि

संखेव-संक्षेप

संखोह-संक्षोभ

संखोहइ-संक्षोभयति

संग-Skt.

संगइ-संगति

संग-Skt.

संगय-संगत

संगर-Skt.

संगह-संग्रह

संगहइ-संगृह्णाति

संगाम-संग्राम

संगिच्छण-संगृक्षण? तो बहुमंगलसंगिच्छणइं चंदण-  
चउकनिम्मच्छणइं VIII 5, 9

संघ-Skt.

संघट्टइ-संघट्टते

संघडइ-संघट्टते

संघडण-संघट्टन

संघाय-संघात

संघारिय-संघारित (=मारित) H. संघार

सचविय D-(=अभिप्रेत) Deśi VIII 17

सचविअं तह अहिप्पेए

सच्छ-साक्षात्



संच्छद-स्वच्छन्द

सच्छाय-Skt.

सजल-Skt.

सज्ज-Skt.

सज्जण-सज्जन

सज्जिय-सज्जीकृत

सज्जस-साध्वस

संच=संचय ? मल्लजुञ्जआवगणसंचइ (=परिचय)

II 2, 7

संचइ-सञ्चिनोति

संचय-Skt.

संचर-Skt.

संचरइ-सञ्चारति

संचरण-Skt.

संचलइ-सञ्चलति

संचलइ-,,

संचार-Skt.

संचारइ-सञ्चारयति

संचालइ-सञ्चालयति

सञ्चुण्णिय-सञ्चूर्णित

सच्छवाय-for सत्थवाय

संजय-संयत

संजम-संयम

संजल्लिय-संज्वलित

संजवइ-संयच्छति

संजाय-संजात

संजुय-संयुत

संजुत्त-संयुक्त

संजोय-संयोग

संजोयइ-संयोजयति

संजोइय D-( दृष्ट ) See जोयइ

संजोत्तिवि-संयोज्य

संज्ञ-संघ्या M. सांज

सट्ट-(=सत्थ meaning स्वस्थ) ? पीणुण्णयसट्टइ...

थणवट्टइ II 1, 4

सट्ठि-पट्ठि

सण-शण M. सणकाडी

सणकुमार-सनत्तकुमार

सणाह-सनाय

सणिइ-सनिद्र

सणेह-स्नेह

संठवइ-संस्थापयति

संठिय-संस्थित

संठेवय-संदेवक ( आरट्ट ) or सीमा (?) Desi

VIII 7 संदेवो सीमा. गामइं कुकुडसेहेव-

याइं I 5, 6.

सततं-स्वतन्त्र

सत्त-सप्त

,, सत्त्व

सत्तक्खर-सप्ताक्षर

सत्तम-सप्तम

सत्ति-शक्ति

सत्तु-शत्रु

सत्थ-सार्थ

,,-शास्त्र

सत्थत्थ-शास्त्रार्थ

सत्थवाय-सार्थवाह

सत्थवाहिक-,,

सत्थिल्लय-सार्थ

सद-शब्द

सदहण-श्रद्धानं

सदहाण-श्रद्धधान

सदूल-शार्दूल

सदूलवयण-शार्दूलवदन a people

सद्धिम-सार्थम्

संत-शान्त

,,-सत्

संतत्त-सन्तप्त

संतप्पइ-सन्तप्यते

संताण-सन्तान

संतावय-सन्तापक

संतावइ-सन्तापयति

संति-शान्ति

सतिहर-शान्तिगृह

संतोस-सन्तोष

संथुय-संस्तुत

संथुणइ-संस्तौति

संदिट्ठ-संदिष्ट



दीविय-संदीपित  
 देसय-संदेश  
 देह-Skt.  
 दधान-संधान  
 धि-संधि The Apbh. word is feminine  
 डसदेव-युक्कण-संधुक्षण O. M. सांदुकणें  
 न-संज्ञा  
 नज्झइ-संनह्यति  
 नद्ध-Skt.  
 नहइ-संनह्यति  
 नाह-Skt.  
 निय-संज्ञित  
 निउ-शनैः  
 प्पइ-सर्पति  
 प्परिवार-सपरिवार  
 प्पुरिस-सत्पुरुष  
 वर-शबर  
 वभाव-सद्भाव  
 वज्झइ-संवध्यते  
 यम-Skt.  
 यमउ-समम्  
 यमक्ख-समक्ष  
 यमग्ग-समग्र  
 यमग्गल-समग्रल  
 यमच्छरिय-समत्सर  
 यमंजस-Skt.  
 यमडक्कय D-(सगर्वं to be connected with  
 मडप्फर) II 5, 9 and III 8, 2  
 यमत्त-समाप्त  
 यमत्थ-समर्थ  
 यमंति-समन्त्रि  
 यमन्नि-समन्वित  
 यमप्पइ-समर्पयति  
 „-समाप्यते  
 यमप्पण-समर्पण  
 यमप्पह-समप्रभ  
 यमय-Skt. समइ in XXII 7, 10 is also  
 a Sktism  
 यमर-Skt.

समलद्ध-समालब्ध  
 समवय-समवयस्  
 समवसरण-Skt.  
 समवाय-Skt.  
 समसमइ-onomatopoeic दुइसायरि समसमंठु  
 अच्छइ VIII 20, 5  
 समहर-समभर (समहरु करेवि=संभूय) उट्ठिय सय-  
 लवि समहरु करेवि XIV 15, 16  
 समाउल-समाकुल  
 समाएसण-समादेशन  
 समाओसिओ-समातोषितः  
 समागम-Skt.  
 समागमण-समागमन  
 समागय-समागत  
 समाण-समान  
 समाणइ D-(भुंके) He. Gr. IV I10 भुजे-  
 भुंज...समाण  
 „D-(समाप्यते) He. Gr. IV 142 समापः  
 समाणः  
 समाणु-समानम्  
 समायय-समागत  
 समायरण-समाचरण  
 समारइ-समारचयति He. Gr. IV 95 समार-  
 चेरुवहत्थ...समार  
 समारुइ-समारोहति  
 समालविय-समालपित  
 समालहइ-समालभते  
 समालिगित-Skt.  
 समालीढ-Skt.  
 समावडइ-समापतति  
 समावत्त-समावृत्त  
 समास-Skt.  
 समासइ-समास्ते  
 समासेइ- ” ”  
 समाहय-समाहृत  
 समाहरइ-समाहरति  
 समाहि-समाधि  
 „=समाधिगुप्त  
 समाहिगुप्त-समाधिगुप्त



समाहुत-समाहृत

समिच्छण-समीक्षण

समिच्छिय-समीक्षित

समिद्ध-समृद्ध

समिद्धि-समृद्धि

समिद्धिवि=संमिद्धिवि see मिलइ

समीर-Skt.

समील-(सम ?) हुआ रयणि बहलकजलसमील

IV 4, 9

समीव-समीप

समुच्चय-Skt.

समुच्चलिय-समुच्चलित

समुज्जल-समुज्ज्वल

समुत्थिय-समुत्थित

समुत्तरेवि-समुत्तीर्य

समुत्तंग-Skt.

समुद्-समुद्र

समुन्नय-समुन्नत

समुण्णोण-समुन्नतोन्नत=ever louder and

louder समु० घोसो हुआ पायडो वंसयाले

हुयासो IV 3, 7

समुष्फालिय-समुत्-स्फालित

समुब्भड-समुद्भट

समुब्भव-समुद्भव

समुब्भिय-समूर्ध्वीकृत

समुव्वहइ-समुद्वहति

समृद्ध-समृद्ध

समृद्ध-Skt.

समेइ-समेति

समोसरइ-समवसरति

संपई-सम्पद्

संपउत्त-संप्रयुक्त

संपजइ-संपयते

संपत्त-संप्राप्त

संपय-सम्पद्

संपहार-संप्रधारण ?

संपाइय-संपातित

संपालइ-संपालयति

संपावइ-संप्राप्नोति

संपुड-संपुट

संपुडइ-संपुटीकरोति

संपुन्न-संपूर्ण

संपेसइ-संप्रेषयति

संपेसण-संप्रेषण

संफालइ D-(संपाटयति) M. फालणे

संवज्जइ-संवध्यते

संवंध-Skt.

संवळ-संवळ

संबोहइ-संबोधयति

संभम-संभ्रम

संभरइ-संस्मरति

संमलइ D-(श्रुणोति) G. सांभळुं

संभव-Skt.

„-संभ्रम

संभवइ-संभवति

संभालइ D-(=संश्रुणोति) M. सांभळणे

संभावइ-संभावयति

संभासइ-संभापते

संभासण-संभापण

संभूअ-संभूत

सम्मइ-सम्मति

सम्मज्जिय सम्मार्जित

सम्मत्त-सम्यक्त्व

„-Skt.

सम्मविय-सम्मापित counted amongst

सम्माइजइ-सम्मीयते

सम्माइट्टि-सम्यग्दृष्टि

सम्माण-सम्मान

सम्माणइ-सम्मानयति

सम्मिलइ-सम्मिलति

सय-शत

„-स्व

सयज्ज-स्वकार्य

सयण-शयन

„-स्वजन

सयत्थ-स्वार्थ

सयल-सकल

सयवत्त-शतपत्र



सकर-शतशर्कर

सा-सदा

साइ-सदाचिद्व

-स्वर

-सरस्य

सइ-सरति M. सरे

-स्मरति

ण-शरण

य-शरद्

ल-Skt.

स-Skt.

सइ-सरस्वती

य-सराग

रेस-सदृश Old M. सरिसें, Coll M. सरसें

र-शरीर

रिडय- ,, with ड added

व-सरूपा A name

-सरूप

-स्वरूप

कख-सलक्ष्य

दइ-श्लाघते

य-शलाका

ल-Skt.

-शल्य

लेय-शलियत

हण-संलेखना

कख-स्वपक्ष

=सव्व which see

डम्मुह D-(=अभिमुख) Deśi VIII 21

सवडम्मुहो अहिउदे

ण-श्रमण

-अवण

वति-सपत्नी

वति-for समंति which see.

वियप्पइ-विकल्पते

व-सर्व

वगण=सवगण (doubling of v metri-  
causa)-सवल्लगन(?) तार्हिमि करिवि हियय  
सवगण XV 16, 8सव्वट्टउ-सर्वतः ? Pai सवत्तो सर्वतः. सजलंतारि  
भिगारहं सव्वट्टउ धरिवि XII 12, 7

सव्वाय-सवात

सव्वुइ-सव्वु+इ. पर सव्वुइ छजइ XII 6, 12

ससि-शशिन्

०ससियत्ते-०शशिवृत्तेन भालयलेण अदससियत्ते V  
9, 16

ससिप्पह-शशिप्रभ A name.

ससिरोहिणि-शशिरोहिणी A name.

सहर-शशुर M. सासरा, H. ससरा

सह-सभा

सहइ-सहते

सहएस-स्वदेश

सहत्थ-स्वहस्त Perhaps to read सयत्थु-  
स्वार्थ. ववगयपयाव नासइ सहत्थु XIII  
7, 14

सहसकख-सहस्राक्ष

सहसत्ति-सहसा

सहसाSkt.

सहाय-Skt.

सहाव-स्वभाव

सहारंब-? Does it mean a particular-  
region celebrated for mangoes  
सहारंबसंजायया भव्वअंबा XII 3, 17. Or  
सहकारात्र ?

सहास-सहस्र

सहासिय-सहास

सहि-सखी

सहियरि-सहचरी

सहिदु-सहदुः भूवाळकजि सचउ सहिदु XIV 12, 9

सहिय-सहित

सहु-सह

साकेय-साकेत See सकेय

साड D-सद (=अवसाद)

साण-धन्

साम-श्याम

सामगि-सामग्री

सामंत-Skt.

सामन्न-सामान्य



सामल-श्यामल  
सामाहय-सामायिक  
सामि-स्वामिन्  
सामिणि-स्वामिनी  
सामिय-स्वामिन्  
सामिसाल-,,  
साष्टदिय-साष्टदिक  
साय-साद  
सायइ-आसादयति  
सायर-सागर  
सार-Skt.

सारवइ D-(समारचयति) Hc. Gr. IV 95  
समारचेरुवहत्यसारव etc.

सारिसज्ज-(twice) and सारिसिज्ज (once)  
शरसैन्यं, or शरसज्ज. सार=शर lengthen-  
ed metri causa, as in Pāi. Pīng.  
सिज्ज-सैन्य. The usual Pr. for सैन्य  
is no doubt सिन्न; but सिज्ज is not  
impossible; or सज्ज=सज्ज which is  
less objectionable. In two  
places (1) निज्जीव जाय करिसारिसज्ज  
XIV 4, 11 and (2) सन्नद्ध करिवि  
करिसारिसज्जु XIV 16, 13, it is  
preceded by करि and means  
'elephants and archers.' In (3)  
कया सारिसिज्जा गया लीळगंडा XV 15,  
7 it is also coupled with गया,  
although not compounded.  
The इ in सारि is due to the  
influence of करि in (1) and (2)  
and thus continued in (3) where  
also the influence of सिज्ज is  
seen.

साल-शाला

सालणय-सारणकं a kind of dish like curry  
VI 23, 3

सालय-शालक G. सालो, H. साला

सालि-शालि M. साल

साव-शाप

सावत्त-सापत्त्य

सावन्न-सामान्य

सावय-भावक

सास-आस

सासण-शासन

सासय-शाश्वत

साधु-इवश्रू M. साध, G. H. सास

साहइ D-(कथयति) Hc. Gr. IV. 2

साहण-साधन

साहम्मिय-साधर्मिक

साहस-Skt.

साहारइ D-संधारयति Hc. Gr. IV 82 संद्योः

साहरसाहट्टौ does not suit any of  
our passages, where मणु साहारि  
मणु तणु साहारमि occur. See II 5  
6; 9, 2; 12, 2; VIII 20, 6 etc.

साहारण-साधारण

साहिट्ठिय D-(सह अर्जितं)? Pāi साहट्ठि

साहरिअं

साहिय-साधित

साहु-साधु

साहुकार-साधुकार

सि=आसि which see.

सिउं-समम् In अप्पणु सिउं, सिउं पुत्तेण etc.

सिंहउर-सिंहपुर-a town and country on  
the north side of the Salt-range  
in the Punjab. It bounded on the  
Indus in the West. M 6 h. says  
it was conquered by Arjuna.

*Geographical Dictionary of Dey.*

सिंहलदीव-सिंहलद्वीप

सिंहासण-सिंहासन

सिक्कार-सीत्कार

सिक्ख-शिक्षा

सिक्खवइ-शिक्षयति

सिक्खावय-शिक्षापद or व्रत

सिंगार-शृङ्गार

सिंगारइ-शृङ्गारयति

सिज्ज-शय्या



सिञ्जावत्ति-शय्यावर्तिः

सिञ्जइ-सिध्यति

सिचइ-सिञ्चति

सिठ्ठ-शिष्ट See सीसइ

सिठ्ठि-श्रेष्ठिन्

सिठ्ठि-शिथिल

सिठ्ठिय-शिथिलित

सित्त-सिक्त

सिद्ध-Skt.

सिद्धकखर-सिद्धाक्षर ( नमो अरिहंताणं )

सिद्धि-Skt.

सिधव-सैधव

सिधु-Name of a country, on the banks of the Indus, after all the tributaries have joined it.

सिन्न-सैन्य

सिप्पि D-( शुक्ति ) Coll M. शीप, H. सीप

सिविया-शिविका

सिमिर-शिविर

सिय-श्री

„-सित

सियवंत-श्रीमत्

सियवाह-श्रीवाह or सितवाह. But the latter won't do, as there is धवल before सिय० already. An attribute of चन्द्रप्रभनाथ. अहिमुहुं चलिउ धवलसियवाहहो चंदप्पहणाहहो IV 12, 9

सिर-शिरस H. सीर

सिरि-श्री

सिरियाहर-श्रीधर obj. of ठाण XI 1, 10

सिरिवद्धण-श्रीवर्धन A name.

सिरिवत्त-श्रीमत् See Notes, on XI 6, 12

सिरिहर-श्रीधर A name.

सिरीखण्ड-श्रीखण्ड

सिलायल-शिलातल

सिलीसइ-श्लिष्यति

सिव-शिव

सिवनयर-सिवनगर (=निर्वाण) गय सिवनयरि

XXII 9, 3

सिविण-स्वप्न

सिसिर-शिशिर

सिहर-शिखर

सिहासन-सिंहासन

सिद्धि-शिविन्

सिद्धिण-स्तन

सीयल-शीतल

सील-शील

सीस-शीर्ष

सीसइ D-( कथयति ) Hc. Gr. IV 2 कथेर्व-  
जरपजर...सीससाहाः

सीह-सिंह

सीहकंधर-सिंहकंधर A name of मईकंधर

सीहासन=सिंहासन

सु-Skt.

सुभ-श्रुत

„-सुत

सुअइ=सुवइ ( सु-पति )

„-स्वपिति

सुअण ( सुयण )-सुजन

सुअच्छ-Skt.

सुअंध ( सुयंध )-सुगन्ध

सुअपंचमि-श्रुतपञ्चमी

सुआस=सुअ+आस

सइ-श्रुति

सइर-सुचिरम्

सुकय-सुकृत

सुकिय- „

सुकुल-Skt.

सुकेस-सुकेशा A name.

सुकेसिय- „ „

सुक्क-शुक्क

„-शुष्क

सुकिय-सुकृत

सुक्किल-शुक्क

सुक्क-सौख्य

सुहु-सुहु

सुणइ-श्रुणोति

सुंदीर-शौण्डीर



सुतार-सुतारा A name.

सुतारिय- „ „

सुत-श्रोत्र

„-सुत

„-सुत्र

„-श्रोतस्

सुदकल-सुदक्ष

सुद-शुद

सुदि-शुदि

सुंदर-Skt.

सुन-शून्य

सुन्द-सुधा M. सुन

सुपायनवा- ? Occurs among the names of eatables to be offered to Sādhus, in XII 3.

सुप्पसन्न-सुप्रसन्न

सुप्पह-सुप्रभ A name.

सुप्पहूव-सुप्रभूत

सुमरइ-स्मरति

सुमित्त-सुमित्रा A name.

सुम्मइ-श्रूयते

सुर-Skt.

सुरय-सुरत

सुरहि-सुरभि

सुराडलय-सुराकुल

सुरालय-Skt.

सुरिंद-सुरेंद्र

सुरेसर-सुरेश्वर

सुव-सुत

सुवइ-सुपति

„-स्वपिति

सुवक-सुवाक्य A name.

सुवपंचमि=सुअपञ्चमी The fifth day of the bright half of कार्तिक (rarely of काल्युग and आपाद also see VI 3, 4)

सुवन्न-सुवर्ण

सुवरइ-स्मरति

सुवसुंधर-A name.

सुविण-स्वप्न

सुव्वय-सुवता A name.

सुव्वइ-श्रूयते

सुसइ-श्रूयति

सुसम-सुषमा

सुस्तार-सुसार

सुह-शुभ

„-सुख

सुहकम्मिय-शुभकर्मिक

सुहचार-शुभाचार

सुहचिद्दी-शुभचेष्टा

सुहइ-सुभट

सुहत्थ-सुहस्त ( दानशील )

सुहइ-सुभद्र

सुहप्पिय-सुखप्रिय

सुहमसुह-शुभाशुभ

सुहम्म-सुधर्म A name.

सुहव-सुभव

सुहासेव-सुखसेव

सुहाइ-सुखायते

सुहावइ-सुखयति

सुहावणय=सुहावय (? शोभनक )

सुहावय-सुखदायिन्

सुहावह-सुखावह

सुहासिय-सुभाषित

सुहि-सुहृद्

सुहिय- „

„-सुखित

सुहुम-सुक्ष्म

सुर-शर

„-सूर्य

सुरप्पह-सूर्यप्रभ A name.

सेइय-स्वेदित G. परसेवो

सेउ-सेतु

सेज्ज-शय्या M. शेज

सेट्ठि-श्रेष्ठिन् M. G. शेठ

सेणावइ-सेनापति M. शेणवइ

सेणिय-श्रेणिक King Bimbisāra of मगध, who figures prominently in legends.



सेय-श्वेत

सेयंस-श्रेयांस The eleventh Tirthankara  
"सिय (सिता) in XII 3, 11

सेरउ-स्वैरम्

सेव-सेवा

सेवइ-सेवते

सेवय-सेविका

सेस-शेष

सेअइ-शोचति

सेऊण-See सुअइ (शृणोति)

सेक्ख-सौख्य

सेणिय-शोणित

सेण्डीर-शौण्डीर

सेमप्पह-सेमप्रभ A name.

सेमाल-सुकुमाल M. सोमळ tepid

सेय-शोक

सेरंभ-सौरभ्य

सेलसविह-षोडशविध

सेलह-षोडशन् M. सोळा

सेलहम-षोडश (ordinal)

सेवइ-स्वपिति

सेवण=सेवन्न

सेवन्न-सौवर्ण

सेवरण-सोपकरण

सेवाण-सोपान

सेवासिणि-सुवासिनी Coll M. सवाशीण

सेसइ-शोषयति M. सोस

सेह-शोभा

सेहइ-शोभते

सेहग्ग-सौभाग्य

सेहम्म-सौधर्म one of the Svargas

सेहलय-(=शोभनक ?) M. सोहळा

सेहिणि-शोभिनी

सेहिल्लय-शोभिन्

ह

हउं-अहम्

हंस-Skt.

हकारइ D-(=आकारयति, शब्दापयति)

हट्ट D-(=आपण) M. हाट in बाजारहाट

हणइ-हन्ति M. हणणें

हत्ति-भक्ति in वन्दणहत्ति

हत्थ-हस्त G. हाथ

हत्थापहत्थ-हस्तापहस्त

हत्थावार D-(साहाय्यं) Deśi VIII 60

हत्थारं साहजे

हत्थि-हस्तिन् Old M. हाथिं, G. हाथी

हत्थियार D-(=शस्त्र) M. हत्थार, H. हत्तियार

हत्थिनायपुर-हस्तिनापुर

हम्मइ-हन्यते

हय-हत

"-Skt.

"-हृत

हयगीव-हयग्रीव A name

हयास-हताश

०हर-गृह See जिणहर, पइहर, सयहर

हरइ-हरति

हरण-Skt.

हरि-Skt.

हरिणि-हरिणी

हरिबल-A name.

हरियत्त-हरिदत्त A name.

हरियंदण-हरिचंदन

हरिवाहण-हरिवाहन

हरिस-हर्ष

हरिसिय-हर्षित

०हल-फल in सुत्ताहल, थूलाहल

हलि-हला

हल्लिय D-(=चलित) Deśi VIII 62 हल्लिअं

चलितं M. हालणें, हालचाल

हल्लुत्ताल-हल्ल+उत्ताल 'agitated'

हल्लोहल्लिय D-(=व्याकुलित) See हल्लिय

हल्लोहल्लिह्व-(=व्याकुलीभूत)

हसइ-हसति

हा-Skt.

हाणि-हानि

०हार-भार in गुरहार etc.

हार-Skt.



०हारि-हारिन्

हारिय-हारित

हाव-Skt.

हाहाकार-Skt.

हाहारव-Skt.

हिज्ज-हीयते

हिठ-नायरलोउ पयडु पइहिठउ XVIII 9, 11

Desi VIII 67 आकुल does not suit. अधस्तात्?

हिठासुह-हेठासुह

हिडइ-हिण्डति

हिम-Skt.

हिमगिरि-Skt.

हिय-हित

हियय-हृदय Old M. हियं, G. हियं, H. हिया

हियडय-हृदयक This ड popular in G.

हियडुं, मनडुं

हियवय-हृदयक

हिलिहिलइ-onomatopotic

हीण-हीन

हु-खल

हुअ-भूत H. हुवा

हुअ(य)-भूत

हुअवह-हुतवह

हुंकार-Skt.

हुत्त-अभिमुख Desi 70 हुत्तोऽभिमुखे

हुयास-हुताश

०हुल्ल-कुल्ल

हुवय-भूत

हुवास-हुताश

हे-Skt.

हेउ-हेलु

हेठासुह-अधोमुख Coll M. हेठा inferior, G.

हेठळ

हेमंगय-हेमाङ्गद A name.

हेसिय-हेषित

होइ-भवति M. होई, H. हो

### Addendum

अम्हतउ-अस्मत्तः or अस्माकं? किं अवसाणि

अम्हतउ होसइ I 14, 3

चंचइ-wrong for वंचइ which see.

पउजोविय-प्रोद्योतित

पत्ताण-प्रत्याययन

पुच्छाइय-to be connected with पुच्छइ-

प्रोच्छति? पुच्छाइयउ करेवि न सुचइ VI 22,

he should not be left after

making him dejected (lit

'wiped off').

वंदि-वन्दिन्

वंदिय-"

बावीस-द्वाविंशति

बुडुइ D-(=निमज्जति) M. बुडे

भंगुरावत्त-भंगुरावर्त (=पलायनं-rout XIV

4, 9.)



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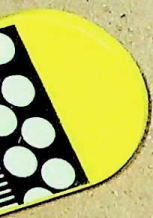












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